



THE INFANT KRISHNA.

From the original painting by Surendranath Ganguli.

carved blocks by U. Ray.

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## INDIA AND A PREFERENTIAL TARIFF

THE Hon'ble Mr. Webb a leading European merchant of Karachi, has written a very readable book entitled *India and the Empire*. The aim of the book is to induce Indians to embrace Mr. Chamberlain's policy of preferential tariffs within the British Empire. The style of the book is easy and attractive; but it must be stated at the outset that the reader who will look for any serious argument in support of the author's theme must be prepared to be disappointed. Throughout the work, there is much of what may be termed analogical reasoning. The outward and inward volumes of Indian trade are called by the author currents, and compared with big streams and rivers, such as the Godavari, the Ganges, the Jhelum, the Cauvery, &c. Upon this metaphor the writer would build the proposition that just as it would be wasteful to allow private individuals to exploit or not, as they think best, the life-giving waters of those majestic and never-failing streams, so it is economically disastrous to cling to the policy of Free Trade, unrestricted by State interference. The Government of India, and those of other countries, utilize by means of irrigation-works the bounteous supplies of water which nature has placed within their reach, for the purpose of increasing the productivity of the soil, for generating power, and facilitating internal communications. Mr. Webb argues that the inward, and outward currents of Indian trade, and the trade of all the British possessions, ought to be similarly exploited for increasing the wealth, productive capacity, and power

of the people inhabiting the British Empire. Metaphorical similitude, however, is not argument, and Mr. Webb's whole case hangs upon a metaphor. It must fail to carry conviction to minds that are accustomed to base their opinions on facts and deductions from facts, and not upon mere figurative expressions. The author however, relies upon sentimental considerations to make up for lack of argument. He appeals to the selfish instincts and patriotic sentiment of the British Nation to adopt Mr. Chamberlain's policy, for the following consideration:—

It is well-known, says Mr. Webb, that manufacturing industries by their very nature give employment, and as a consequence, food, clothing, and material comfort, to a much larger number of men than mere agriculture. They are independent of climatic variations, which make agriculture a precarious occupation at the best. They give employment and profits throughout the year to large masses of men. They occupy small plots of land. This fact is now fully recognized by the leading nations of Europe and America, who have decided to enlist science and State aid for the furtherance of industrial pursuits within their own boundaries. In fact, most of the advanced nations of Europe and America are constantly endeavouring at the present day to give as much employment as possible to their own subjects and to build up industries of their own. There was a time when their backwardness in knowledge, practical skill, and capital, as compared with Great Britain, hindered their

progress, and made their efforts practically innocuous to the Britisher. But the nations of the whole world have now the experience of Great Britain to guide them. By the systematic cultivation of science, by its application to the needs of productive industry, and by the establishment of suitable scientific and technological institutions, several nations have succeeded in raising their individual and collective skill to the standard of Great Britain: they have made up for their lack of capital by foreign loans and by organizing and energetically husbanding their own limited resources. Their success in accomplishing their aims has been so signal that the expansion of their manufactures is jeopardizing Great Britain's industrial preeminence. To avert this impending industrial disaster to Great Britain is the ultimate object of the author. The British Isles are by themselves, says Mr. Webb, smaller in extent than France or Germany, whilst they have to support a relatively much larger population. If Great Britain stood alone in this fierce economic competition, her fate would be sealed. But what she can not achieve alone, may be accomplished by a commercial federation of the various parts of the Empire. Mr. Webb thus heartily embraces Mr. Chamberlain's scheme, and works out the details of it, so far as it can be applied to India. With the Empire commercially federated, and protected against the competition of advancing rivals, Mr. Webb thinks that the industrial preeminence of Great Britain would be secured upon an unassailable basis for all time to come.

There are other considerations of a higher order also, which, in Mr. Webb's opinion, lend force to his proposals. If the present Free Trade policy continues, the outlook for Great Britain from the military and political standpoint is according to him equally gloomy. The British Empire has an area of 12 million square miles, and a population of 400 millions. The necessity of finding means wherewith to provide naval and military armaments powerful enough to resist all possible attacks by foreign powers on this unique Empire is in Mr. Webb's view imperative. The total expenditure of Great Britain for her army and navy was in 1905-6, 140 million pounds. It has considerably

increased since then in response to the action of rival States, and will very probably go on rising in the near future. This vast expenditure, not to speak of the demands of internal administration, must come from the surplus earnings of trade and industry. If these are diminished under the pressure of the free competition of foreign rivals, the adequate protection of the Empire must become a task of increasing difficulty. But with Imperial federation for commercial purposes, it is easy of fulfilment. Though the physical resources of the British Isles are quite inadequate for the purpose of developing a trade large enough to bear this huge burden of armaments, yet the Empire as a whole controls resources of a sufficient magnitude, in the author's opinion, to place Great Britain in a position of indisputable superiority—both as regards trade and manufactures, as well as naval armaments. Thus by another route Mr. Webb would arrive at the conclusion which he wishes to enforce, *viz.*, that just as most European nations, America and Japan are zealously active in giving their own people as much employment as possible by building up industries of their own within their territories, and just as they encourage by their commercial legislation this cardinal object, by admitting duty-free raw materials from foreign countries and by levying heavy import duties to handicap the import of foreign manufactures, so ought Great Britain as an Empire to adopt a similar course. To induce Indians to assent voluntarily to this scheme would seem to be the main purpose of this work.

Indians may naturally inquire before returning an answer one way or the other, what are to be the details of this scheme of federation, what will be India's new duties and obligations there-under, what will be the advantages to be obtained by her, and what sacrifices she will be expected to make in return. It may also be pertinent to inquire what will be the special duties and obligations of Great Britain herself under the proposed federation; and what those of the other parts of the Empire, especially the self-governing white colonies. Mr. Webb has in a general way referred to these matters. He lays down the proposition that trade will develop at the greatest speed in places where labour, materials, capital, and demand are found in

the greatest abundance. In the heart of the British Empire, *i.e.*, in the British Isles, capital is available in ever-increasing plenty; skilled labour of a high order exists there, and can be multiplied *ad libitum* by imparting technical knowledge and efficiency to the population of the British Isles; raw materials of every description such as jute, cotton, wool, leather, oil-seeds, timber, coal, and iron exist in boundless quantities within the Empire, and can be imported into the British Isles, under a preferential system, so as to give Great Britain an advantage over her white rivals; and as for demand, the vast population of the Empire, especially of India, would afford an inexhaustible market for British products, if only they were protected against foreign competition by a relatively low duty. In substance, therefore, Mr. Webb's final suggestions amount to this, so far as India is concerned, *viz.*, that India should continue to be a producer of raw materials for the benefit of England: that her markets should give a discriminative advantage to British products, as against those of other nations: and that England should be enabled at the expense of India to maintain her industrial supremacy.

A scheme so one-sided and transparently partial can hardly expect a ready acceptance in India. It is but just that we should reproduce the reason which in Mr. Webb's opinion ought to incline India to accept it. The consideration in Mr. Webb's view is of such paramount importance that it ought to govern the discussion of the whole problem even from the Indian point of view. He thinks that the continuance of the British supremacy is a matter of vital importance to India, and that in any unforeseen catastrophe to the British power, India stands to lose more than any other part of the Empire, so that in any scheme of "Imperial federation" India ought to be prepared to make larger and more unselfish sacrifices than other parts of the Empire. India, therefore, ought to embrace it enthusiastically, even though it must involve her in losses of large magnitude.

Now Indians may be excused if they refuse to subscribe to the theory that their political connection with Great Britain is of greater advantage to them than to their rulers. That India enjoys peace and protection and all the manifold advantages which

these imply may be at once conceded. But the advantages on the other side, and the moral and material sacrifices borne by India are so substantial even now, that it is at the best difficult to strike the balance and determine on which side it leans. With the sources of information within their reach, and as at present informed, Indians of all shades of opinion incline to think that the preponderance of benefits lies with their rulers. Though it may be practically impossible to determine this question one way or the other by a resort to figures, yet it may be safely affirmed, that the imaginary contingency of an unforeseen catastrophe befalling the British Empire, would be an altogether impossible one, if Britain could be induced to make up her mind to abandon the present policy of her Indian rule in favour of a new one that will attach Indians permanently and more closely to her supremacy. With an enlightened, strong and prosperous India at her back, England can defy the strongest powers or even a combination of the strongest powers of the world. It is high time that British statesmen turned their attention to this aspect of Britain's future policy. Time-hardened prejudices, and vested interests of particular classes, may for a time impede the immediate adoption of such a bold departure. But it is the only one that promises the most enduring guarantee for the welfare of India, and, the security of the British rule in this country. We have referred to this feature of British policy only to refute Mr. Webb's fundamental proposition, that any mishap to the British rule would cause a greater loss to India than to Britain. This thesis is at the best a controvertible one. The imaginary calamity can be fully averted by a judicious and timely change of policy.

We are thus left free to consider Mr. Webb's scheme, apart from the political complexion given to it by conjuring up imaginary mishaps to British supremacy. Before descending to details, it is permissible to investigate the fundamental basis of the proposed economical federation. Is it to be equality or inequality? Will the several integral portions be on the same footing or will there be a graduated scale according to the complexion of the races inhabiting them or their assumed advance in the



arts of material civilization? Will the Indian labourer under the new scheme be allowed to earn his bread in British Columbia, or be driven out therefrom as undesirable in the interests of Columbian white labour? Will he be permitted to earn his living by the sweat of his brow in open competition with the Boer, the German, the Roumanian, the Bulgar and all the motley crew who now form the whole population of British South Africa; or will the best of our men be deported therefrom, or in case of non-compliance be made to work in chains on the public roads, as our esteemed and patriotic countryman Mr. Gandhi and his companions were forced to do under an unjust racial law? Will the Australian, who now considers his ground polluted if the Indian sets his foot upon it, give free access to the Indian? Will the law against merchant vessels manned by Indian Lascars going to Australia continue in force against our countrymen? These and many other ugly questions must be faced and answered to the satisfaction of the Indian, before he can be expected to lend his ear to the scheme of an Imperial commercial federation, of which a certain section of British Imperialists are so much enamoured. It may be useful to premise that Indians can entertain the proposal only on one condition, *viz.*, that of perfect equality of treatment of all the parts—white, brown and black and on no other. We may well ask Mr. Webb to pause and consider this aspect of the question. Compulsion by the use of superior political force is another matter, and we are not at present called upon to think either of its feasibility or its consequences. Perhaps the first step in Mr. Webb's ambitious scheme had better be to call upon the colonies to remove the protective tariff barrier now raised by them against Great Britain and the color barrier against Indians. It may be said that it is a difficult matter, and would require long and protracted negotiations with the colonies. Perhaps it is not probable that they will consent to sacrifice any of their present advantages. However, it would be a good test-move. It is an indispensable preliminary to all argument with the educated Indian.

It is easier for Great Britain herself, how-

ever, to show her earnestness in this matter by abolishing the Cotton Excise Duties, which she forces the Government of India to levy, against all the recognized canons of Free Trade Political Economy. Mr. Webb himself, be it said to his credit, clearly sees the absurdity of these duties. He condemns them in a manly way. There are others of his countrymen who also shed crocodile tears over this iniquitous impost. It is necessary, however, for such gentlemen to agitate in England for their abolition. The wailings of the Indian Press have so far fallen on deaf ears, and now with repressive measures in full swing, perhaps less and less will be heard in the Indian Press against the monstrosity of the Indian Cotton Excise Duties. Yet it is a bare fact to assert, that every Indian who has bestowed a passing thought upon the subject keenly feels the unjust and oppressive nature of the tax, and will try his best to defeat its object. In the course of the last 10 years, the revenue from this duty has risen from 10 lacs to 40 lacs a year,—a heavy burden on the consumer or the producer of Indian Factory cloth, and this for no other object than that Lancashire weavers might be propitiated. It will be a real service done to the Empire, if Mr. Webb and others of his way of thinking will expend their literary ability in convincing their countrymen of the atrocious nature of the impost and the deep discontent it is daily spreading among all classes of the people of India. For the educated Indian, the course is clearly marked out. He is resolutely determined to encourage the consumption of Indian-made cloths at all costs and sacrifices, so that ere long Lancashire and the Government of India may come to know, that the imports of Lancashire cloths have dwindled to such a low figure, that it is not worthwhile levying a Custom duty upon them, or maintaining the countervailing excise duties on Indian Mills. We trust, however, the British Government will listen to the voice of reason and conscience in the meanwhile. As for Mr. Webb's scheme, no Indian can entertain it, till these duties are abolished. The Excise duties block the way. It will be well if Anglo-Indian publicists will bestow their attention and energy on this matter, as an earnest of their sincerity and good faith.



There is a third preliminary objection to Mr. Webb's scheme, which has been already hinted at. He proposes to make Great Britain the centre of the manufacturing industries of the Empire, and would leave to others, especially India, the part of growing raw materials, supplying them cheaply to Great Britain, and buying the manufactured products of England. It is hardly possible that the self-governing colonies, which go the length of erecting a tariff wall against her, will ever consent to such a scheme; and their dissent may prove fatal to the whole fabric; and India can consent to join only on the basis of equality.

But apart from that, the economic soundness of the scheme is seriously open to question. It is true that Great Britain now possesses unlimited capital and abundant skilled labour. But capital is a very mobile substance. Even now it is sent to the remotest parts of the world for higher profits; it is imported to India by Government and private capitalists even at the present day. It is lent even to Turkey and China, not to speak of still remoter parts of the world. Skilled foremen can be created in India by means of technical education imparted in India or abroad or they can be imported. On the other hand, according to the author's hypothesis, it is in India that the consumers and the raw materials are to be found. Now, it is manifestly most economical that the raw materials should be turned into finished products near the home of the consumer. The superiority that Great Britain now enjoys over the other parts of the Empire in her manufactures is mostly due to the fact that she began them sooner. Such priority is not a permanent factor of superiority. In many cases, as in the case of cotton and jute, she possesses no inherent advantage over the other parts of the Empire. In the case of jute, Bengal, on account of her proximity to the raw material, has shown that she can beat Dundee, whose extinction as a centre of jute manufacture is only a question of time; and in the case of cotton the natural advantages of raw material and demand which India possesses, will ere long drive away Lancashire from the Indian market by the free trade method of open competition or according to Mr. Webb's scheme of free trade within the Empire. As John Stuart Mill

says: "A country which has this (manufacturing) skill to acquire may in other respects be better adapted to the production (e.g. of cottons, etc.) than those which were earlier in the field; and besides, as Mr. Roe remarks, nothing has a greater tendency to promote improvements in any branch of production than its trial under a new set of conditions." The remark is applicable to the manufacture of cotton and jute in India, as well as that of many other articles. Mr. Webb's specious argument that the manufactures of the Empire should be concentrated in Great Britain and that India should supply raw materials and consumers, is thus economically unsound in its essence. It is an instructive instance of the one-sided character of the appeals often made to us by Anglo-Indian writers. Patriotic bias blinks their vision.

Assuming that the fundamental objections above suggested can be overcome, and that every part of the Empire will be free under the proposed federation to pursue any industrial path that it considers most economical, and that all will be equally required to protect the Empire against Foreign States, it is worthwhile considering the advantages and disadvantages which India is likely to derive and labour under, under this new British zollverein. Let us first see what Great Britain has to offer us in return for the sacrifices she expects us to make in the interests of the Empire, according to Mr. Webb's ideas.

Great Britain now imports from India jute, wheat, coffee, tea and sugar. Now as regards jute, it is admitted that the fabrics made from it in Dundee are re-exported to South America and elsewhere, and any import duty upon it by Britain would prejudice Dundee in her competition. As regards wheat, an import duty against foreign wheat imported into the British Isles, would hardly raise the price of Indian wheat, because India supplies only a quarter of the whole demand. The consequent rise in the price of Indian wheat would, Mr. Webb thinks, have little or no effect in encouraging the production of Indian wheat, which is expanding as rapidly as circumstances allow. Mr. Webb might have added that under the present system of land tenures, the cultivators would have hardly much inducement to wish for a per-

manent rise in the price of wheat, as the whole excess of his profits is very likely to be swept into the treasury at the next periodical settlement of the land assessment. We can agree with Mr. Webb that a higher duty on foreign wheat in England in favour of Indian wheat can hardly help India. As regards sugar, India cannot at present supply even her own internal demand and has ceased to be a exporter of that article.

Tea and coffee are indeed commodities, which under the present conditions, have grown up into large industries in India. Any favour shown by England as against the tea of China or the coffee of Brazil, for instance, would be a gain to the Indian producer of these articles. There is a strong and systematic agitation conducted by the tea and coffee planters of India against the high duties levied in Great Britain on the imports of tea and coffee. It is based on the certain hope that sooner or later it will succeed, and the rise in demand that follows even a slight reduction in the British import duty on these articles of general consumption justifies their anticipations. Indians are, however, neutral by-standers in this controversy, because they look upon these industries as essentially European. Almost the whole capital employed in them is foreign and the management and supervision also are wholly foreign. All that India gains from the existence of the industry in Indian territory is the wages given to the Indian coolies employed by the white planters of Assam, and elsewhere. These coolies work under indentures and are not free labourers, who can combine to raise their wages, when the trade is brisk. So no Indian can consider these as Indian industries. A concession to them would not be a gain to India. In a later part of his book, Mr. Webb calls them British Industries, which they really are. His appeal to his countrymen in Great Britain to support them on the ground that the planters "have a political value as being placed in a corner of India given to unrest" is quite out of place from an economical point of view. The appeal is likely to tell on the Indian mind in quite a different way. The Indian thinks, and rightly too, that in a natural state of things, these industries ought to be in Indian hands; that the

indenture system of labour in the tea and coffee industries ought to cease; and that the Government ought to smooth the way for its gradual transfer to Indian enterprise.

It is clear, therefore, and Mr. Webb himself admits as much, that as far as the exports of India to Great Britain are concerned, the latter can not show any such preference as will distinctly benefit India. It is important to bear this in mind, because, it reduces the scheme to this, *viz.*, that India should join the proposed federation, though it is difficult for her to gain anything economically by so doing. It is certain that she might lose considerably. Perhaps we are expected to take the step for the beauty and honour of the thing.

As against the almost empty scale offered by Great Britain, Mr. Webb would expect us to set in the Indian scale two things:—Firstly, India should admit British manufactured products at a lower rate of duty than those of foreign nations; and secondly, even as regards her raw products, she should sell them cheaper to England than to Germany, or any other foreign State. Now as regards imports, even at the present day, India imports nearly 73 p. c. of the total of external products from British sources, and only 27 from outside. India is wrong, he thinks, in buying more steel, more silk, more glass, more jewellery, more clocks and watches from foreigners than from British territories. British craftsmen, he contends, are very expert in the manufacture of such articles and ought to be encouraged. As a general rule, he would urge that India ought to adopt a preferential tariff in favour of British-made goods and against their foreign competitors: and as a specific step, he would propose that while the present 5 p. c. duty on the British goods should be retained for revenue purposes, a differential one of 10 or 15 p. c. should be imposed on all imports from foreign sources.

We may suppress our involuntary smile at the assertion that the British manufacturer is very expert in his craft as compared with Germans or Americans. But seriously, one may inquire how it is that the expert English craftsman is unable to undersell his rival in the free market of India, where all the political and moral conditions are in his favour. The taste of the Indian for foreign articles has been

largely moulded and sustained by British ideas and examples, and if notwithstanding all this, the foreign product is preferred to the British, surely there is something wrong or defective either in the Briton's products or his methods. It was fondly supposed that the foreigner often passed off his article on the Indian consumer under the cover of a British garb; and the Indian Legislature, for the better protection of the British products passed an Act making it compulsory on all importers to show on the article of import the country of its manufacture. The result, as is well known, is not flattering to British self-complaisance. Articles "made in Germany" or elsewhere are now imported in larger quantities than those of British origin. But apart from this, an Indian may well inquire why he should be required to pay more for the German article, than for the British; or in short, for all imports. The natural result of adopting Mr. Webb's proposal would be to make all imports dearer to India, and to put more money into the pocket of the British producer. This would be a distinct loss to India, and a gain to Britain. Why should we consent to bear this sacrifice? It has been shown that Britain can offer nothing in return. Is it not enough for Britain that 73 p. c. of Indian imports come from British sources? Why should she seek to monopolize the Indian market at the expense not only of her rivals, but of poverty-stricken India? The argument that the British workman wants encouragement will not hold water for a moment. It is the poor Indian artisan that wants all the sympathy and practical encouragement that can be given.

For the articles of Indian export, *viz.*, jute, jute-manufactures, til-seed, lac, teak wood, myrobalams, mohwra flower, etc., Mr. Webb has the same simple expedient to propose, *viz.*, that they should be sold cheaper to Great Britain than to others by the imposition of an export duty in India on those that are exported to foreign countries. He rightly draws our attention to the fact that in some of these India enjoys a practical monopoly, as in jute, lac, mohwra flowers, etc.; and in others a qualified monopoly, because few other countries produce them; while there is a third class which India has the advantage of

being able to sell cheaply, this class comprising skins and hides and seeds. It would be economically quite correct for India to levy an export duty on articles on which we have a special advantage of production. But it is hard to see why such a levy should be partial *i.e.*, as against foreigners only and not against all impartially. The same consideration would be urged by Mr. Webb that he did in respect of British imports into India, *viz.*, that it would encourage British manufactures. The answer to this contention has been already anticipated—British producers require no such encouragement; it is the Indian manufacturer that requires it; all such preference, moreover, means loss to India to the advantage of Britain. It is manifestly unjust.

It is urged that even at the present day foreign countries use tariff devices for encouraging their own industries at the expense of India and Great Britain, and that a measure of retaliation seems indispensable in the interests of both. Germany, for instance, will import Indian unhusked rice duty-free but not husked rice: she admits raw jute free, but not jute cloth or jute bags, and such examples can, of course, be multiplied. Now speaking for India, one sees no objection to framing a retaliatory scheme against countries which treat India thus, and if India were economically an autonomous State like Canada, she would long since have adopted such measures. For instance, she might have levied an export duty on all articles in which she has a practical monopoly. But it is difficult to understand why India should make large pecuniary sacrifices to benefit Britain, the richest country in the world, without receiving any equivalent. Even at the present day, a duty on raw jute can be immediately imposed and if that is not done it is because it would be striking a mortal blow at the declining jute industry of Dundee. India, and the continental States of Europe and America, are day by day driving Dundee back, and her final expulsion from the field is only a question of time.

Mr. Webb's work throws a curious side-light on the Indian Tariff Schedule. It is now well-known that the cotton excise duties on the cloth of Indian Mills are retained for the benefit of Lancashire: but



till we read Mr. Webb's book, it did not strike us that jute, in the production of which India has a monopoly, is free from an export duty because Dundee would be injured otherwise. Mr. Webb does not state this in so many words, but this is the inference that might be drawn from his special pleading in favour of supplying jute to the manufacturers of Dundee at a cheaper price than to France or Germany. We have already quoted the high authority of John Stuart Mill against the continuance of the unnatural trade of Dundee. While on this subject, we cannot but express our surprise at the unique phenomenon of all the jute factories of Bengal being capitalized and managed by Europeans. To people in Western India, the fact is almost inexplicable. Now that the Swadeshi spirit is in full force in Bengal, is it too much to hope that jute mills financed by Indians and staffed by Indians will be amongst the new industries of the Province? The object is well worthy of the ambition of the foremost province of India,

We would close this review with a few general observations. In his zeal for the promotion of the industries of his own country, the author has overlooked obstacles that are, to say the least, formidable, and almost insurmountable. The utter one-sidedness of his proposals has escaped him altogether. The idea that India should

continue to be the exploiting field of Great Britain, to produce cheap raw materials for her manufactures, and be on her part a ready market for British products, still dominates his way of thinking. The work is devoid of the broader considerations of justice and fair play. Sympathy for the fallen fortunes of India at the present day is not at all traceable throughout the book. It argues great simplicity to assume that a cleverly written book in facile language is all that is necessary to carry Indian opinion in favour of the preposterous scheme sketched out. Above all Mr. Webb would seem to be totally ignorant of the deep and ineradicable feeling in favour of creating indigenous manufactures on the Indian soil, that now heaves in the heart of all Indians throughout the land. The purpose of Mr. Webb's work runs quite counter to this high patriotic desire. This fact alone would be sufficient to ensure its summary rejection, even if it contained a few grains of solid argument. India desires full protection for her own nascent industries against the world. She is now voluntarily making large sacrifices to that end. Under these circumstances it is absurd to ask her to continue to be a producer of raw materials for the manufacturers of Great Britain, and to be a close market for their fabrics.

AMBALAL S. DESAI.

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## AMERICA'S EDUCATIONAL WORK IN THE PHILIPPINES

"I am come", said the Great Teacher, "that ye might have life and that ye might have it more abundantly."

The Englishman in India says the same thing, virtually, if not in so many words. He has been repeating this refrain for over a century and a half.

The tree is judged by its fruit. The sincerity of the Englishman in uttering these sentiments can be gauged by what he has actually accomplished educationally in India during his tenure of these many decades. The census tells the tale. Ten per cent. of men and less than one per cent. of women

can read and write; and in this day and age only 1·37 per cent. are in school.

"I am come," said the Dutchman when he grabbed hold of the Asiatic islands to the south of the Malay Straits Settlements, "that ye might have life and that ye might have it more abundantly".

In Java we find the same state of affairs as we do in India. The Imperial Englishman and the Imperial Dutchman are both alike in their attitude toward educating their "wards." Both promise glibly to uplift the people; both fail to keep their word. The Dutch method of dealing with the



Javanese is even worse than that of the Englishman's treatment of the Indian, and has been stated as follows :

"They (the Javanese) have had few opportunities to acquire even an elementary education and they have not been encouraged to learn the Dutch language through which they might have gained more knowledge of the world beyond the limits of their island. They have, however, been made to understand the desirability of an extremely humble training in the presence of members of the dominant race. The island has been covered by an unparalleled intensive cultivation, and railroads have opened the interior to the markets of the world. But no means have been established through which the Javanese may acquire the training necessary to enable them to be anything more than cultivators of rice. They are being trained to fill only a very limited number of the economic positions of society and thus, instead of being prepared to distribute themselves throughout all departments of the social body, they are confined by their educational limitations practically to a single occupation. They thus constitute a separate class, a mere fragment of society."

In direct contrast to the policy of repression adopted by the English and the Dutch is that of the United States in its newly acquired Eastern possession of the Philippine Islands. It is curious that a Republic, which not many decades ago fought to shake off its own shackles, should now appear in the role of an Imperial nation; but that is, as the Imperial English novelist would say, another story—an infamous story, that will not bear light. The United States, however, is making an honest effort to show the world that the land of the Stars and Stripes means well by the Filipino and purposes to educate him to the level of the members of other enlightened communities of the world. The aims of America in the Philippines, according to an American educational authority, are, that "the systematic instruction of the schools should touch the life of society at all possible points"; that it should "deal with all the departments of knowledge needed to further the material as well as the intellectual progress of society". The Honorable William H. Taft, who is, in a great measure, responsible for the framing up of the educational policy of the Philippine Islands, naively remarks :

"In so far as the object of our taking control of the Islands was different from that which animated them (the British and Dutch,) we were obliged to vary our policy from theirs. The chief difference between their policy and ours, in the treatment of a tropical people, arises from the fact that we are seeking to prepare the people under our guidance and control for popular

self government. We are attempting to do this, first, by primary and secondary education offered freely to all the Filipino people; and, second, by extending to the Filipinos wider and wider practice in self-government, so that by actual experience they may learn the duties of the citizen, his proper sense of responsibility for the government, and the self-restraint absolutely necessary to a wise control of a minority by a majority."

Without mincing words, Mr. Taft declares that the outline of what the American people are doing and intend to do for the Filipinos is at variance with the program and policy of the British and Dutch. He points out that after one hundred and twenty-five years of British control, only 1.37 per cent. of the natives of India are attending school, while, after four years of American administration in the Philippine Islands 3.53 per cent. of the total population of these isles is under instruction and the number of Filipino boys and girls attending school is constantly on the increase. About 400,000 of the 2,000,000 Filipino children between 5 and 17 years of age are in the schools. Two-thirds of these pupils are from 9 to 12 years of age. The age at which pupils are ready to enter secondary or high-school classes is about 16 or 17. Likewise he shows that in Java under Dutch control, only 4 per cent. of the people are at school. To quote Mr. Taft :

"The theory of this policy is that if people are left ignorant under a strong parental government, they are much less likely to become discontented with the restrictions of government and much more amenable to governmental influences in inducing them to labor and till the fields, than if they receive education enough to widen their horizon and inspire them to be something more than hewers of wood and haulers of water. Our view of this subject is that the benefit to be derived from the general system of education to all the people greatly outweighs the disadvantages from the over-education of a few who put their knowledge acquired through the system of public education to a bad purpose. It is not the purpose of the American Government in retaining control of the Philippine Islands to secure a permanent government of an ignorant people from whose industry and trade commercial benefits may be secured to the mother country, nor are the peace and tranquility of the Islands and the subservience of the people to our government to be our ultimate aim."

The task that Americans have undertaken to recognize the Filipinos and place them on a par with the members of the enlightened nations of the Occident is stupendous and will demand tireless patience and incessant labor for many decades. The Spanish masters of the Philippine Islands were exploiters, like the rest of the European rulers

of Asiatic countries. During the four hundred years or more that the Spanish people held sway over the Philippines, the Filipino was kept in dense ignorance. As a result of this repression, a large percentage of the more than 7,000,000 inhabitants of the Islands are totally ignorant and poor. Many of them, indeed, are fearfully poverty-stricken and go about the streets with little clothing on their persons. The masses live in what are called "nipa shacks," the interior of these shanties is damp, filthy and insanitary. The wealthier classes dwell in the cities; but most of the metropolises themselves are far from up-to-date in sanitary matters, and the city houses are generally crude in their construction and uncomfortable in the extreme.

The Filipino is usually an unskilled workman. Whatever he knows of his trade is ancient or out of date, and he is not equipped with the necessary technical training to enable him to successfully combat competition and grow materially, despite vexatious offsets. The Filipino, furthermore, hates physical labor. His ideal is to get out of the farm village, obtain an education that will take him to the city and obtain for him a situation as a clerk in an office or a salesman in a store. The Filipino wants to engage in a genteel occupation. He also displays the tendency to stop work as soon as he finds that his immediate wants are supplied.

It is here that the American is doing good work. "The Filipino boy," says Professor Ronald P. Gleason, the Director of the Manila Trade School, "has as much manual skill as the American boy and he shows great neatness, but he is lacking in accuracy and endurance." The American is endeavouring to develop the inherent skill in the Filipino boy, check his tendency to shirk persevering work and train him in habits of industry and frugality. The effort is being systematically made to influence Filipinos to remain on their land and cultivate it with the better and more fruitful methods made known to the farmer by the

modern scientist. The American is trying to make the Filipino boy and girl realize the banes of clerical life, to instill into their minds the desire to prefer industrial occupations and approach their trade with more modern and productive methods.

The Philippine Islands have been lavishly favored by Nature. The soil is fertile and productive and yields rich harvests even without the use of fertilizers. Tobacco, sugar, rice, hemp, cocoanuts, and many varieties of tropical and semi-tropical fruits can be raised without much difficulty. There are vast forests with inexhaustible timber supplies. The area of the Philippine Islands is 70,000,000 acres. Out of this total area, 48,000,000 acres are covered by forests. Out of the forest area conservative estimates figure that at least 20,000,000 acres are covered by virgin forests teeming with hard wood trees, such as oak, cedar, and the native species, narra, tindale and camago. The mineral wealth of the Island, like that of the forest, is valuable. Coal, iron and copper can be had in great abundance. The deposits of iron extend from the Northern part of Bulacan province to Laguna de Bay in Rizal; important copper deposits have been discovered in Le Panto province; while coal of good quality has been found in Cebu, Negros and several other islands.

The Spaniard, despite his ingenious system of exploitation, has been able to tap but the crust of these islands. The Filipino has a rich inheritance, and if he is invested with the desire and the skill to exploit the rich resources of his country, he can amass wealth and live in great comfort and luxury. Americans have set out in right earnest to give the Filipino both the desire and ability to make the very best use of his opportunities. Schools have been established throughout the Islands. One American teacher supervises the work of a corps of native teachers. Industrial and manual training work are being made features of intensive study.

## THE YELLOW GOD

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By

H. RIDER HAGGARD,

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"The Brethren," "Benita," &c.

## CHAPTER XXI.

## SEEKING ESCAPE.

**B**UT Jeeki did not sleep, although he, too, lay down upon his bed. On the contrary, he remained wide awake and reflected, more deeply perhaps than he had ever done before, being sure that the superstition as to the dependence of Alan's life upon his own was now worn very thin, and that his hour was at hand. He thought of making Alan's wild attempt to depart impossible by the simple method of warning the Asika, but, notwithstanding his native selfishness, was too loyal to let that idea take root in his mind. No, there was nothing to be done; if the Major wished to start, the Major must start, and he Jeeki, must pay the price. Well, he deserved it, who had been fool enough to listen to the secret promptings of Little Bonsa and conduct him to Asiki-land.

Thus he passed several hours, for the most part in melancholy speculations as to the exact fashion of his end, until at length weariness overcame him also, and shutting his eyes, Jeeki began to doze. Suddenly he grew aware of the presence of some other person in the room, but thinking that it was only the Asika prowling about in her uncanny fashion, or perhaps her spirit, for how her body entered the place he could not guess, he did not stir, but lay breathing heavily and watching out of the corner of his eye.

Presently a figure emerged from the shadows into the faint light thrown by the single lamp that burned above, and though it was wrapped in a dark cloak Jeeki knew at once that it was not the Asika. Very

stealthily the figure crept towards him as a leopard might creep, and bent down to examine him. The movement caused the cloak to slip a little, and for an instant Jeeki caught sight of the wasted, half-crazed face of the Mungana and of a long curved knife that glittered in his hand. Paralysed with fear, he lay quite still, knowing that should he show the slightest sign of consciousness, that knife would pierce his heart.

The Mungana watched him awhile, then satisfied that he slept, turned round, and bending himself almost double, glided with infinite precautions towards Alan's bed, that stood some twelve or fourteen feet away. Silently as a snake that uncoils itself, Jeeki stepped from between his blankets and crept after him, his naked feet making no noise upon the mat-strewn floor. So intent was the Mungana upon the deed which he had come to do, that he never looked back, and thus it happened that the two of them reached the bed one immediately behind the other.

Alan was lying on his back with his throat exposed, a very easy victim. For a moment the Mungana stared. Then he erected himself like a snake about to strike, and lifted the great curved knife, taking aim at the naked breast. Jeeki erected himself also, and even as the knife began to fall, with one hand he caught the arm that drove it and with the other the murderer's throat. The Mungana fought like a wild cat, but Jeeki was too strong for him. His fingers held the man's windpipe like a vice. He choked and weakened; the knife fell from his hand. He sank to the ground and lay there helpless, whereon Jeeki knelt upon his chest, and possessing himself of the knife, held it within an inch of his heart.

It was at this juncture that Alan woke up and asked sleepily what was the matter.

"Nothing, Major," answered Jeeki in low but cheerful tones. "Snake just going to bite you and I catch him, that all," and he gave an extra squeeze to the Mungana's



throat, who turned black in the face and rolled his eyes.

"Be careful, Jeeki, or you will kill the man," said Alan, recognising the Mungana, and taking in the situation.

"Why not, Major? He want kill you, and me too afterwards. Good riddance of bad rubbish, as Bible say."

"I am not so sure, Jeeki. Give him air and let me think. Tell him that if he makes any noise, he dies."

Jeeki obeyed, and the Mungana's darkening eyes grew bright again as he drew his breath in great sobs.

"Now, friend," said Alan in Asiki, "why did you wish to stab me?"

"Because I hate you," answered the man, "who to-morrow will take my place and the wife I love."

"As a year or two ago you took someone else's, eh? Well, suppose now that I don't want either your place or your wife."

"What would that matter even if it were true, White Man, since she wants you?"

"I am thinking, friend, that there is someone else she will want when she hears of this. How do you suppose that you will die to-morrow? Not so easily as you hope, perhaps."

The Mungana's eyes seemed to sink into his head and his face to sicken with terror. That shaft had gone home.

"Supposing I make a bargain with you," went on Alan slowly. "Supposing I say: 'Mungana, show me the way out of this place, as you can, now at once. Or if you prefer it, refuse and be given up to the Asika.' Come, you are not too mad to understand. Answer and quickly."

"Would you kill me afterwards?" he asked.

"Not I. Why should I wish to kill you? You can come with us and go where you will. Or you can stay here and die as the Asika directs."

"I cannot believe you, White Man. It is not possible that you should wish to run away from so much love and glory, or to spare one who would have slain you. Also it would be difficult to get you out of Bonsa town."

"Jeeki," said Alan, "this fellow is mad; after all, I think you had better go to the door and shout for the priests."

"No, no, lord," begged the wretched crea-

ture, "I will trust you, I will try, though it is you who must be mad."

"Very good. Stand over him, Jeeki, while I put on my things, and—yes, give me that mask. If he stirs, kill him at once."

So Alan made himself ready. Then he mounted guard over the Mungana, and Jeeki did likewise, although he shook his head over their prospect of escape.

"No go," he muttered, "no go! If we get past priests, Asika catch us with her magic. When I bolt with your reverend uncle last time, Little Bonsa arrange business because she go abroad fetch you. Now likely as not she bowl you out, and then good-bye Jeeki."

Alan sternly bade him be quiet and stop behind if he did not wish to come.

"No, no, Major," he answered, "I come all right. Asika very prejudiced beggar, and if she find me here alone—oh, my! Better die double after all. Two's company, Major. Now, all ready, *march!*" And he gave the unfortunate Mungana a fearful kick as a hint to proceed.

So utterly crushed was the poor wretch that even this insult did not stir him to resentment.

"Follow me, White Man," he said, "and if you desire to live, silent. Throw your cloaks about your heads."

They did so, and holding their revolvers in their right hands, glided after the Mungana. In the corner of the big room they came to a little stair. How it opened in that place where no stair had been, they could not see or even guess, for it was too dark. Only now they knew the means by which the Asika had been able to visit them at night.

The Mungana went first down the stair. Jeeki followed, holding him by the arm with one hand while in the other he kept his own knife ready to stab him at the first sign of treachery.

Alan brought up the rear, keeping hold of Jeeki's cloak. They passed down twelve steps of stair, then turned to the right along a tunnel, then to the left, then to the right again. In that pitch darkness it was an awful journey, since they knew not whither they were being led, and expected that every moment would be their last. At length, quite of a sudden, they emerged into moonlight.

Alan looked about him and knew the



place. It was where the feast had been held two months before, when the priests were poisoned and Big Bonsa chose the victims for sacrifice. Already it was prepared for the great festival of to-morrow when the Mungana should drown himself and Alan be married to the Asika. There on the dais were the gold chairs were they were to sit, and green branches of trees mixed with curious flags decked the vast amphitheatre beyond. Moreover, there was the broad canal, and floating in the midst of it the hideous gold fetish, Big Bonsa. The moonlight shone on its glaring deathly eyes, its fish-like snout and its huge, pale teeth. Alan looked at it and shivered, for the thing was horrid and uncanny, and the utter loneliness in which it lay there staring upwards at the moon, seemed to accentuate the horror.

The Mungana noticed his fear and whispered.

"We must swim the water. If you have a god, White Man, pray him to protect you from Bonsa."

"Go on," answered Alan, "I do not dread a fetish, only the look of it. But is there no way round?"

The Mungana shook his head and began to enter the canal. Jeeki, whose teeth were chattering hung back, but Alan pushed him from behind, so sharply that he stumbled and made a splash. Then Alan followed, and as the cold, black water rose to his chest, looked at Big Bonsa.

It seemed to him that the thing had turned round and was staring at them. Surely a few seconds ago its snout pointed the other way. No, that must be fancy. He was swimming now, they were all swimming. Alan and Jeeki holding their pistols and little stock of cartridges above their heads to keep them dry. The gold head of Big Bonsa appeared to be lifting itself up in the water, as a reptile might in order to get a better view of these proceedings, but doubtless it was the ripples that they caused which gave it this appearance. Only why did the ripples make it come towards them, quite gently, like an investigating fish?

It was about ten yards off and they were in the middle of the canal. The Mungana had passed it; Jeeki had passed it. It was in a line with Alan's head. Oh Heavens! a sudden smother of foam, a rush like that

of a torpedo, and set low down between two curving waves, a flash of gold. Then a gurgling, inhuman laugh, and a weight upon his back. Down went Alan, down and down!

## CHAPTER XXII.

### THE END OF THE MUNGANA.

The moonlight above vanished. Alan was alone in the depths with his devil, or whatever it might be. He could feel hands and feet gripping and treading on him, but they did not seem to be human, for there were too many of them. Also they were very cold. He gave himself up for dead, and thought of Barbara.

Then something flashed into his mind. In his hand he still held the revolver. He pressed it against the thing that was smothering him, and pulled the trigger. Again he pulled it, and again, for it was a self-cocking weapon, and even there deep down in the water he heard the thud of the explosion of the damp-proof copper cartridges. His lungs were bursting, his senses reeled; only enough of them remained to tell him that he was free of that strangling grip and floating upwards. His head rose above the surface, and through the mouth of his mask he drew in the sweet air with great gasps. Down below him in the clear water he saw the yellow head of Big Bonsa rocking and quivering like a great reflected moon, saw too that it was beginning to rise. Yet he could not swim away from it, the thing seemed to have hypnotised him. He heard Jeeki calling to him from the shallow water near the further bank, but still he floated there like a log staring down at Big Bonsa beneath.

Jeeki plunged back into the canal, and with a few strong strokes reached him, gripped him by the arm, and began to tow him to the shore. Before they came there Big Bonsa rose like a huge fish and tried to follow them, but could not, or so it seemed. At any rate, it only whirled round and round upon the surface, while from it poured a white fluid that turned the black water to the hue of milk. Then it began to scream, making a thin and dreadful sound more like that of an infant in pain than anything they had ever heard, a very sickening sound that

Alan never could forget. He staggered to the bank and stood staring at it, where it bled, rolled, wallowed and shrieked, but because of the milky foam could make nothing out in that light.

"What is it, Jeeki?" he said with an idiotic laugh. "What is it?"

"Oh! don't know. Devil and all, p'r'aps. Come on, Major, before it catch us."

"I don't think it will catch anyone just at present. Devil or not, hollow-nosed bullets don't agree with it. Shall I give it another Jeeki?" and he lifted the pistol.

"No, no, Major, don't play tomfool," and Jeeki grabbed him by the arm and dragged him away.

A few paces further on stood the Mungana like a man transfixed, and even then Alan noticed that he regarded him with something akin to awe.

"Stronger than the god," he muttered, "stronger than the god," and bounded forward.

Following the path that ran beside the canal, they plunged into a tunnel, holding each other as before. In a few minutes they were through it and in a place full of cedar trees outside the wall of the Gold House under which evidently the tunnel passed, for there it rose behind them. Beneath these cedar trees they flitted like ghosts, now in the moonlight and now in the shadow. The great fall to the back of the town was on their left, and in front of them lay one of the arms of the river, at this spot a raging torrent not more than a hundred feet in width, spanned by a narrow suspension bridge which seemed to be supported by two fibre ropes. On the hither side of this bridge stood a guard hut, and, to their dismay, out of this hut ran three men armed with spears, evidently to cut them off. One of these men sped across the bridge and took his stand at the further end, while the other two posted themselves in their path at the entrance to it.

The Mungana slackened his speed and said one word—"Finished!" and Jeeki also hesitated, then turned and pointed behind them.

Alan looked back, and flitting in and out between the cedar trees saw the white robes of the priests of Bonsa. Then despair seized them all, and they rushed at the bridge. Jeeki reached it first, and dodging beneath

the spears of the two guards, plunged his knife into the breast of one of them, and butted the other with his great head, so that he fell over the side of the bridge on to the rocks below.

"Cut, Major, cut!" he said to Alan, who pushed past him. "All right now."

They were on the narrow, swaying bridge—it was but a single plank—Alan first, then the Mungana, then Jeeki. When they were half way across Alan looked before him, and saw a sight he could never forget.

The third guard at the further side was sawing through one of the fibre ropes with his spear. There they were on the middle of the bridge with the torrent raving fifty feet beneath them, and the man had nearly severed the rope! To get over before he was through it was impossible; behind were the priests; beneath the roaring river. All three of them stopped as though paralysed, for all three had seen. Something struck against Alan's leg; it was his pistol that still remained fastened to his wrist by its leather thong. He cocked and lifted it, took aim, and fired. The shot missed, which was not wonderful considering the light and the platform on which the shooter stood. It missed, but the man, astonished, for he had never seen or heard such a thing before, stopped his sawing for a moment, and stared at them. Then, as he began again, Alan fired once more, and this time by good fortune the bullet struck the man somewhere in the body. He fell and as he fell grasped the nearly separated rope and hung to it.

"Get hold of the other rope and come on," yelled Alan, and once more they bounded forward.

"My God! it's going," he yelled again. "Hold fast, Jeeki, hold fast!"

Next instant the rope parted and the man vanished. The bridge tipped over, and, supported by the remaining rope, hung edgewise up. To this rope the three of them clung desperately, resting their feet upon the edge of the swaying plank. For a few seconds they remained thus, afraid to stir, then Jeeki called out,

"Climb on, Major, climb on like one monkey. Look bad, but quite safe really."

As there was nothing else to be done Alan began to climb, shifting his feet along the plank edge and his hands along the rope,

which creaked and stretched beneath their threefold weight.

It was a horrible journey, and in his imagination took at least an hour. Yet they accomplished it, for at last they found themselves huddled together, but safe upon the further bank. The sweat pouring down from his head had almost blinded Alan; a deadly nausea worked within him, sickly tremors shot up and down his spine; his brain swam. Yet he could hear Jeeki, in whom excitement always took the form of speech, saying loudly,

"Think that man no liar what say our great papas was monkeys. Never look down on monkey no more. Wake up, Major, those priests monkey-men too, for we all brothers, you know. Wait a bit, I stop their little game," and springing up, with three or four cuts of the big curved knife he severed the remaining ropes just as their pursuers reached the further side of the chasm.

They shouted with rage as the long bridge swung back against the rock, the cut end of it falling into the torrent, and waved their spears threateningly. To this demonstration Jeeki replied with gestures of contempt such as are known to street Arabs. Then he looked at the Mungana, who lay upon the ground a melancholy and dilapidated spectacle, for the perspiration had washed lines of paint off his face and patches of dye from his hair, also his gorgeous robes were water-stained and his gem necklaces broken. Having studied him awhile Jeeki kicked him meditatively till he got up, and then asked him to set out the exact situation. The Mungana answered that they were safe for a while, since that torrent could only be crossed by the broken bridge, and was too rapid to swim. The Asiki, he added, must go a long journey round through the city in order to come at them, though doubtless they would hunt them down in time. Here Jeeki cut him short, since he knew all that country well, and only wished to learn whether any more bridges had been built across the torrent since he was a boy.

"Now, Major," he said, "you get up and follow me, for I know every inch of ground, also by and by good short cut over mountains. You see, Jeeki very clever boy, and when he heard sheep and goat he made note of everything and never forget nothing. He pull you out of this hole, never fear."

"Glad to hear it, I am sure," answered Alan as he rose. "But what's to become of the Mungana?"

"Don't know and don't care," said Jeeki; "no more good to us. Can go and see how Big Bonsa feel, if he like," and stretching out his big hand as though in a moment of abstraction, he removed the costly necklaces from their guide's neck and thrust them into the pouch he wore. Also he picked up the gilded linen mask which Alan had removed from his head and placed it in the same receptacle, remarking that he "always thought that it wicked to waste anything."

Then they started, the Mungana following them. Jeeki paused and waved him off, but the poor wretch still come on, whereon Jeeki produced the big, crooked knife, his own knife.

"What are you going to do," said Alan, awaking to the situation.

"Cut off head of that cocktail man, Major, and so save him lot of trouble. Also we got no grub, and if we find any he want eat a lot. Chop what do for two, p'r'aps, make very short commons for three. Also he might play dirty trick, so much best dead."

"Nonsense," said Alan sternly, "let the poor devil come along if he likes. One good turn deserves another."

"Just so, Major, he want cut our throats, so I want cut his—one good turn deserves another, as wise king say in Book when he give half baby to woman that didn't want it. Well, so be it, Major, specially as it no matter, for he not stop with us long."

"You mean that he will run away, Jeeki?"

"Oh! no, he not run away, he in too blue funk for that. But something run away with him, because he ought die to-morrow night. Oh, yes, you see, you see, and Jeeki hope that something not run away with you too, Major, because you ought be married at same time."

"Hope not, I am sure," answered Alan, and bethinking him of Big Bonsa wallowing and screaming on the water and bleeding out white blood, he shivered a little.

By this time, advancing at a trot, the Mungana running after them like a dog, they had entered bush pierced with a few wandering paths. Along these paths they sped for hour after hour, Jeeki leading them without a moment's hesitation. They met no man and heard nothing except occasional



weird sounds, which Alan put down to wild beasts, but Jeeki and the Mungana said were produced by ghosts. Indeed, it appeared that all this jungle was supposed to be haunted, and no Asiki would enter it at night, or, unless he were very bold and protected by many charms, by day either. Therefore it was an excellent place for fugitives who sorely needed a good start.

At length the day began to dawn just as they reached the main road where it crossed the hills, whence on his journey thither Alan had his first view of Bonsa-Town. Peering from the edge of the bush, they perceived a fire burning near the road and round it five or six men, who seemed to be asleep. Their first thought was to avoid them, but the Mungana, creeping up to Alan for Jeeki he would not approach, whispered.

"Not Asiki, Ogula chief and slaves who left Bonsa-Town yesterday."

They crept nearer the fire and saw that this was so. Then rejoicing exceedingly, they awoke the old chief, Fahni, who at first thought they must be spirits. But when he recognised Alan, he flung himself on his knees and kissed his hand, because to him he owed his liberty.

"No time for all that, Fahni," said Alan. "Give us food."

Now of this as it chanced there was plenty, since by the Asika's orders the slaves had been laden with as much as they could carry. They ate of it ravenously, and while they ate, told Fahni something of the story of their escape. The old chief listened amazed, but, like Jeeki, asked Alan why he had not killed the Mungana, who would have killed him.

Alan, who was in no mood for long explanations, answered that he had kept him with them because he might be useful.

"Yes, yes, White Man I see," exclaimed the old cannibal. "Although he is so thin he will always make a meal or two at a pinch. Truly the white men are wise and provident. Like the ants, they take thought for the morrow."

As soon as they had swallowed their food they started all together, for, although Alan pointed out to Fahni that he might be safer apart, the old chief, who had a real affection for him, would not be persuaded to leave him.

"Let us live or die together," he said.

Now Jeeki, abandoning the main road, led them up a stream, walking in the water so that their footsteps might leave no trace, and thus away into the barren mountains which rose between them and the great swamp. On the crest of these mountains Alan turned and looked back towards Bonsa-Town. There far across the fertile valley was the hateful, river-encircled place. There fell the great cataract in the roar of which he had lived for so many weeks. There were the black cedars, and there gleamed the roots of the Gold House, his prison, where dwelt the Asika and the dreadful fetishes of which she was the priestess. To him it was like the vision of a nightmare, he could scarcely think it real. And yet by this time doubtless they sought him far and wide. What mood, he wondered, would the Asika be in when she learned his escape and the fashion of it, and how would she greet him if he were recaptured and taken back to her? Well, he would not be recaptured. He had still some cartridges, and he would fight till they killed him, or failing that, save the last of them for himself. Never, never could he endure to be dragged back to Bonsa-Town there to live and die.

They went on across the mountains, till in the afternoon once more they saw the road running beneath them like a ribbon, and at the end of it the lagoon. Now they rested a while, and held a consultation while they ate. Across that lagoon they could not escape without a canoe.

"Lord, said the Mungana presently, "yesterday when these cannibals were let go a swift runner was sent forward commanding that a good boat should be provisioned and made ready for them, and by now doubtless this has been done. Let them descend to the road, walk on to the bay and ask for the boat. Look! yonder, far away, a tongue of land covered with trees juts out into the lake. We will make our way thither, and after nightfall this chief can row back to it and take us into the canoe."

Alan said that the plan was good, but Jeeki shook his head, asking what would happen if Fahni, finding himself safe upon the water, thought it wisest not to come to fetch them.

Alan translated his words to the old chief, whereon Fahni wanted to fight Jeeki because



of the slur that he had cast upon his honour. This challenge Jeeki resolutely declined, saying that already there were plenty of ways to die in Asiki-land without adding another to them. Then Fahni swore by his tribal god and by the spirit of every man he had ever eaten, that he would come to that promontory after dark, if he were still alive.

So they separated, Fahni and his men slipping down to the road, which they did without being seen by anyone, while Alan, Jeeki and the Mungana bore away to the right towards the promontory. The road was long and rough, and though by good fortune they met no one, since the few who dwelt in these wild parts had gone up to Bonsa-town to be present at the great feast, the sun was sinking before ever they reached the place. Moreover this promontory proved to be covered with dense thorn scrub, through which they must force a way in the gathering darkness, not without hurt and difficulty. Still they accomplished it, and at length, quite exhausted, crept to the very point where they hid themselves between some stones at the water's edge.

Here they waited for three long hours, but no boat came.

"All up a gum-tree now, Major," said Jeeki. "Old blackguard, Fanny, bolt and leave us here, and to-morrow Asika nobble us. Better have gone down to bay, steal his boat and leave him behind, because Asika no want him."

Alan made no answer. He was too tired, and although he trusted Fahni, it seemed likely enough that Jeeki was right, or perhaps the cannibals had not been able to get the boat. Well, he had done his best, and if Fate overtook them it was no fault of his. He began to doze, for even their imminent peril could not keep his eyes open, then presently awoke with a start, for in his sleep he thought he heard the sound of paddles beating the quiet water. Yes, there, dimly seen through the mist, was a canoe, and seated in the stern of it Fahni. So that danger had gone by also!

He woke his companions, who slept at his side, and very silently they rose, stepping from rock to rock till they reached the canoe and entered it. It was not a large craft, barely big enough to hold them all, indeed; but they found room, and then at a sign from Fahni the oarsmen gave way so heartily that

within half an hour they had lost sight of the accursed shores of Asiki-land, although presently its mountains showed up clearly beneath the moon.

Meanwhile Fahni had told his tale. It appeared that when he reached the bay he found the Asiki headman who dwelt there, and those under him, in a state of considerable excitement. Rumours had reached them that some one had escaped from Bonsa-Town; they thought it was the Mungana. Fahni asked who had brought the rumour, whereon the headman answered that it came "in a dream," and would say no more. Then he demanded the canoe which had been promised to him and his people, and the headman admitted that it was ready in accordance with orders received from the Asika, but demurred to letting him have it. A long argument followed, in the midst of which Fahni and his men got into the canoe, the headman apparently not daring to use force to prevent him. Just as they were pushing off, a messenger arrived from Bonsa-Town, reeling with exhaustion, and his tongue hanging from his jaws, who called out that it was the white man who had escaped with his servant and the Mungana, and that although they were believed to be still hidden in the holy woods near Bonsa-Town, none were to be allowed to leave the bay. So the headman shouted to Fahni to return, but he pretended not to hear, and rowed away, nor did anyone attempt to follow him. Still, it was only after nightfall that he dared to put the boat about and return to the headland, to pick up Alan and the others, as he had promised. That was all he had to say.

Alan thanked him heartily for his faithfulness, and they paddled on steadily, putting mile after mile between them and Asiki-land. He wondered whether he had seen the last of that country and its inhabitants. Something within him answered "No." He was sure that the Asika would not allow him to depart in peace without making some desperate effort to recapture him. Far as he was away, it seemed to him that he could feel her fury hanging over him like a cloud, a cloud that would burst in a rain of blood. Doubtless it would have burst already, had it not been for the accident that he and his companions were still supposed to be hiding in the woods. But that error

must be discovered, and then would come the pursuit.

He looked at the full moon shining upon him, and reflected that at this very hour he should have been seated upon the chair of State, wedding, or rather being wedded by, the Asika, in the presence of Big Bonsa and all the people. His eye fell upon the Mungana, who had also been destined to play a prominent part in that ceremony. At once he saw that there was something wrong with the man. A curious change had come over his emaciated face. It was working like that of a maniac. Foam appeared upon his dyed lips, his haunted eyes rolled, his thin hands gripped the side of the canoe, and he began to sing, or rather to howl like a dog baying at the stars. Jeeki hit him on the head and bade him be silent, but

he took no notice, even when he hit him again more heavily. Presently came the climax. The man sprang up in the canoe, causing it to rock from side to side. He pointed to the full moon above and howled more loudly than before; he pointed to something that he seemed to see in the air near by, and gibbered as though in terror. Then his eyes fixed themselves upon the water, at which he stared.

Harder and harder he stared, his head sinking lower every moment, till at length, without another sound, very quietly and unexpectedly, he went over the side of the boat. For a few seconds they saw his bright-coloured garments sinking to the depths, then he vanished.

*(To be continued.)*

## A LEAF FROM MORMON HISTORY

**O**CCIDENTAL missionaries have done a world of harm to the Orient. They have maligned the Asian institutions and misrepresented the character and capabilities of the Oriental people, through lack of understanding and religious bigotry. Highly coloured and conglomerate statements regarding Asiatic religions and customs, of a grossly damaging character, have been given wide publicity and have become so tenaciously rooted in the subconscious minds of the Occidental men and women, as to make it practically impossible altogether to efface them.

There is consolation, however, for the wronged Orientals in the fact that not only the institutions and peoples of Asia have been misrepresented by the Christian missionary; but, in the name of Christianity, even Western people, and in many cases, those who profess one or another form of Christ's religion, have been maligned, persecuted and harassed.

To find a concrete example of unjust religious persecution carried on under the cloak of religious zeal, there is no necessity of unearthing ancient or mediæval history. An excellent example of the brutality and

injustice perpetrated by mobs led by Christian clergy, blinded by excess of so-called religion, is furnished by the life-history of the Mormon people of the United States—and unfortunately the Mormon religion and its professors, in a measure, still suffer unmerited obloquy, which can be directly traced as the work of the gentlemen who button their collars behind their necks and lay pretensions to understanding and teaching the philosophy and creed of that Oriental of Orientals, Christ.

About all that the educated Indians know regarding the Mormons is that they are a polygamous people. This is an impression created by the opposing sects of Christianity and in the main is utterly untenable. Polygamy prevails amongst the Mormons in an entirely negligible quantity, and is increasingly diminishing. A few years will see the end of it all. Rightly or wrongly, however, the Mormon people indiscriminately are being made to bear the brunt of being stigmatized as polygamous—and a talk in regard to them and their "horrid" practices is always accompanied by a meaning wink of the eye, as much as to say that the Mormons lead lives of unspeakable immorality.

Speaking broadly, the average American, as a rule, is as ignorant of the real character of the Mormon people and institutions as the educated Indians. In fact, the American has less knowledge of Mormons and Mormonism, but many more prejudices and unverified but supposedly true knowledge of the professors of the Mormon faith, than does the foreigner. So unreasonably antagonistic indeed is the American that it is almost impossible to put him on the right track. The outsider, on the contrary, is better situated, because of his remoteness from the parties concerned in the controversy, and to him the story of the struggles and success of the persecuted Mormons ought to be of interest and instruction.

The official name of the Mormon Church is "The Church of Jesus Christ of Latter Day Saints." "The Book of Mormon" was discovered by Joseph Smith, buried in the

him where the brass plates on which the message of the Lord God was written, were hidden. The story goes that Joseph Smith unearthed these plates, and took up the burden which was assigned to him by the Almighty. The Church was organized on the 6th of April, 1830. Within a short space of time six people enrolled themselves as the Apostles of the new faith. Under the direction of their leader they travelled through the Eastern States, covering over 15,000 miles on foot, just as Jesus had done nearly two thousand years previously. Their exhortations, their promises of the coming of the Lord for the second time and of a Heaven on earth appealed to the emotional natures of many men and women. Branches were established all over the Eastern States and thousands of people were baptised and admitted into the new Church. In the proselytising work Joseph Smith was ably assisted by his brother Hyrum, the former passing under the name of "Prophet" and the latter as the "Patriarch."

Popularity amongst the people proved instrumental in causing the other Christian denominations to look with alarm on the way their Churches were becoming decimated in membership, and brought on the Mormons their concentrated opposition. The Churches made common cause with the politicians, the latter becoming afraid of the Mormons, as their religion knit them together in a single clan, and enthused them with fervour, rendering them a powerful people. The Church and the politicians united hands in the endeavour to nip the new faith in the bud.

Hounded on by the clergy and the politicians, the Smith brothers gathered their people together and to escape calumny, left New York for Ohio and later moved into Missouri where they bought lands and built up flourishing settlements, but their prosperity excited the envy and hatred of their so-called Christian neighbours, who burnt their houses and despoiled them of their property. In 1838 the Governor of Missouri issued an exterminating order against the Mormons and 12,000 people were driven out of the State in the winter of 1838-39. Then they went to Illinois. It was at Carthage, Illinois, that both the Smiths were murdered ruthlessly by a mob, on June 27, 1844.

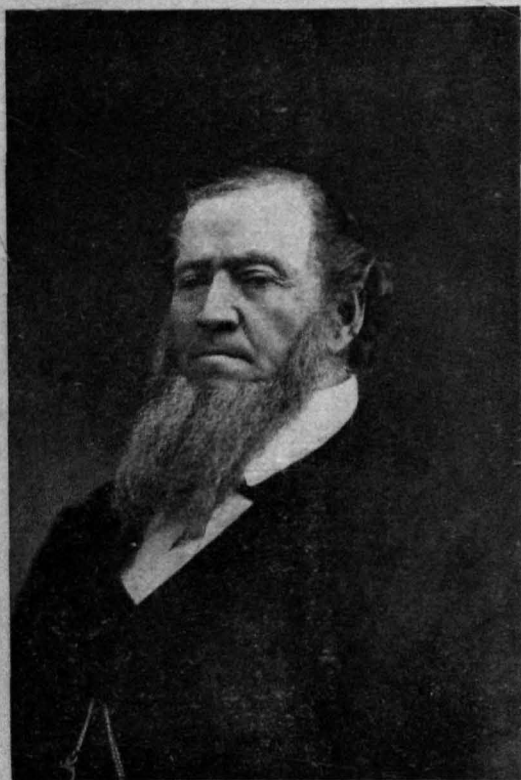


JOSEPH SMITH, THE FOUNDER OF THE  
MORMON CHURCH.

Hill Cumorah in the State of New York. An angel appeared before him one night while he was fast asleep and revealed to



In the confusion that followed, the Mormons were taken in hand by Brigham Young,



BRIGHAM YOUNG, THE MORMON LEADER.

who was selected by God and voted by the people into the chair vacated by Joseph Smith deceased. He assumed the title of Prophet and Leader.

It was Brigham Young who induced his followers to migrate in a body to the West to escape persecution, and to make a garden of the wilderness and live in perfect harmony and prosperity—in a word, to establish the Christian Paradise on earth, the "Zion." The exodus began on the 6th of October, 1846, and after a perilous and troublous journey across the desert, the pioneers landed in Utah on July 24th, 1847. Florence, Nebraska, at that time was the last point of inhabited territory, and the Mormon emigrants found the "Zion" a thousand miles farther West from this Nebraska city.

Here a word regarding Brigham Young will be found apropos, since, in every sense of the word, he was the moulder of the

Mormon people. Young was born in Whittingham, Vermont, on the first of June, 1801. He died in 1877. Brigham Young was a painter and glazier by trade and originally was a Methodist by persuasion. He was born of poor parents and was entirely a self-made man. He joined the Church of Jesus Christ of Latter Day Saints on April 14th, 1832. He traversed the Eastern States and Canada in the interests of his new religion, and was made one of the twelve Apostles on February 14th, 1835. He married 26 wives—nineteen of them having lived simultaneously as his spouses, and became the father of 56 children. During the life-time of Joseph Smith, Brigham Young was his close friend and counsellor, and defended him many a time at the risk of his own life. Naturally, when Smith was murdered, Brigham Young became the head of the Church, as he was then the President of the twelve Apostles.

To the deep insight of Brigham Young, to his honesty of purpose, to his conscientious hard work, under stupendous difficulties and in the face of terrible odds, the entity and progress of the Mormon people are due. When the Latter Day Saints were wearily marching across the desert, hungry and thirsty and suffering untold privations of the hardest kind, he would sing to his followers and exhort them to join in the chorus:

"Come, come ye Saints, no toil nor labor fear,  
But with joy wend your way.  
Though hard to you this journey may appear,  
Grace shall be as your day.  
Gird up your loins, fresh courage take,  
Our God will never us forsake;  
And soon we'll have this tale to tell,  
All is well, all is well."

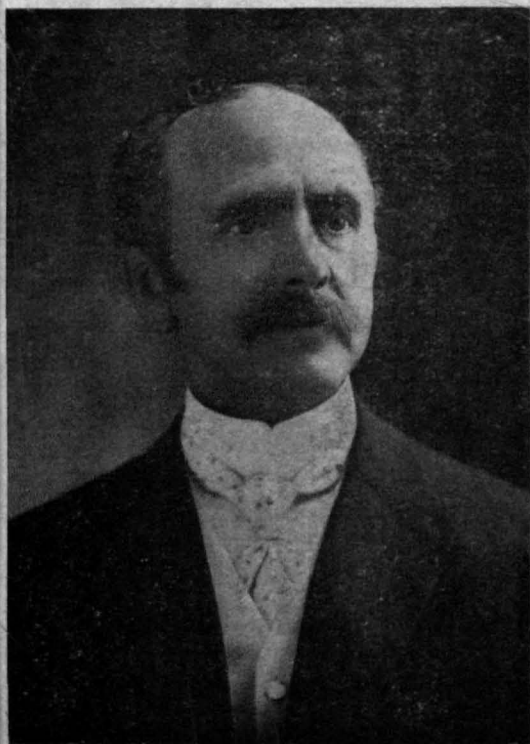
A leader with such a persuasive and sympathetic nature, blessed with the vision of a seer and the patience of a martyr, could alone have led the Mormon people; for when the tedious journey was over, the land they arrived at was overgrown with bush and bramble. The first day they landed, Wilford Woodruff, one of the twelve apostles and afterwards leader of the Church, planted a bushel of potatoes, in the virgin soil and utilized the water coming down from the canyon to irrigate the crop. The Sego-lily-flower with three petals, of pure white colour streaked with dark brown in the centre, a native of the Rocky Moun-



tains—grew where the pioneers settled amongst the sage-brush. From the North American Indians residing in those parts, the Mormons learned the use of the roots of the Sego lily and fed on them for many months.

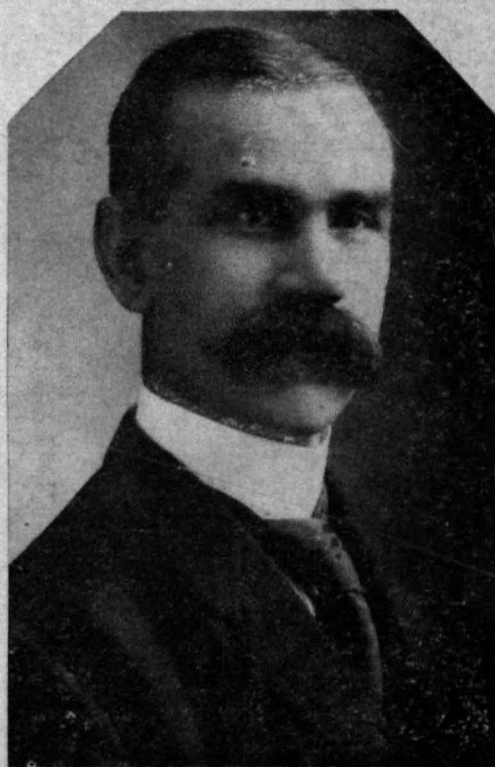
The unbroken soil, however, began soon to yield bountiful harvests to the people who had shown the pluck and perseverance to travel hundreds of miles to take possession of it, and were applying scientific and intelligent methods to exploit its virgin richness. An acre yielded 40 to 75 bushels of oats, and the land proved to be splendid for growing wheat, barley, potatoes, apples, plums, damsons, pears, &c. Spring, summer, autumn, and winter, well-marked but not characterized by the extremes of heat, cold, humidity or dryness, made living in

mory of moderate-aged men. The State of Utah is 275 miles wide; 345 miles long; its area is 82,190 square miles; its water area is 2,780 square miles, making a grand total of 84,970 square miles. It is situated between the parallels 27 and 42 north Latitude and the 109th and 114 meridian from Greenwich—about the same latitude as Korea. The population, today, approximates 325,000 souls, one-half to two-thirds out of which are Mormons. The State forms an integral part of the United States, with its capital at Salt Lake City, whose population is 90,000. The present Governor of Utah, Mr. John C. Cutler, is a Mormon and a monogamist. The Honorable Reed Smoot is



JOHN C. CUTLER, THE MORMON GOVERNOR OF UTAH.

the vale of Utah a pleasure. Five hundred square miles, roughly speaking, or an acreage of 52,601,500 square acres have been brought under cultivation within the me-



THE HON'BLE REED SMOOT,  
U. S. A. SENATOR.

a Senator from Utah at the National Capital at Washington and during the last two or three years has fully demonstrated to the world that he is capable of holding his own against any number of detractors.



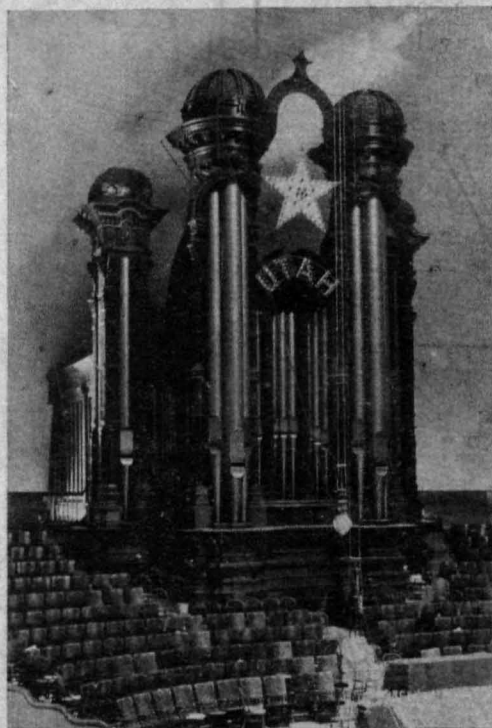
MRS. REED SMOOT.

Salt Lake City is an ideal location. It is situated 14 miles distant from the lake of the same name, which, in summer, is a magnificent body of water and draws crowds of pleasure-seekers to its shores, who enjoy themselves by bathing in its limpid depths, (which contain almost 25 per cent. of salt). The Lake is 100 miles long, 47 broad, and is called the "Dead Sea of America."

It is claimed by the Mormons that at no time in the life-history of the Church, more than four per cent. of its members were polygamous—and the writer concurs in this statement. At the present time 400 people, men and women, alone are living as polygamous families. In the year 1890 the Church set its face against polygamy by positively interdicting it by means of a Manifesto. Since that time not a single new polygamous marriage has been permitted amongst the Mormons.

The present head of the Mormons in Utah, Joseph Fielding Smith, is a nephew of the Founder and the son of the Patriarch—a broad-minded, tactful, courteous man, with a wonderful grasp of human nature and

marvelous executive ability. Under the direction of this able leader, the Mormons are living in peace and prosperity, engaged in occupations of all kinds, improving their lands and properties and ennobling their minds. It is a common saying that "everybody sings in Utah." At the time of the



THE PIPE-ORGAN IN THE MORMON TABERNACLE, SALT LAKE CITY. THIRD LARGEST IN THE WORLD.

present writing the "Latter Day Saints" are exhibiting a great deal of activity in proselytising the so-called Christians inhabiting the other States of the Union and showing them what appears to them to be the right path of life and salvation. Mormon missionaries or "Elders," as they are called, are to be found in all large cities of the United States, and in the capitals of some of the European countries, carrying on propaganda work.

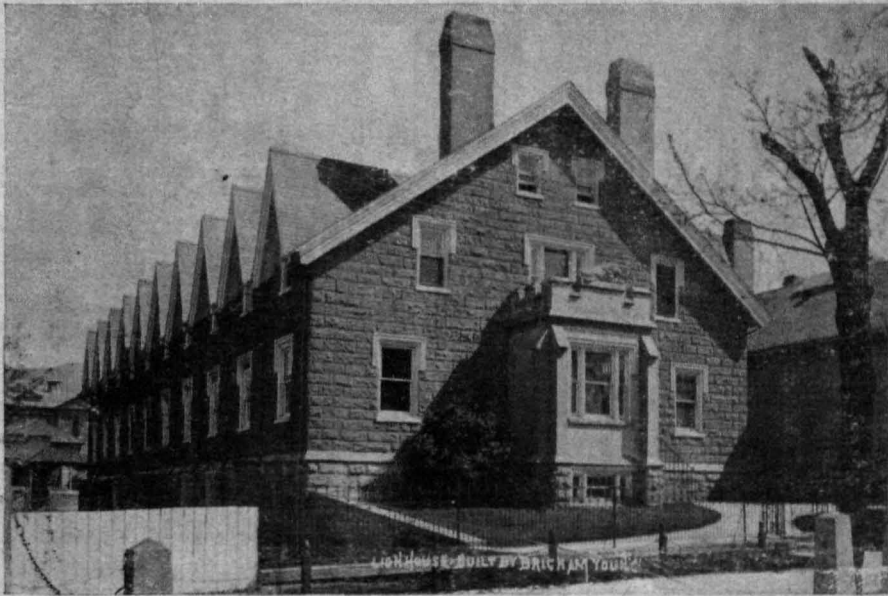
Of late the Mormons have taken to colonization, and already probably 10,000 of them are settled in Canada, practically owning four large, prosperous cities. For a living, they till the fertile soil, and their substantial



bank accounts and well satisfied and contented countenances testify to their affluence. Some of the Mormons are devoting their exclusive attention to raising beets for the beet-sugar industry; and this vocation is said to pay them handsomely, as they get from 12 to 15 rupees per ton and even the second and third-rate dry lands yield an average of seven to nine tons per acre. In fact, the Mormon Canadians make a specialty of growing wheat and beets, and so successful are they in farming and marketing these products that, unlike other agri-

culturists in the United States and Canada, they do not concern themselves with raising chickens, hogs, vegetables, and such other articles of every day kitchen-consumption, preferring to buy these commodities from people who devote themselves exclusively to these branches of human activity.

Mormon immigrants evidence the same fellow-feeling and clannishness which, as already has been described, is native to them, and is propagated by their religious and temporal leaders, and which it may be reiterated, once more, has stood them in



THE LION HOUSE—BRIGHAM YOUNG'S FAMILY RESIDENCE.

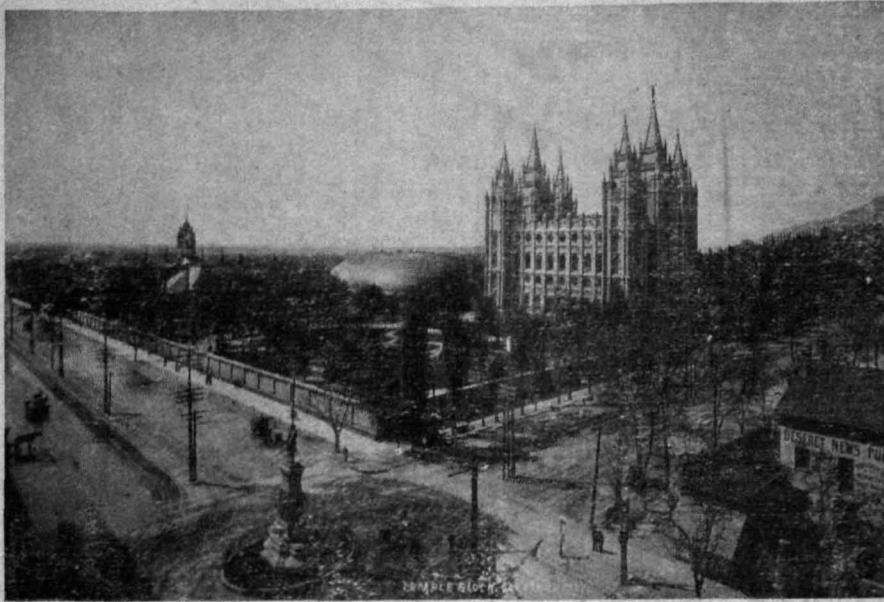
This is the harem of the Mormon Chief where he with 19 wives and 56 children lived and ruled. Each of Young's wives had her apartments opening from the kitchen and dining room in the lower story to the dormer rooms above and were so arranged that each family might live exclusively by themselves. A general library and parlour were provided for purposes of prayer, reading, &c.

good stead in times of stress, hardship and persecution. But for this same sense and aptitude for co-operation and willingness to share the weal and woe of their fellow-religionists, the Mormons would have been wiped off the state of existence and it is highly gratifying that they, in settling in foreign territory, have not lost this trait peculiar to their genius and nurtured by hardships and religious intolerance on the part of their persecutors and tormentors.

The Mormon communities in Canada have formed a world of their own. They

have settled themselves in towns—or, what we would call villages, in India—a practice not very largely followed in North America, since the average farmer in Canada as well as in the United States lives on his own farm, separated from his neighbors by many miles. The Mormons spend the day on the soil, leaving their homes early in the morning and returning to the village at night, or rather evening. The Mormon people are not taught by their leaders to be contented with any manner of hand-to-mouth existence they may be able to eke out of the land;

but by industry they become prosperous and are therefore comparatively happy. In their towns they provide meeting houses, libraries, theatres, where men, women and children



"MORMON TEMPLE" BLOCK, SALT LAKE CITY.

The block is the exclusive property of the "Church of the Latter Day Saints," contains 10 acres of floor space, comprising: The Great Mormon Temple, The Tabernacle, The Assembly Hall, Floral Conservatory, minor buildings and a beautiful park, all surrounded by a wall twelve feet high. The public have access to the Park, without reference to creed.



WEST SIDE OF SALT LAKE CITY.

have free access, and healthful recreation is provided for all classes. The Mormon people, as a rule, are very fond of music, and also indulge in dancing, and, in their

Canadian settlements, they have frequent dances where the old people as well as the children, meet for social enjoyment.

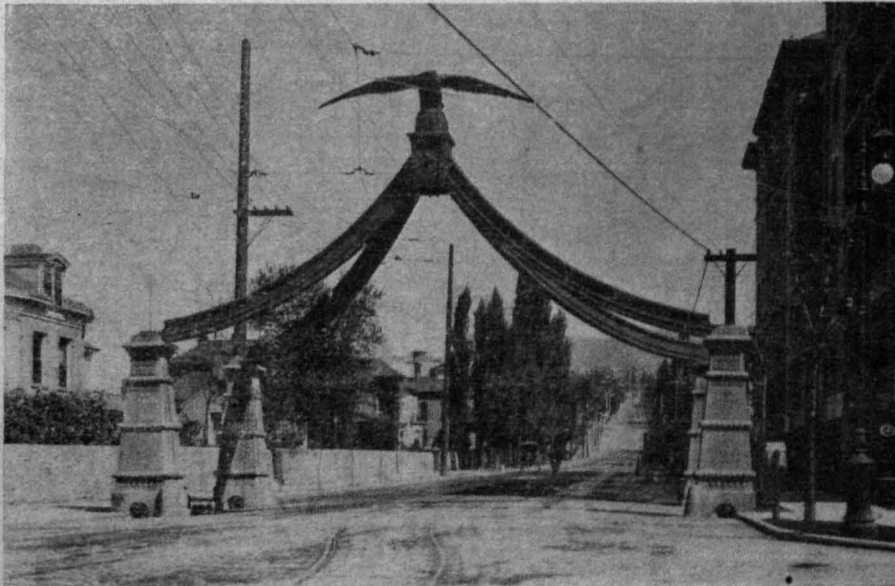
The Mormon religion is far from abstruse

or complex. The articles of faith are clearly defined and may be concisely stated as under:—

1. We believe in God, the Eternal Father,



ONE OF THE PIONEER HOUSES BUILT IN 1847: TO-DAY THE OLDEST HOUSE IN UTAH.



THE EAGLE GATE AT SALT LAKE, UTAH.

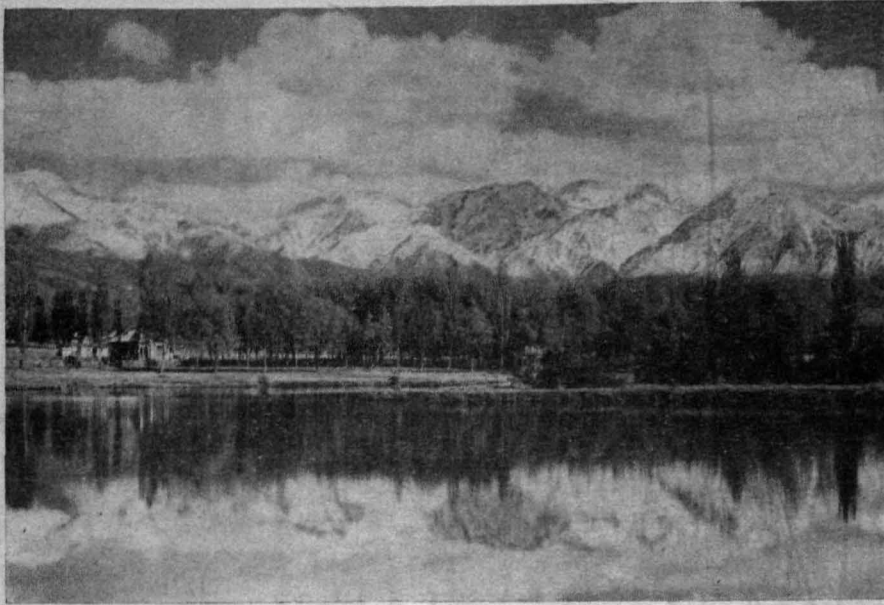
and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.



3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are:—first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by



A VIEW OF SALT LAKE VALLEY.



CITY AND COUNTY BUILDING, SALT LAKE, UTAH.  
COST NEARLY RS, 30,00,000.

Immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God,

by "prophecy, and not by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organisation that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. The Zion will be built upon this continent. The Christ will reign personally upon the earth and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say, that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

The Articles of Faith of the Church of Jesus Christ of Latter-Day-Saints, quoted above, are not a garbled version of the original, but they are copied *ad verbatim*, as Joseph Smith wrote and published them. Comment regarding these is needless. They speak for themselves.

INDO-AMERICAN.

## THE INVENTION OF MATCHES

**FIRE** is one of nature's greatest boons to mankind. It is such an apparently inexplicable phenomenon, that there is no wonder tradition accounted for its possession by man by the story that it was sent directly to him by divine agency. To the ancients the fact of burning was so mysterious that a flame was made an expression of their religious worship and used as a symbol of their adoration of their divinities. Nor has this custom yet entirely disappeared from the world. To the modern scientist, however, burning is simply a process of rapid oxidation and a flame is only one of the indications of the chemical affinity of two substances.

As a matter of mere curiosity it would be interesting to know exactly, how the first man who made use of fire for any purpose obtained it. Most probably it was supplied to him by some case of spontaneous combustion or from some tree set on fire by lightning or some such natural causes. The fire that was thus once obtained was very carefully preserved as it appears from records that the Hebrews carried it carefully with them during their travels from one country to another and from place to place.

At this stage people felt the great need of fire and it became a custom in every inhabited locality or village to keep fire always ready at a certain central fixed spot, protected from the weather, for the convenience and use of all its members. Gradually this system extended to every household and the sacred fire was guarded carefully as a priceless possession from generation to generation. In the interior of some of the Indian villages this system may still be found. As time went on the pressing need they felt was the production of fire at all times and places at their will and specially during their travels and sojourns. This led people to serious thinking for some device to produce fire at their will and the result was the use of flint and steel. By this method fire was obtained on a piece of rag or any such dry inflammable substance from a spark produced by striking a piece of flint with a piece of steel, or striking two pieces of stone together or rubbing two pieces of hard wood. This method of obtaining fire is still used in many parts of the world. Among the more civilised nations, the tinder box containing flint and steel and a few sulphur-dipped splints or sticks became known in the fourteenth

century and continued to be used notwithstanding the other methods, down to the invention of the lucifer match. The tinder was formed by the partial combustion of linen or cotton and being ignited by a spark from flint and steel communicated its fire in turn to the sulphur-dipped match.

When phosphorus was first discovered in the middle of the seventeenth century, it was utilized by rubbing it between two pieces of brown paper. A fire was produced in this way which lighted a stick dipped in sulphur. Another early method was to put a piece of phosphorus in a vial and stir it with a hot iron wire after which the vial was corked tightly for use. When a light was desired a sulphur-tipped splint was dipped into the bottle, a portion of the phosphorus adhered to it and being brought out into the air the chemical action between the two substances caused a flame which lighted the stick.

The next stage in the development of matches began from the year 1805, when Mr. Chancel, assistant to the well-known Professor Thenard of Paris, discovered and made the first friction matches of phosphorus. Of far more importance were the chemical matches or dip splints first manufactured in Vienna in 1812. The splints were tipped with sulphur with a mixture of potassium chlorate and sugar. By touching this composition with concentrated sulphuric acid kept in a small glass phial or leaden bottle ignition ensued. But these systems did not come into general use, as the prices were prohibitive and transport difficult, along with other drawbacks to the practical use of these inventions; and much scope was left for improvement. From this dip splint oxymuriate match or instantaneous light-box, as it was otherwise termed, lucifer matches trace their lineal descent.

It was not before 1832 that phosphorus matches became more generally known. In England under the name of 'Congreves' the first real friction matches were made in 1832. At the same time phosphorus friction matches were being manufactured at Vienna (a city famous for the match and fuse industry). About the same period F. Moldenhauer at Darmstadt made phosphorus lucifer (light-bearer) matches. The Germans attribute to one Mr. Kammerer the

invention of lucifer matches; while in England according to Faraday, John Walker of Durham was the inventor or at least the first maker of such matches. The Hungarians put forward the claims of a Mr. Ironyi, while the Frenchmen give the whole credit of the invention to one Mr. Sauria. Then who was the inventor of the lucifer match? At least as many countries are now disputing the honour of having produced the parent of the first friction match, as there were cities claiming to be the birth place of the Father of Greek Poetry.

However, it was about the middle of the year 1833, when lucifer matches were being made in various places of Europe. To the sulphur tipped splints was glued a small quantity of a mixture of potassium chlorate and antimony sulphide; by strongly rubbing this composition between two pieces of sand paper the mixture became ignited. Within a very short time of this famous invention very many improvements were made in the industry which led to its being carried on on a really commercial scale.

Sir Edwin Arnold, writing upon the "Sixty years Reign of Queen Victoria" thus records an incident connected with the match industry. "As I returned home"—on the morning of the proclamation of Her Majesty as Queen Victoria—

"asking a hundred questions from my nurse about Kings and Queens and the new reign, a man in the street was selling, evidently as a singular novelty, lucifer matches at a half penny a piece. He held up the little sticks, one at a time and then drawing them through a folded piece of sand paper, produced an instantaneous flame to the intense amazement of the passers by and doubtless to his own considerable profit. On that morning as on all mornings before, I had probably on awakening from sleep, witnessed my nurse kindling the fire or lighting the dressing candles with an old fashioned flint and steel, laboriously striking the wayward sparks into the smutty tinder and then applying to a travelling fringe of fire the point of a splinter of wood dipped into brimstone, bundles of which used to be sold by beggars in the highways. So did we procure the sacred element when this reign began; little if at all advanced beyond the fire stick of the savage. But since then, what a cheap and universal possession has that precious element of fire become, which according to the Greek myth Prometheus stole from the gods as the best of gifts for mankind, at the cost of terrible personal penalties! Among the countless vast advances made by civilization, how rarely does anybody think of the enormous service rendered everywhere by the simple innovation of the phosphorus match . . . ."

From this period the manufacture of



matches became an extensive industry greatly aided by the manufacture of phosphorus on a large scale. However useful phosphorus lucifer matches may be, it is a great drawback to their utility that the combustible composition is a poisonous mixture, while moreover the workpeople in that department of match making in which the yellow phosphorus is handled, are often affected by a peculiar disease of the jaw-bones. The discovery of amorphous phosphorus, which is neither poisonous nor very inflammable, affords a happy substitute for the ordinary phosphorus. This variety of matches with amorphous phosphorus as one of its constituents was invented in 1848 by Bottgar at Frankfort and was proposed to be used industrially by Firth Schuttenhoven at Jonkoping in Sweden in 1870. In course of time other improvements were made and at the present day matches are the product of an industry which from a technical point of view cannot possibly be much more improved except as regards price, in order to place it within the reach of all. Matches have now become an indispensable article of household economy, even in the remotest parts of the world, and used alike by people of all races and denominations.

The manufacture of matches for lighting purposes is principally divided into four great branches, comprising the ordinary wooden match or "lucifer"; "vesuvians" which are principally used in the open air by smokers; "vestas" in which a thin wax-taper is substituted for the wood; and "safety" matches. The first three kinds of matches ignite when rubbed on any rough surface, while safety matches require a specially prepared surface for rubbing.

It would be a difficult task to calculate the quantity of matches produced throughout the world. The production of matches is so enormous that it cannot be estimated, but some idea of its magnitude may be gained from the fact that many

large firms in England turn out daily upwards of 80,000,000 matches. The firm of Bryant and May in England turns out nearly thirty thousand millions of matches annually. In addition to these about one-seventh of this number of safety matches is produced and over thirty thousand gross of vesuvians; and also there is the small matter of nine hundred miles of wax vestas per day. One of the biggest firms in Japan, Riosui & Co., turns out four million gross of match boxes annually. A factory in Sweden produces about one hundred million of match boxes per year.

The statistician who attempts to estimate even approximately the quantity of matches produced annually in the world, would have to take into account not only the European and American production but also that of Japan, where the manufacture of matches has rapidly grown into one of its great industries. We may soon witness the time when Japanese matches will have become as formidable competitors to continental matches in the British markets as the Swedish article has proved itself to the British for many years. Japan made an export of matches to the value of about one and a half crores of rupees (average for the last few years) per year. Out of this last year India's share of the import was to the value of about 12 lakhs of Rupees (this amount being nearly double, as compared to the value of the import only a few years back). Such is the great demand and utility of matches in the civilized world. Let us hopefully look forward to the time when we shall supply our own demands and save the enormous drain of wealth in the match industry.

A. GHOSE,  
*Manufacturing Engineer  
of Matches (Japan).*

11, WILLIAMS LANE,  
CALCUTTA.

## AGRICULTURAL COLLEGES IN THE UNITED STATES

THE object sought throughout the entire agricultural course, is to familiarize the student with the art and science of agriculture. This embraces the study of Zoology, Botany, Chemistry and Bacteriology, the sciences related to agriculture; and the supplementary studies of Mathematics, Economics, Physics, History, Languages and other cultural branches, all of which broaden the course of study and intend to elevate the educated farmer to the intellectual level of other professions.

These courses cover four years and lead to the degree of Bachelor of Science in Agriculture. Their object is to give young men a thorough education, at the same time that they are carefully instructed in the relations of science to the various branches of agriculture: to give both the mental training that is indispensable to success and the scientific and technical knowledge requisite for becoming efficient workers in the field of agriculture, whether as practical farmers, teachers, or investigators.

The studies for the first two years include Mathematics, Survey, the general principles of Biology and Botany, the English and French or German Languages, together with a course in General Chemistry. Other studies in general science that are offered later in the course are Physics, and Geology. History, Political Economy, Constitutional and International Law are taught, not only as valuable instruments of discipline but as a preparation for the duties of citizenship. The consideration of purely technical subjects is more fully taken up during the last two years, after the student has gained some acquaintance with the necessary instruments of research and a foundation of general knowledge sufficient to enable him to pursue with profit advanced studies or special lines of investigation. The studies of the junior and senior years are so arranged that students may take either a somewhat general course in Agriculture or may specialize in Agronomy, Agricultural Chemistry, Animal

Husbandry, Dairy Husbandry, Forestry or Horticulture.

Laboratories in Agricultural Colleges are strictly modern in their appointments and are supplied with the latest equipments, which afford the student unusual opportunities for making a thorough study of all the sciences, related to agriculture. While the theory of agriculture, as based upon the sciences, is taught, the industrial side is not overlooked. Instruction is given in wood and iron work in the carpenter and black-smith shops under competent supervision. The student is also taught how to handle and care for steam machinery, and is made thoroughly familiar with mechanism of the farm traction engine. The instruction given in the class room is directly supplemented by actual demonstrations of the best agricultural practice on college farms, thus giving to the student an opportunity to observe the methods employed, and enabling him to note from time to time the results of the practical applications of science to agricultural methods. Frequent excursions to neighboring forests, occasional visits to wood-working establishments and mills and longer visits to hunter camps and forest reservations for practical work, form part of the program.

The facilities for instruction offered in agriculture and the work of research constantly carried on by Agricultural Experiment Stations afford excellent opportunity for advanced work. Those designing to fit themselves for the work of teachers or experimenters are given every opportunity to pursue an advanced course in such subjects as they may desire, and to take part, as far as possible, in the work of research. There are hundreds of acres of land divided into College and Experiment Station farms, orchards, gardens vineyards and campus. Each farm has extensive buildings which are adequate for its purposes, some for ordinary farm purposes, and others for experiments with crops and in feeding for the production of milk, butter

and meat. The facilities for becoming familiar with the growing of the ordinary farm crops, the use of natural and artificial fertilizers and the feeding of animals for the production of meat and milk, are entirely adequate for advanced instruction.

Of the management of the College farms, in its various details, the students of the course in Agriculture are to be observers, taking part in actual labor to the extent that is necessary for proper instruction. The student is habitually required to present a report of the operations coming under his notice, with a discussion of the principles and a criticism of the methods involved. The facilities for becoming familiar with the growing of ordinary farm crops, the use of commercial fertilizers, the composition and use of farm manures, and the feeding of animals for the production of meat and milk are ample for both elementary and advanced instruction.

All students have instruction in the mechanical workshops and in the botanical, physical and chemical laboratories, all of which have the appliances necessary for thorough work in the lines of their several departments. There are also laboratories for extended research in agricultural chemistry. The Geological, Botanical and Zoological museums are especially helpful to students in the course.

The four years' courses leading to the Degree of Bachelor of Agriculture are:—

#### FRESHMAN YEAR.

##### 1ST SEMESTER.

	Hours per week.
Rhetoric (English) ... ..	4
French or German ... ..	4
Trigonometry (Plain and Spherical) ... ..	4
Surveying ... ..	3
Geology ... ..	3
Vegetable Physiology ... ..	5
Vegetable Pathology ... ..	3
Animal Physiology ... ..	4
Carpentry ... ..	2
Geometric and Projective Drawing ... ..	3

##### 2ND SEMESTER.

Botany ... ..	2
General Chemistry ... ..	5
Qualitative Analysis ... ..	6
Animal Husbandry ... ..	3
Dairy Husbandry ... ..	3
Botany (Laboratory) ... ..	6
Farm Practice ... ..	8

#### SOPHOMORE YEAR.

##### 1ST SEMESTER.

	Hours per week.
General Biology ... ..	2
Botany (advanced) ... ..	3
Lectures on Carbon compounds ... ..	2
Principles of Geology ... ..	3
Qualitative Chemical analysis ... ..	7
Biology (Laboratory) ... ..	3
Botany " ... ..	4

##### 2ND SEMESTER.

Agricultural Chemistry (how crops grow) ... ..	4
Horticulture ... ..	3
Quantitative analysis ... ..	1
Soils ... ..	3
Agricultural Chemistry (Laboratory) ... ..	2
Quantitative analysis " ... ..	6
Horticulture " ... ..	2
Soils " ... ..	2

#### SUMMER SCHOOL.

Farm Practice—100 hours.

#### JUNIOR YEAR.

##### 1ST SEMESTER.

Animal Industry, Principles of Breeding— Sheep and Early Lamb ... ..	2
Agricultural Chemistry (how crops feed) ... ..	3
Horticulture ... ..	3
Stock Breeding ... ..	3
Principles of Physics ... ..	4
Animal Husbandry (Laboratory) ... ..	2
Agriculture Chemistry " ... ..	2
Horticulture " ... ..	2
Dairy Chemistry " ... ..	4

##### 2ND SEMESTER.

Agronomy ... ..	5
Animal Industry, Dairy Cattle ... ..	2
Dairy Husbandry ... ..	3
Elementary Meteorology ... ..	1
Entomology ... ..	2
Forestry ... ..	2
Agriculture (Laboratory) ... ..	2
Animal Industry " ... ..	2
Dairy Husbandry " ... ..	5
Meteorology ... ..	1

#### SUMMER SCHOOL.

Dairy Husbandry—100 hours.

#### SENIOR YEAR.

##### 1ST SEMESTER.

Animal Industry ... ..	3
Agriculture Engineering ... ..	2
Political Economics ... ..	4
Universal History ... ..	3
Horticulture (Plant Breeding) ... ..	3
Agriculture (Laboratory) ... ..	4
Horticulture " ... ..	6

##### 2ND SEMESTER.

Agricultural Engineering ... ..	2
International Law ... ..	4
Agricultural Chemistry ... ..	5
Thesis ... ..	16



Instruction in *General Chemistry* includes a thorough course in agronomy and similar courses in *Agricultural Engineering* and *Animal Industry*. The course in *Agronomy* treats in detail of the various methods of applying fertilizers as well as approved modern practices of restoring fertility to worn-out lands. The manufacture and application of commercial and farm manures are also given special emphasis. The origin, history and development, together with the adaptation, cultivation and uses of the various farm crops are given full consideration.



PANDIT NABHA RAM SHARMA.

Mechanical Engineering Student,  
University of Washington.

In the course of *Agricultural Engineering*, instruction is given in the various lines of engineering work that is usually performed on farms. This includes drainage, mechanics of machinery, building materials, the construction of substantial farm buildings, tools and implements, road-making, etc.

Instruction in *Animal Industry* is both by lectures and by practical demonstration. The students are made familiar with the character of the various breeds by lectures and by detailed examination of tropical specimens. Familiarity with the hand-books of the different breeding associations is had by actual practice in tracing and tabulating pedigrees of individuals of the various breeds. These pedigrees are, for the most part, traced to foundation stock, and always to imported animals. Particular stress is laid upon the influences which have resulted in the breeds. The parts played by climate, soil, feed, care, selection, peculiarities of civilization, etc., in the formation of the different breeds, are discussed somewhat fully.

The breeding and feeding of animals for the various special purposes are considered. Constant effort is made to show the practical applications of the principles of Biology, Physiology, Anatomy, Chemistry, etc., to the production of farm animals. In the first semester of the Junior year the student is given an opportunity to take a practical course in stock breeding. In this he will be required to take complete charge of the feeding of certain animals under the supervision of the instructor. He will be required to perform all the operations of computing, mixing and apportioning the ration, feeding the animals, and making observation upon growth, fattening, milk production, etc.

The subject of *Agricultural Chemistry* includes a course of lectures upon the Chemistry of crops, soils and fertilizers, with parallel laboratory study of plant components and of the physical properties of soil and a Summer School period given to qualitative analysis of fertilizers and cattle-foods and of milk by creamery methods.

The practicum in *Dairy Chemistry* gives experience in the methods for the complete gravitative analysis of milk and the technical examination of fats and oils, including special methods for identification of preservatives and butter color.

*Rural Technology*, including especially the technology of milling, sugar, starch, and paper manufacture, the fermentation industries, fats and oils, and of tanning, is taught. At the same time a laboratory study of special methods of analysis for soils, and for sugar and other carbohydrates is taken up.

The lecture periods of the Second Semester are devoted to the consideration of special topics, an option being offered in methods of examination for food adulteration, for which the laboratory is well equipped with appliances and comparative materials. The remainder of the practicum period is spent upon special investigation.

For instruction in *Dairy Husbandry* the colleges are well equipped. The Dairy Buildings are devoted exclusively to dairy instruction. They are provided with creamery rooms, cheese-making rooms and farm dairy rooms, where instruction is given in the practical manipulation of milk and the manufacture of various milk products. The buildings also provide ample lecture-rooms, locker rooms and special laboratories for milk analysis. The buildings are equipped with modern cold-storage both for storing butter and curing cheese. Commercial creamery and milk-holding plants for market milks are kept in operation throughout the year. These afford unusual facilities for instruction in the practical operations of butter-making, cheese-making, the handling of milk and cream, and the use and care of dairy machinery.

*Bacteriology*.—General aspects of Bacteriology. Laboratory practice in the essentials of bacteriology methods, pathogenic and other forms of economic importance. Laboratory work, reading and lectures. Second Semester, Junior year. This course gives a general knowledge of bacteriology and is followed by advanced Bacteriology, economic and hygienic.

Instruction in Horticulture is given partly by practical operations in the garden and orchard, and partly by lectures upon the best methods of cultivation and propagation of plants. To advanced students lectures are given on all the most important fruits in cultivation, their history, varieties, diseases and insect enemies; also on the principal plants grown for cut-flowers. For example, the rose is treated under the following heads: its history: original species, classes and varieties, propagation, soft wood cuttings, hard wood cuttings, budding, grafting, cultivation: pot culture, winter blooming, diseases and insects.

Students in Horticulture have access to the conservatory and green-houses, where they find a large variety of plants flowering

and being propagated in their proper season. The botanical garden includes many perennials, to which are added a variety of annuals. On the Campus are found a large number and variety of evergreen and shade trees as well as of flowering shrubs, the observation and study of which enable the student to become acquainted with the materials used in landscape gardening.

*General Biology*.—Here a survey of living things is made, emphasis being laid on the principles underlying all the processes of life, and the properties possessed by living beings. For example, respiration is shown to be essential to life and the different methods by which it is accomplished are compared and their relative advantages determined, both in plants and animals. In studying the lower forms the microscope is freely used and physical and chemical tests are made. Primarily, it is the principles which are studied but the forms used for illustration are so chosen that on the completion of the subject the student has studied examples of all the large groups, both of animals and plants, and has thus acquired a good general knowledge of their structure, besides a clear understanding of the processes common to them all.

The laboratory work is here of great value, for it trains the eye to look for the structures described in the class-room, and the mind to reason towards general conclusions. Many field excursions for studying and collecting are taken throughout the year.

*Botany*.—The instruction in Botany aims to cover carefully the whole science in a general way, so as to prepare the student for special work later, should he be so inclined. After a preliminary study, in which text books and laboratory work are carried on side by side, Cryptogamic Botany is taken up. This interesting field, which is acknowledged to have intimate relations to health and disease as well as a technical scientific value, is carefully considered, and no one who successfully completes this work can fail to have acquired a good knowledge of a subject of much utility in modern life. A part of a Semester is devoted to the study of flowering plants. The aim is to lay a good foundation for sound knowledge of plants not only in their

systematic, but also in their economic relation. The facilities for botanical work are superior. The laboratories are well supplied with simple and compound microscopes, apparatus, and reagents, while greenhouses and gardens furnish abundant material.



TARAK CHARAN MAZOOMDAR.  
Electrical Engineering Student,  
University of Washington.

*Zoology.*—The aim here is to interest the student in the subject and to give him a knowledge of animal structure. During the junior year the student studies in detail the various forms of animal life. Particular attention is given to the relations of animals to man, including animals beneficial or injurious to agriculture, and animals in relations to health and disease, while structural and systematic Zoology are of course considered fundamental. During the senior year consideration is given to the theories of evolution, heredity and breeding, drawing upon the knowledge already acquired by the

student for illustrations of every principle considered.

*Plant Physiology.*—This subject is considered largely from the experimental side and the student is required to verify by his own work the more important phenomena connected with the life and growth of plants. No other method can so well show the importance of plants in their physiological relations.

*Forestry.*—Instruction in Forestry is given chiefly by lectures, illustrated wherever it is possible to do so. It is purposely placed late in the course, when, by the student's maturity and previous training, it will be of the greatest benefit. The value of forests, both from the economic and the climatic stand-point, is fully discussed, together with the best available means for their consideration and continuance.

*Embryology.*—Here the development of animals is treated, beginning with that of the lower forms as an introduction, and followed by the study of the development of the chick as an example of that occurring in higher forms. The processes by which the different organs are developed are minutely examined, both in the class-room and in the laboratory, where specimens and models are freely used, and the student studies preparations of various stages, making careful drawings of all.

*Entomology.*—This is an important and practical subject. Students are trained to recognise man's insect friends and foes, to make original investigations, and are taught the best means for the destruction of the obnoxious kinds of insects.

*Graduation Thesis.*—During the last year of the course each student is assigned some subject for investigation. He is required to make preparations and drawings and to prepare an illustrated paper giving the results of his investigations, the object being to teach methods of original research and of work which cannot be checked at each step by that of others, since he is in an entirely new field and must work without guidance. While the actual investigation in his subject may not be of great value, it is aimed to fit the student to take up original work later, if he should desire to do so, without hesitation as to the way in which it should be done.

T. C. MAZOOMDAR.



## THE POLITICAL PHILOSOPHY OF CARLYLE

IN the article on "The General Philosophy and Ethics of Carlyle," I gave some account of his metaphysical and ethical theories. In his paper I propose to deal briefly with his political philosophy. Most of Carlyle's writings contain chiefly or incidentally, expositions of his political doctrines. They are fully elaborated in his *Past and Present*, *Latter-day Pamphlets*, and several miscellaneous essays. The reader may find it somewhat difficult to extract a body of consistent views from his works. At first sight, they may seem to contain little more than a violent diatribe against democracy and an irrational condemnation of constitutional government. But a careful study of his writings shows that Carlyle is not a mere iconoclast intent upon pulling down the political edifice labouriously built up by his forefathers. He is not content with negative criticism only, but has definite suggestions to offer, clear-cut proposals to make. If he deals out damnation to all contemporary English statesmen alike (Sir Robert Peel, perhaps, being the only exception) it is because he thinks that they have willfully neglected to walk along the path of salvation; if he is violent in his denunciations, it is because he thinks that his country, which he loves so well, is brought to the very brink of ruin by the misgovernment of the Right Hon'ble Sir Jabez Windbag, M. P.; Felicissimus Zero, M.P.; Mr. Facing-both-ways, M.P., Viscount Mealmouth and other politicians of the same kidney.

Carlyle's political doctrines are very intimately connected with his conception of society as an organic whole. The state is the embodiment of the higher self of the individual. Its inalienable function, therefore, is to promote his physical and moral well-being. "The state is a reality and not a dramaturgy; it exists here to render existence possible, existence desirable and noble for the State's subject." It cannot be in a healthy condition if the bulk of its citizens

are unable to find work and have to pass their days in abject misery, while a handful of men roll in wealth and enjoy luxuries of every kind. The state woefully neglects its duties, if it does not find proper means to help those who are willing to help themselves but are handicapped by adverse circumstances. Every man must no doubt work out his own destiny, but this is not possible without mutual help and co-operation. It is the duty of the state to make such a co-operation possible and to create opportunities of work and self-development for those who do not possess them. "Pay to every man accurately what he has worked for, what he has earned and done and deserved," but see that every man finds the work for which he is fitted. It is a wretched theory which teaches that the duty of the state ends with making police-arrangements for the protection of life and property. It is all very well for Mr. Spencer to belaud free competition and to protest against state interference, which, according to him, prevents the killing off of the worthless and the survival of the fittest. But what is the guarantee that the competition takes place *on equal terms*? As professor Ritchie admirably puts it.

"Open competition might give results of some value if every one were to start fair, run on his own legs and carry equal weight, but open competition between one man in a sack with a bundle on his shoulders, another on a good horse, and a third in an express train, is a farce and a somewhat cruel one, when the race is being run for dear life. Yet that is what our would-be evolutionary politicians seriously propose."\*

Carlyle who has contempt rather than admiration for science knows better than the "scientific" Mr. Spencer. Again and again he urges that cash payment, supply and demand and such other formulae of the dismal science—his nick-name for Political Economy—do not express the nature of the ties which bind human beings into one organic whole. The true law of life is mutual help and co-operation. It does not mean

\* *Darwinism and Politics*, Pref. vi.

the encouragement of the hopelessly incorrigible idler and the scoundrel. Carlyle's choicest invectives are as much reserved for the "Benevolent platform fever" which results in the establishment of the "universal sluggard and scoundrel protection societies" as for the *laissez faire* theory and the "Dismal Science." What he teaches, in short, is that it is a political crime to allow any individual's life to be wasted for want of opportunities to work and make the most of himself, but if anybody misuses such opportunities he must be left to suffer the full consequences of his follies.

The state then has duties to its members, especially to its weaker members. It must give them scope for work, and train, discipline and organise them. Man is a born fighter; he is in this world to fight against chaos, necessity and stupidity. "The meaning of life here on earth," says Carlyle, "might be defined as consisting in this; to unfold yourself, to work what thing you have the faculty for. It is a necessity for the human being, the first law of our existence." But nothing can be done by the unaided efforts of an individual; all must stand shoulder to shoulder and help each other, if they are to accomplish anything great. United we stand, divided we fall. "It is incalculable", says Carlyle, "what by arranging, commanding and regimenting you can make of men." We have only to look to the army in order to understand what marvellous results can be attained by means of this.

"These thousand straight-looking, firm-set individuals, who shoulder arms, who march, wheel, advance, retreat; and are, for your behoof, a magazine charged with fiery death, in the most perfect condition of potential activity; few months ago, till the persuasive sergeant came, what were they? Multiform ragged losels, run away apprentices, starved weavers, thievish valets, an entirely broken population fast tending towards the treadmill. But the persuasive sergeant came, by tap of drum enlisted or formed lists of them, took heartily to drilling them;—and he and you made them this."

Again,

"Most potent, effectual for all work whatsoever, is wise planning, firm combining and commanding among men. Let no man despair of Government who looks on the two sentries at the Horse Guards and our United Service Club\*. I could conceive an Emigration Service, a Teaching Service, considerable varieties of united and separate services; all doing *their* work like it, which work, much more than fighting, is henceforth the necessity of the New Ages we are got into."

Allow individuals to shift for themselves and the only result is more or less of anarchy and the loss of precious energy which should be utilised for the subjugation of the real enemy of man—the uncontrolled forces of nature. The gifted, the "Aristocracy of Talent," must lead and direct under the auspices of the state and the multitude must follow and become disciplined and organised if the end of existence is to be attained.

The abject poverty and distress of Ireland, the existence of starving millions throughout the country, the dreadful spectacle of thousands of men shut up in "poor-law Bastilles," all point, in Carlyle's view, to the disastrous consequences of the *laissez faire* theory, to the deplorable condition to which the country has been brought by the sacrifice of everything to party exigencies. Parliament neither does nor can govern the country. It is an assembly of mere talkers, and exists only to listen to the mutual bickerings of Sir Jabesh Windbag and Felicissimus Zero. The object of these worthies is not to rule the country well, a task for which they are quite unfit, but to talk glibly in Parliament so that they may be reported in the newspapers and secure laudatory paragraphs in them. And in the end does not the sovereign commission the most magnificent of these talkers to form the cabinet? Meanwhile the country goes to rack and ruin for want of wise and efficient government.\*

Carlyle refuses to believe that increase of population is a sufficient explanation of the poverty of the masses. His panacea for the evils of over-population is emigration, organised and managed by the state. There is plenty of waste land on earth awaiting cultivation. The duty of the state is to concert measures for the colonisation of such places for the benefit of the hungry millions. The earth rightfully belongs to the intrepid and indefatigable workers who know how to transform forests and deserts into smiling gardens and not to effeminate idlers. They may be in actual possession of a country, but by the eternal decrees of Providence, they have no moral right to the ownership of it. God intends that such worthless people should be subjugated by sturdier

\* Carlyle, no doubt, enormously exaggerates the evils of Parliamentary Government as it obtains in England, but can the reality of them be denied?

and manlier races. "He who cannot work in this universe cannot get existed in it."

The colonies, once founded, should be towers of strength to the mother-country and remain united with it. Carlyle refuses even to consider the proposal of cutting away the colonies from the mother country. Such a sentiment is not new in these days, but it was not so common at a time when even so staunch an Imperialist as Benjamin Disraeli regarded the colonies as mill-stones round the neck of England. "The colonies," says Carlyle, "are worth something to a country."

"If under the present Colonial office, they are a vexation to us and themselves, some other colonial office can and must be contrived which shall render them a blessing, and that the remedy will be to contrive such a colonial office.... We propose through Heaven's blessings to retain the colonies a while yet. Shame on us for unworthy sons of brave fathers if we do not. Brave fathers, by valiant blood and sweat, purchase for us, from the bounty of Heaven, rich possessions in all zones; and we wretched imbeciles cannot do the function of administering them."

Again,

"Bad state of the ledger will demonstrate that your way of dealing with the colonies is absurd and urgently in want of reform, but to demonstrate that the Empire must be dismembered to bring the ledger straight? O never! Why does not Middlesex repudiate Surrey, and Chelsea Kensington and each county and each parish, and in the end each individual set up for himself and his cash box, repudiating the other and his, because their mutual interests have got into an irritating course."

If Carlyle had lived a few years longer, how embittered the last days of his life would have been by Mr. Gladstone's short-sighted policy of granting Home-rule to Ireland!

Organic union of citizens as distinguished from individualism, state control and guidance as opposed to *laissez faire*, close and vital connection of the colonies and dependencies with the mother country so as to form a magnificent, all-powerful empire—such is the key-note of Carlyle's state socialism and imperialism. The word Imperialism is, no doubt, a bug-bear to many, but, rightly understood, it is in national life what self-realisation is in individual life. It does not mean "fighting every body and taking everything," any more than self-realisation means making unprovoked assaults upon one's neighbours. Discipline, organisation, consolidation, mutual help, subordination of the part to

the whole, of the narrower interest to the wider interest, ascendancy in the world based not upon militarism and force alone, which indeed, is in the long run impossible, but upon worth and noble-minded devotion to duty,—this, as rightly conceived, is Imperialism. It is opposed to narrow-minded sectarianism and parochialism of every form, to disintegration and home-rule, and to that mean and cowardly spirit which manifests itself in frowning upon the weak and running away from the strong. Surely, this is a sublime cause worth living and dying for!

In the vindication of State socialism and Imperialism, Carlyle was in advance of his time. These political principles which were not sufficiently appreciated in his days have, however, become the accepted creed of a large section of the British public at the present day. The same, unfortunately, can not be said of Carlyle's theory of government. He is the bitterest foe of democracy and representative government, but England has paid no heed to his remonstrances and is far more democratic to-day than it was in his life time.\* The franchise has been further extended and the principle of popular control has been applied to almost every branch of administration. This, however, does not mean that there is no truth in his reasoning. The value of a theory cannot be determined by the amount of support that it receives. However one-sided and extreme Carlyle's condemnation of democracy may be, it cannot be denied that he has pointed out the real perils of it, which the present age is in danger of failing to perceive.†

Democracy, as Carlyle views it, is "constituted anarchy." It is not a government at all and arises out of the inevitable rebellion of men against "sham kings" and an irresponsible, unworking and foxhunting Aristocracy. It is the "stormful rising up of the inarticulate dumb masses everywhere against those who pretended to be speaking for them and guiding them." But as a positive form of government, it is for ever impossible. "Historically speaking" says Carlyle, "I believe there was no nation that could subsist upon Democracy." Nothing, in his view, is more absurd than to call upon the mob to

\* Carlyle's earlier attitude towards democracy is far less hostile than in his later writings. In *Chartism*, for example, he is distinctly sympathetic.

† Both the great thinkers of antiquity, Plato and Aristotle are opposed to democracy.



choose their rulers and to say how they are to be governed. "It is the ever-lasting privilege of the foolish to be governed by the wise, to be guided in the right path by those who know it better than they. This is the first right of man." "The universe itself," declares he, "is a monarchy and a hierarchy. The Noble in the high place, the ignoble in the low, that is in all times and in all places the Almighty Maker's law." Wise and efficient government cannot be secured by giving votes to the millions "mostly fools," but by finding out the few wise who "will have by one method or another to take command of the innumerable foolish." The want of wants of the multitude is to be commanded, not to command themselves: the supreme problem is "the attainment of a truer and truer aristocracy or government by the best." It is no use saying that popular election is the best means of finding out the god-appointed rulers of men. "No people or populace," argues Carlyle, "with never such ballot boxes can select such men for you; only the man of worth can recognise worth in men; to the commonplace man of no or little worth, you, unless you wish to be misled, need not apply on such an occasion."

"These poor Ten Pound Franchisers of yours, they are not even in earnest; the poor sniffing, sniggering hon'ble gentlemen they send to Parliament are as little so. Ten Pound Franchisers, full of mere beer and balderdash, hon'ble gentlemen come to Parliament as to an Almack's series of evening parties or big cockmain (battle of all the cocks) very amusing to witness and bet upon; what can or could men in that predicament ever do for you? I tell you, a million block-heads looking authoritatively into one man of what you call genius or noble sense will make nothing but nonsense out of him and his qualities and his virtues and defects till the end of time. He understands them, sees what they are; but that they should understand him and see with rounded outlines what his limits are—this, which would mean that they are bigger than he is for ever denied them. Their one good understanding of him is that they at last should loyally say, 'we do not quite understand thee, we perceive thee to be nobler and wiser and bigger than we, and will loyally follow thee.'"

"Of what use towards the general result of finding out what it is wise to do," asks Carlyle with supreme contempt, "can the fool's vote be?"...

"Many men vote,\* but in the end you will infallibly find none counts except the few who were in the right. John Milton inquiring of universal England what the worth of *Paradise Lost* was received for answer 5 pounds sterling. Alas, Jesus Christ asking the Jews

what *he* deserved, was not the answer, Death on the gallows!"

"The mass of men," concludes our author, "consulted at hustings, upon any high matter whatsoever, is as ugly an exhibition of human stupidity as the world sees."

Now it must at once be admitted that if democracy means the uncontrolled prevalence of the popular will, Carlyle's strictures on it are entirely just. But neither in theory nor in practice, is it necessary that it should mean this. The hero is not less indispensable in a democratic than in an aristocratic state. If he exists at all in a country, he is sure to come to the fore and take the lead in the conduct of affairs. The people in a constitutionally governed country choose their rulers, but the rulers being experts and men of talent are indispensable and bound to be elected to the highest positions in the state. In spite of the almost universal franchise in England, is it not the case that the Government is in the hands of about a dozen gifted persons? It is the Gladstones, the Disraelis, the Balfours and the Chamberlains that rule England in spite of the ballot-boxes, the hustings, the caucuses and the "Hansard-debates" so much hated by Carlyle. As he himself puts it, "show the dullest claspole, show the haughtiest feather-head, that a soul higher than himself is actually there; were his knees stiffened into brass, he must down and worship." Surely in this great truth we have an adequate safeguard against the dangers of democracy. Mr. Bright in his famous letter to the dissentient liberals in 1886 remarked that outside the Irish party not even twenty men would have been found in the House of Commons to support the Home-rule Bill if it had not been backed up by the great authority of Mr. Gladstone, and who can say that the observation is not true? Is not Mr. Chamberlain the "uncrowned king of the Midland?" Birmingham is one of the most democratic towns of England and it is practically Mr. Chamberlain's pocket borough.\*

\* Even at the last general elections when the tide of popular feeling against the late government ran so high and the unionist party was heavily defeated at the polls, Mr. Balfour himself losing his seat, Mr. Chamberlain and his personal followers were triumphantly elected in all the seven divisions of Birmingham by immense majorities. Mr. Chamberlain achieved his remarkable triumph not by trucking to the multitude, but in spite of his advocacy of the then extremely unpopular policy of tariff reform and colonial preference.

The truth is that democracy and universal franchise cannot prevent a man who has real greatness in him from rising to the highest position in the state. Popular government has most of the advantages of autocratic government and possesses merits peculiarly its own. In guiding the destinies of his country, the vote of the man in the street does not count for much, but it has inestimable value as the badge of his citizenship, as the outward symbol of his organic membership of the state. It keeps him in touch with his leader and ruler and enables him to formulate his wishes and sentiments which the leader is bound to note, though ultimately he may not see his way to shape his policy wholly in accordance with them. It is not difficult to show that most of the evils of democracy are due not to the enfranchisement of the populace but to the leaders being very often opportunists and time-servers. Doubtless the answer from Carlyle's point of view would be that in a democratic country all power must tend to pass into the hands of eloquent demagogues and these men cannot but be time-servers and flatterers of the mob. This is certainly a real evil but it is a much lesser evil than those attending irresponsible government. No one has pointed out more forcibly than Carlyle himself how kings are very often "sham kings" and so misrule the people committed to their charge that revolutions and insurrections become inevitable. Now what guarantee is there that, in the absence of popular control, what has happened so often in the past will not happen again in the future? It is no use protesting that it is a sin to be governed by small men and that the hero alone should exercise sway over mankind. Heroes are not as plentiful as blackberries and we must sometimes be content to be ruled by men of only average merit. If every ruler were an Oliver Cromwell, a Frederick the Great, an Akbar or a Prince Ito, there would not perhaps be much need of popular control; but things being as they are, constitutional government is the only safeguard against misrule and tyranny in civilised countries possessing a homogeneous, public-spirited and enlightened population. The many are certainly not fit to rule, but, as Aristotle pointed out long

ago, they are competent to judge the doings of their rulers. "It is possible," says the great philosopher of ancient Greece, "that the many of whom each individual is not a virtuous man are still collectively superior to the few best persons, i.e., superior not as individuals, but as a body, as picnics are superior to a feast supplied at the expense of a single person.\*\*"

It is thus that the many are better judges than the few even of musical or poetical compositions. \* \* It is not the builder alone whose function it is to criticise the merits of a house; the person who uses it, i.e., the house-holder, is actually a better judge, and similarly a pilot is a better judge of a helm than a carpenter or one of the company of a dinner than the cook. \* \*

Hence it is right that the masses should control greater interests than the few, as there are many members of the Commons, the Council or the Law Court and actual collective property of them all exceeds the property of those who hold high offices of State as individuals or limited bodies.\*

Aristotle considers it dangerous to admit the many to the highest offices of the State, but he rightly holds that to exclude them from office altogether is to alienate them from the polity. His solution of the problem is to allow the masses to participate in deliberative but not in executive functions. This is what practically obtains in England. The Empire is governed nominally by Parliament but really by the Cabinet. Parliament is only a deliberative body and its main function is to hold the ministers responsible. Theoretically the Cabinet is the creature of the House of Commons, but once created, it is the master of the House. Those who are intimately acquainted with the practical working of the British constitution know how true this is. How many M. P.'s belonging to the party in power dare to vote against the Government? Indeed it is not too much to say that the chief duty of the ministerialists is to respond to the summons of the whips and to vote for the Government.† In shaping its policy, the Government, no doubt, takes into account the views of its supporters, but, as often as not the wishes of various sections of them are disregarded. Carlyle's attack on democracy is based on the assumption that the ministers are mere delegates bound to

\* *Politics*, Welldon's Tr. pp. 128-33.

† The checks on the democratic elements of the British constitution are so real that it is possible to take an exaggerated view of them. Rousseau, for example, declares that the English people are free only once in seven years, viz., at the time of the general elections.

carry out the behests of the multitude. If you agree to his premiss, you are inevitably driven to his conclusion, if you at all think rationally. But, fortunately for democracy, Carlyle's assumption is all wrong.

The real will of the people, the test of which is its harmony with their genuine and abiding interests, is not always clear to themselves and must be distinguished from their casual will even though it be the will of all.\* The function of the true leader of men as distinguished from the time serving charlatan is to interpret and give effect to the former. Representative government, under proper checks and safeguards, produces, on the whole, the best results where the people are patriotic, obedient, disciplined and as mindful of their duties as of their rights. It is bound to fail, sooner or later, in a country where the citizens are shortsighted, selfish, irreverent and indisposed to submit to any form of restraint. Carlyle would have rendered greater service to his country if instead of vainly declaiming against inevitable democracy, he had pointed out the supreme need of education moral and intellectual, to ensure its success.

I will conclude with one more observation. Carlyle is very fond of emphasising the difference between the common people "mostly fools" and the hero and almost completely forgets that the gulf between the two cannot be absolute. The merit of the hero lies in this that he clearly perceives what others see obscurely, has a distinct comprehension of the ideas and sentiments which vaguely inspire the men around him and knows exactly the require-

\* On the distinction between the general will and the will of all, see the excellent discussion in Mr. Bosanquet's *Philosophical theory of the State*. pp. 103-23.

ments of the time and country in which he lives. He stands on the threshold of the new age without losing touch with the past. In him men find the exponent not only of their actual thoughts and feelings but also of the ideal struggling to be realised and only imperfectly grasped by them. The great man is, in short, a representative man. The spirit of the age is embodied in him and he holds sway over his fellow beings not on account of his individual peculiarities, but in virtue of the universal that finds expression in him. He is far in advance of his contemporaries, but he would not be a hero in their estimation, if he did not embody in his life their deepest thoughts and aspirations. There must be common ground between the great man and his admirers. It is impossible to conceive of Oliver Cromwell as a hero among the *Vaishnavas* of Bengal or of Chaitanya among the Boers. Carlyle's theory of great men is not consistent with his doctrine that society is an organism. "Every society," as he rightly points out, "has a spiritual principle, is the embodiment, more or less complete, of an Idea." It is this idea that is operative in the minds of all and the distinctive feature of the hero is that the idea finds fuller expression in him than in the common people. This and not his individual talent is the secret of his influence over them. It is not in the power of any man, however great, to rise superior to the idea or spiritual principle embodied in the society of which he is a member. He succeeds in changing or reforming it only to the extent to which he represents its animating principles and ideal.

HIRALAL HALDAR.

## NATURE METHODS IN EDUCATION

### THE TEACHING OF NUMBER

BY A LONDON TEACHER

**I**N all that is said in the following pages there is a constant intention to bring the teaching of Arithmetic into line with the methods suggested by nature. Such methods always aim at developing

faculty rather than at imparting information. Each step is a twofold process of leading the pupil to form his own opinion, and then requiring him to act upon the view taken. This double operation is known as impression and expression, both being essential to the acquisition of real knowledge. The first elements of a



subject are always to be regarded as of supreme importance. The laying of the foundations is more vital to the stability of a house than the putting on of the roof. As far as possible, early teaching ought always to be through action and sensation. This is what we call the *stage of the concrete*. Abstract thought and reasoning come much later. Finally, such real progression is *from something known* to something unknown. It would be altogether contrary to this principle, for instance, to teach a young child the multiplication-table before he had learnt to divide large groups of objects into small.

These doctrines with some others of less importance form the foundation of what the late Mr. Quick called "The New Education," *i.e.*, all those methods of teaching which depend rather on a knowledge of the mind that is learning than on a logical arrangement of the subject to be taught. It may in fact be described as Psychological Education.

Pestalozzi laid down its broad principles and Froebel made the first application of them in certain directions. This paper merely describes some new applications of the same laws, to a subject not included in the Kindergarten scheme, or not so far advanced at the time of its formulation as it is at present.

But it is important to remember that any method of teaching any subject which really applies the laws of mind to the work, is, in so far as it does so, a living method, and therefore educational in the highest sense, even though it should be an entirely novel application. Arithmetic is by far the most important of the studies called the three R's. Without any acquaintance with letters, human beings have been known to reach high places and fulfil great duties but the man who had no knowledge of number would be unable to discharge any of the functions of a responsible member of a civilised state.

So much, all are prepared to grant; what has not, perhaps, occurred to some of us is that, by careful training in the science of fixed quantities, a child's reasoning-power, and habits of clearness and accuracy, may be indefinitely deepened and extended.

To this end, the earliest impressions are

the most important: and the early impressions it is common entirely to disregard.

It is no unusual thing to begin a child's Arithmetical training (as is supposed), with such a question as, what do three and four make? But the teacher who does this implies, even while ignoring, that his pupil's education really commenced some time ago, when he discovered for himself what *three* meant, and what *four*.

There is a period when, like a bird, and like some savages (surely we have heard of some race who cannot count the fingers of our hand?), the child does not distinguish between one and more-than-one. Most of us have seen a baby, perhaps brought into the drawing-room to say goodnight, try to count the number of grown-up persons present,—“One—Two—” says the little voice, and only with the greatest difficulty can it learn to go further. The “big” people are probably too many for the little one: it takes refuge in counting its own chubby fists or its mother's eyes.

True education does not lie in forcing the child out of this stage.—Only as that inner struggle which we call our Human Nature intensifies, and the little mind reaches out for more, it is a gain to both sides if we know how the next conception is to be given, how the baby may be taught to count three.

Most of us forget in what way we ourselves learnt the meaning of the number-words, but one point at least is certain,—it was only by counting *things* that we did so.

The *idea* of 3 is a grand abstraction, worthy of the quarrels of philosophers: what the child recognises is three oranges, three nuts, three brothers or three sisters.

But joy is not complete if there is not something to be *done* with the number when acquired, some use to be made of it, some small problem to be worked with it. And “*Knowing Comes by Doing.*”


Thus many and many a nursery-game is played, with three sticks, hiding two, “and how many are left?” or giving one cherry to Willie, and one to Frank, and one to Baby,—“What does that make, I wonder?”



Then the tables are turned, and mother must be taught, amid peals of delighted laughter, by the three-year-old pupil. And


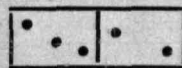
mother takes pains to be—not too wise for a playmate! to make some mistakes, to answer with great trouble, sometimes even to “give it up,” perhaps, leaving to Baby the triumph of “telling.”

When 5 can be counted we begin to give a simple means of expression.


The sound-symbols—that is, the words one, two, three, four, five—are already known; when a certain number of balls is given, the child calls them 4 balls. The next step is to be able to communicate the number without showing the objects themselves. This can be done by means of pictures, or, as they are called in some schools, “dominoes,” in which the number is expressed in dots, while the figure stands close by. Most children have seen dominoes,—though it would be folly to let them attempt to play with them before they could count 10,—and if they have not, the notion of “a picture in a frame” will do well enough.

In this way  stand for 1 apple,


 for 2 nuts,  3 marbles,

 4 balls, and  5

flowers, or other objects enumerated.

Teacher. What is this  ?

Child. A domino (or picture-frame).

Teacher. Now, a little bird had a nest high up in a tree, where the wind used to rock it about, and if you could have looked into the nest you would have seen 

eggs in it. How many eggs would that be?

Child. Four eggs.

Teacher. (Covering her own). Make the domino of 4.

Child. 

Teacher. But put its name beside it.

Child.  4.

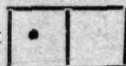
Teacher. Well, one day an egg went crack, and out came—a little bird! and then how many eggs were left, I wonder?

Child.  3.

A pleasant change would lie in letting the children cut little slabs out of modelling-clay, with beads stuck in for dots. Or there is great delight if they are allowed to colour with chalk or paint the dominoes they have drawn in pencil.

These little things, which seem so unimportant, are really deeply educational. Every moment of attention devoted to a number by the child, deepens knowledge and power,—and variety in presentment is a foremost factor in sustaining interest.

The next faculty to be developed is that of describing the number-picture, *i.e.*, expressing a complete thought arithmetically.

“How do you know that  means 1?” Asks the teacher, “surely you are wrong?”


“No, there is one dot on one side, and nothing on the other,” answers the child, “and that always makes one.”

“Why you have given me a sentence,” says the Teacher. “Suppose you say it again, just mentioning the number on the first side, then *and* for the far down the middle and lastly the number on the other side.”

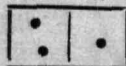
“1 and 0,” replies the child.

“Makes what?” queries the teacher.

“Makes 1,” says the child.

Teacher. Now this  ?

Child. 1 and 1 make 2.

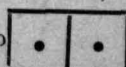
Teacher. This  ?

Child. 2 and 1 make 3.

Teacher. Now I want you to learn something else. We never say *and* in Arithmetic: we say *plus*. When we write, we make it in this way, +. And we never say “makes” either, we say “equals,” writing it so =. Do you think you understand this?

These symbols are quickly understood, and the teacher may continue.

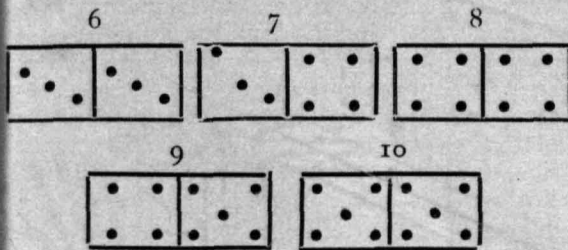
Teacher. (Very slowly and carefully).

Then look at this domino . Read it. (Child does so). Now write down beside it what you have just read.

Child.  $1+1=2$ .

Concurrently with this, bead-threading, mat-plaiting, and other simple occupations tending to exercise and develop the number-faculty, may be pursued.

II. It is some time before we go further than the first five numbers, and when we do come to six beads or beans or bricks, or the six balls of Fröbel's first gift\* perhaps—which ought to be familiar to the baby long before we think of his counting them,—we find the dominoes assuming quite a new growth.



But now picture and symbol and sentence follow closer upon each other than in the first series.

The sign of subtraction ( $-$  minus) should also be mastered. And Fröbel's gifts III and IV begin to be exciting. This is a good time to begin distinguishing between odd and even numbers. For my own part, I have a regular little story-lesson, of "Happy and Unhappy Numbers," which I give, when at this point, drawing little straight-line men, drumming or fighting or what not, but all greatly pleased when they have a partner; and some numbers wearing a general air of blank dismay because one of their fellows is all alone in the world. But of course every one has his own way of approaching a problem, and the dominoes themselves are a sufficient means of teaching this distinction.

About this time, too, we may commence to give sums in *mental* arithmetic, requiring answers in addition and subtraction, about 10 or fewer things, which can only be seen with the mind's eye.

\* The gifts of Fröbel here alluded to are those boxes marked I to VI which contain (1) 6 coloured woollen balls, (2) a wooden cube divided into 8 small wooden cubes, (3) a wooden cube of the same size divided into 8 "bricks" (or solid parallelepipeds), (4) a larger wooden cube divided into 27 equal cubes of which 3 are divided again diagonally into halves, and 3 into quarters, and (5) a cube equal to that of V but divided as in VI into "bricks" and parts of bricks.

It is obvious that great familiarity with the factors of 8 and 27 as well as clear conceptions of the meaning and value of fractions would be obtainable through the use of this series of "gifts."

And, since one longs to strengthen the children's power of choosing the beautiful, it is well to bring before them such things as can be thought of with sympathy. For example—a garden, rose-bushes—4 red rose-buds and 3 white. Answer? A black mother pig, with an old father-pig, and 3 little piggies. Answer? There were 6 little kittens, and 3 ran away; and so on.

But now, and for a long time to come, only those sums must be given which divide the larger number into the parts shewn in the domino. At this stage 6 is only  $3+3$  to the child's mind. It enters on quite a new period intellectually when it is allowed to add together 4 and 2, or 6 and 3, and before it does so the teacher must make himself very sure that the number and the original domino are thoroughly correlated in his pupil's mind,—i.e., that the mention of the quantity or anything that makes it (6, or  $5+1$ , or  $4+2$ ) calls up automatically the first picture ( $3+3$ ).

At this stage, too, we never go beyond 10. All our symbols are arranged distinctly with a view to that number. And in my own opinion, this clear visualisation of 10, is the very foundation of all subsequent accuracy in the use of our decimal system of arithmetic.

With regard to rapidity of procedure, mothers and teachers may be reminded that if honey be left too long in a hive, the bees will not be industrious again that year, and in the same way, if there is any loitering or dawdling when a given point in these lessons has been reached, the child's interest is gone, and can never be so intense again. At the same time, there must be no hurry. Perfect mastery must precede a new plunge. To combine these two principles is one of the problems of good teaching.

Of course Fröbel's Gifts III & IV are also in use at this time, and from them comes familiarity with such ideas as the half of 8, quarter of 8, eighth, &c. It is just possible that a question as to the half of 10, or 6, or 4, the quarter of 4, and so on, will be answered without conscious effort. But it is essential to remember that at present no rearrangement of the numbers must be suggested. Five must not be taken from 8, nor 2 from 10. And the concrete must remain in constant use. It is true that the



children may be told to shut their eyes, and "see" the domino of 7, or 2 black kittens, and 2 white and so on, but it must be kept well in mind that the concrete is the child's own world, and that this mental visualisation is, in its early stages, like the short flights of a young bird.

The next step may consist of learning the signs  $\times$  times,  $\div$  divided by, and  $=$  is contained in. In order to do this, 10 sticks are given, and the teacher "tells a story." "I have ten lovely yellow tulips, how many have you?" (The child counts its 10 sticks). "I want to give them away. We shall take 2 to (some invalid), and two to grand mamma; and—how many people can have 2 tulips out of my ten?" "Five people." "Oh how nice! Then how many twos make ten?" "If I give you this sign  $\times$ , and tell you that it means times, can you make a little sentence for me with  $\times$  in the middle?"

In this way the children can be led to discover that  $5 \times 2 = 10$ .

The next story must bring out that  $2 \times 5 = 10$ .

Once started on this path of discovery, the class will go gaily on, with  $2 \times 2$ ,  $3 \times 2$ ,  $4 \times 2$ , and the converse statements, similar treatment applying to the other two signs.

III. This leads directly to questions which involve rearrangement of the dominoes. Suppose that the number 9 is to be dealt with. The child receives 9 sticks. If the teaching up to this point has been right they will be divided instantly into 5 and 4. They may be laid on the desk thus divided, and the problem may be stated—I had 9 buttons, but I could only find 6, how many were missing? The pupil, looking at the sticks, answers 3. Proof is required, however,—the teacher is incredulous, and a little finger is placed between two sticks, so as to divide 9 into  $5+1+3$ . "So that shows —?" says the Teacher, "that  $6+3=9$ " is the reply.

Teacher. But how must I write—out of 9 buttons I can only find 6. So there are 3 missing? Is that  $6+3=9$ ?

Child. No, you must say  $9-6=3$ .

The sticks, however, must still be arranged as 5 and 4.

It is well, at this point to ascertain how far the child can count. Little children (and the typical pupil is now 6 or  $6\frac{1}{2}$  years of age) are always delighted to show their

skill in this way, but it will astonish the non-professional teacher to find what gaps will occur in their numeration, how 17 will cheerfully follow on 13, and 29 on 25, without the faintest suspicion that there is anything wrong. This, as long as it is merely reciting numbers. But mere recitation will only be allowed once, in order to ascertain the child's position. It gives place at once to counting things. Some years ago I used rice, beans, and small pebbles for this purpose. Whenever 10 grains of rice had been counted we took a bean, and threw the rice into a bowl, asking each time "How many grains are now in the bowl?" the answer being 30, 40, or 50, as the case might be. This exercise was most valuable when it came to placing some beans beside odd grains of rice, and asking for the equivalent number. For instance, 4 beans and 2 grains = 42, 3 beans and 7 grains = 37, and so on. Ten beans would be replaced, in their turn, by a pebble. On the whole, however, I prefer the sticks that may be bought by the gross at all Kindergarten depots for number-teaching. Every ten of these must be tied into a bundle, and every ten bundles into a load; and counting by "bundles and single sticks,"—or, as we say later, by Tens and Units,—is more convenient than by rice and beans.

This exercise affords means to make the decimal system perfectly clear, and from this time onward, I fall back every now and then on a lesson known as "number-dictation," of which the children are exceedingly fond. The following will serve as an illustration.

Teacher. I see a wood—a tree has been cut down—and some clever children have been collecting sticks for a poor old woman. Here is a little girl who has tied up 4 bundles already, and has 6 sticks for the next. How many has she collected?

Child. 46.

Teacher. Write it down—[Looks at books and corrects. If wrong, simply restates the problem, more slowly and with greater emphasis. Then going on with the lesson—] and her brother has made 5 bundles and collected 9 sticks, &c., &c.

Sometimes I vary this by requiring "pictures" of numbers greater than 10. One domino may never hold more than 10 dots,

so that the most down,  $10 \times 2 = 20$ , and so on.

It is assumed of course that the old simple questions, involving  $+-\times\div=$ , are still going on, only that now the numbers dealt with are sometimes greater than 10; and that, at the same time, pains are being taken to see that the child immediately resolves such a sum as  $7+7$  into the picture  $10+4$ . This is most important. I am constantly able in my own school to trace back weakness and inaccuracy amongst older children to the fact that they came to school too late to go through this "grind" in the lower classes, at that age when it would have been pure fun.

Fröbel's Gifts V and VI, too, are now probably well in view, and through them the child is gaining a practical acquaintance with other fractions than halves, quarters, and eighths,—viz. thirds, ninths, and twenty-sevenths.

Soon, we shall be able to enter on the notation of fractions—a new feature of the number-dictation—and then we shall need all this concrete knowledge of the subject.

Meanwhile, we try adding threes. At first with sticks or beads, merely saying the number aloud as we come to it,—then making a list of all the numbers and underlining every third,—finally, writing without help or hint, each in his own book, 3, 6, 9, 12, 18, 21, 24, 27, 30, &c.; and if these are arranged in short columns of 10 numbers, the child will not be slow to discover the number-cycles, and will begin to depend on these, as afterwards on algebraical formulae. The same process is gone through with other quantities, and I have known a class of little children, well-trained in this way, add twelves and thirteens for the first time quite quickly, up to five or six hundred.

Of course any feature of the number that makes it easy to add may be picked out and used. Fours, for instance, may be enumerated rapidly, simply by omitting every other even number. The child who discovers this should have a word of special praise. Nines, it will be observed, increase by 1 in the tens, and decrease by 1 in the units, at every step after 18. Eleven =  $10+1$ , therefore add 1 in the units and 1 in the tens every time. To see and take advantage of these things is not only legitimate,

it is highly laudable. But they must not be pointed out by the teacher.

It will readily be understood that he who can add in this fashion (or subtract, for it is just as easy to repeat the numbers backwards), has a fund of experience which will enable him to invent his own multiplication-table whenever he needs it, and which will make that multiplication-table the formula to which knowledge has been reduced, not the power to which words have been raised. But multiplication-tables belong to the region of abstract number, and no mother need feel disheartened if her own child finds difficulty in counting more than 20 or 30.

\*Sonnenschein and Nesbitt's delightful *ABC of Arithmetic* gives plentiful guidance to such. Indeed we might all be the better for keeping entirely to the lead of these two masters. I have only been tempted to give details of my own additions to their course, because I find that if there is nothing original in the teaching, the children's interest flags, and their creative energies are not awakened. These authors confine themselves to the concrete for some time yet, and take number after number to study separately,—a system which I think quite indispensable. Another admirable feature in their system is the prominence of questions dealing with measurement. These should not only be worked mentally; if possible they should actually be *done*, on the desk or elsewhere with the jointed lath, an occupation in which boys especially take delight. Mensuration may also include at this stage,—square numbers, and area measurements. To both of these, the chequered notebook lends itself admirably. It makes it apparent to the meanest understanding that a square two is 4, and a square  $3=9$ ; also that a floor 5 chequers long by 4 wide = 20 chequers in area. It seems marvellously clever, perhaps, of some little girl of seven to remark on paper that  $13^2=169$ , but from her own point of view nothing could be simpler.

Cubing is more difficult. A limited amount (the cubes of 1, 2, and 3) can be done with Fröbel's Gift V, and perhaps the best plan is to let the little ones "lend"

\* The *ABC of Arithmetic* by Sonnenschein and Nesbitt, Part I, price 4d.

their gifts to the teacher or to each other, for the necessary investigations.

Weighing, too, should not be forgotten. We shall soon see the time when scales and weights will be indispensable parts of the school-apparatus of young children.

It may happen that a child who can do all these things does not yet read easily enough to decipher his own problems from book or blackboard, —though this is hardly an instance of “*harmonious* development of all the faculties.” In that case, by way of new worlds to conquer, we may at once take up the study of vulgar fractions, — shewing the children (or, rather, *leading them to discover*) that 1 out of 2 equal pieces into which a cake has been cut, must be described as 1 out of 2, some how or other, and that  $\frac{1}{2}$  is a very good way of doing this. A great source of fun is now introduced into the number-dictations, when

“pictures” are required of  $\frac{1}{3}$ ,  $\frac{1}{4}$ , &c. These are given by drawing a whole something (with us generally an egg) making lines across it for cuts, and filling in one part. Afterwards, when we want pictures of  $\frac{2}{3}$ , &c., more than one part has to be filled in, and of course the lesson can always be varied by asking for the fraction that corresponds to a certain picture, instead of *vice versa*.

Beyond this it is probably unnecessary to go. A complete course of lessons, stretching over the first three years of school-life, has been indicated, and the mother or the governess who has gone through it can be in very little doubt how to proceed. New lessons grow out of the old, and where the child leads, the good teacher is always anxious to follow.

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## A HINDU'S ESTIMATE OF THE PRESIDENT-ELECT OF THE UNITED STATES AND A PEEP INTO THE WORK OF HIS CAMPAIGN MANAGERS

THE people of the United States have elected a successor to their present chief executive. The nation has conferred this honour on the Honorable William H. Taft, the candidate of the Republican party for the Presidency of the United States.

The success of Mr. Taft at the polls on the 3rd of November, 1908, involves a tragedy of great dimensions. The Honorable William Jennings Bryan, standard-bearer of the Democratic party and Mr. Taft's opponent for the Presidency, has been once again defeated. Mr. Bryan has been nominated three times to be the Democratic party's candidate for the office of Chief Executive of the American nation. Thrice Mr. Bryan has made a fight to capture the votes of the American people. He has campaigned vigorously, delivering electrifying speeches here, there and everywhere. Thrice he has failed—failed miserably.

Mr. Bryan's success in many directions has been great. Immediately prior to his

first nomination in 1896, Mr. Bryan was merely a reporter on a St. Louis newspaper, “doing” politics. He was earning but Rs. 75/- a week—a poor salary according to the standard of retainers paid to special writers in the United States. At that time Mr. Bryan was a briefless barrister. His house was mortgaged. Today he is said to earn more than Rs. 3,000 a week. He owns a magnificent house, a large farm and an important newspaper. He contributes articles to American newspapers and periodicals at special rates which vie with the remuneration paid to successful literateurs such as Doyle, Kipling and Mark Twain. He is much in demand as a lecturer, earning Rs. 300 from a single lecture, Rs. 1,50,000 annually. Mr. Bryan has furthermore been received in audience by many kings and by the Pope, and has been honoured by every nation which he visited during his recent trip round the world. All this Mr. Bryan has achieved during an incredibly short time. The Fates



have been good to the man: elevated him to an eminent position from obscurity. But Good Fortune seems to say to her favoured sons: "Thus far and no farther." He has had the honour of three nominations: but the White House seems as far away from him today as it was twelve years ago when he was still drudging as a reporter. He has earned the soubriquet of "The Great Defeated" and his career as a campaigner for the highest post in his country seems to constitute a great tragedy of life. It appears that while Americans become electrified, hypnotized as it were, vociferously hail and applaud him when he speaks, during their calm moments and within view of the ballot boxes they fail to favour Mr. Bryan, feeling that they must put some one more experienced than a mere speaker and writer at the helm of their national ship.

Mr. Taft, the President-elect, is Mr. Bryan's antithesis: and it is for this reason



THE HON'BLE W. H. TAFT.

that he has won in the fight against Mr. Bryan. Mr. Taft is far from being a magnetic speaker. The Taft speeches, unlike those of Mr. Bryan, do not electrify audiences. They are, on the contrary, closely reasoned, eminently judicial and delivered with calmness and poise, rather than with the vehemence of an impassioned orator. Taft's record is not that of a writer or speaker. His diploma, which has won him the "White House" for four years, is the work which he has performed in many responsible positions. Here is a condensed list of the leading events of Mr. Taft's life:

- 1857—Sept. 15—Born, Cincinnati, Ohio.
- 1874—Graduated from Woodward High School.
- 1878—Graduated from Yale.
- 1880—Graduated from Law School of Cincinnati University.
- 1880—Admitted to the Cincinnati Bar. Acted as Law Reporter for Newspaper.
- 1881—Appointed Assistant Prosecuting Attorney.
- 1882—Appointed Collector of Internal Revenue.
- 1883—Resigned and entered General Law Practice.
- 1885—Became Assistant County Solicitor.
- 1886—Married Miss Helen Herron.
- 1888—Appointed Judge of Cincinnati Superior Court. Elected to same office.
- 1890—Appointed Solicitor General of the United States.
- 1892—Appointed United States Circuit Judge.
- 1896—Received degree of LL.D. from Yale and became Dean and Professor in Law School of Cincinnati University.
- 1900—Became President of Philippine Commission.
- 1901—First Governor of the Philippines.
- 1904—Appointed Secretary of War.
- 1908—Nominated for Presidency at Chicago.
- 1908—Elected President of the United States.

A glance at this category reveals the fact that the President-elect of the United States is eminently well-trained for the high office that the nation has conferred on him.

It was for this primary reason that Mr. Taft's candidature for the Presidency of the United States was supported by many eminent Americans. The Honorable Theodore Roosevelt, the present occupant of the Presidential chair, endorsed Mr. Taft's candidacy unreservedly and to the President's support of him, more than to any other private individual or associations of individuals, Mr. Taft owes his nomination and election. Mr. Roosevelt wrote of Mr. Taft:

"I do not believe there could be found in all the country a man so well fitted to be President. He is not only absolutely fearless, absolutely disinterested and upright, but he has the widest acquaintance with the nation's needs, without and within, and the broadest

sympathies with all our citizens. To a flaming hatred of injustice, to a scorn of all that is base and mean, to a hearty sympathy with the oppressed, he unites entire disinterestedness, and courage, both moral and physical, of the very highest type.

"The honest man of means, the honest and law-abiding business-man, can feel safe in his hands, because of the very fact that the dishonest man of great wealth who swindles or robs his fellows, would not so much as dare defend his evil-doing in Mr. Taft's presence. The honest wage worker, honest laboring man, the honest farmer, the honest mechanic or small trader, or man of small means, can feel that in a peculiar sense Mr. Taft will be his representative because of the very fact that he has the same scorn for the demagogue that he has for the corruptionist.

"Broad though his sympathies are, there is in him not the slightest tinge of weakness. No consideration of personal interest, any more than of fear for his personal safety, could make him swerve a hair's breadth from the course which he regards as right and in the interests of the whole people.

"I have naturally a peculiar interest in the success of Mr. Taft and in seeing him backed by a majority in both houses of Congress which will heartily support his policies. For the last ten years, while I have been Governor of New York and President, I have been thrown into the closest intimacy with him, and he and I have on every essential point, stood in the heartiest agreement, shoulder to shoulder. We have the same views as to what is demanded by the national interest and honor, and both within our own borders and as regards the relations of this nation with other nations.

A section of the American press has sought to characterize Mr. Taft as Mr. Roosevelt's "echo." Time alone will show whether or not there is any justification for this characterization. Not only has Mr. Roosevelt said that Mr. Taft will follow in his footsteps: Mr. Taft has said as much himself. On the eighth of September he publicly asserted at Sandusky, Ohio:

"If I am elected President I propose to devote all the ability that is in me to the constructive work of suggesting to Congress the means by which the Roosevelt policies shall be clinched."

These statements, however, do not necessarily mean that Mr. Taft is to prove the present President's echo. Mr. Taft's promise to clinch the Roosevelt policies does not essentially mean that the President-elect lacks initiative and originality. On the contrary, it augurs good for the United States, since it insures a measure of continuity which the country sadly needs at this moment. The land of the Stars and Stripes elects a new President every four years. Each election throws the nation topsy-turvy. A year prior to the election a commotion enters all departments of life. Finance, manufactures and industry, capital and

labour all are affected. This state of affairs continues for many months after election. There is almost always a financial depression in case the party which was in power is defeated at the polls. All this political hubbub reacts unfavorably on the administration of affairs in the country, rendering the nation weaker. The new President, even when he belongs to the same party does not always take up the policies inaugurated by his predecessor, and thus lack of continuity kills many promising measures of reform. Judged from this view point, Mr. Taft's succession to Mr. Roosevelt and the President-elect's solemn promise to clinch the Roosevelt policies is far from the unmitigated evil which the opponents of the present administration make it out to be.

Despite Mr. Roosevelt's warm support, despite Mr. Taft's abilities, the success of Mr. Taft in no small measure is to be attributed to the inestimable work performed by his campaign managers. So efficiently, indeed, has Mr. Taft's campaign been managed that one is forced to give unreserved approbation to the men who engineered the battle. The fight, as it can easily be imagined, was bitter—probably the bitterest that has ever before been waged in the annals of the United States. Mr. Bryan had already campaigned twice and to the third campaign he brought the lessons he had learned from failure. He was not experienced in discharging the duties of President of the United States; but he was experienced in waging a war to the finish to achieve the end which was the height of his ambition. This had to be offset: and judging the results by the criterion: "Nothing succeeds like success," Mr. Taft's campaign managers eminently succeeded.

The management of the campaign was entrusted to Mr. Frank H. Hitchcock, a newspaperman and a politician. It is due to this man, probably as much as to Mr. Roosevelt, that Mr. Taft prevailed against Mr. Bryan. Mr. Hitchcock is a hard-headed businessman with an intense passion for system, an enormous executive ability, and abundant capacity for work and almost unlimited power to foresee and forearm. He is more cautious and conservative than the average American businessman—withal he is daring and enterprising and his strokes

tell—tell impressionistically. During the election of 1904 this man had been the first assistant to the Manager of the Republican campaign of that year and to the present campaign of 1908 Mr. Hitchcock brought ripe experience. Despite his unique fitness for the position, many eminent men of the Republican party demurred when Mr. Hitchcock was appointed to his post of Manager of the Taft campaign. During the early months, his administration was severely criticised and he was anathemised as too slow a man for the high office to which he was appointed. The managers of the Bryan campaign were active in the field. Mr. Bryan and his lieutenants were lecturing all over the land. The literature aggrandising Mr. Bryan was scattered broadcast throughout the country. Mr. Hitchcock, on the contrary, was silent. Few speeches were being delivered—fewer pamphlets were being distributed—to tell the nation why it should support Taft against Bryan. Many an exasperated Republican, incensed at Mr. Hitchcock's apparent failure, demanded that Mr. Taft dismiss him summarily from his post. But, while angered individuals were demanding his immediate removal, Mr. Hitchcock was perfecting his system, planning to make such counter-strokes that the work done by the Bryan management would be neutralized, wiped off the land as if it consisted of nothing save flimsy cobwebs, ruthlessly swept aside by a whirlwind. By the time the Bryan management had spent all its breath and energy, Mr. Hitchcock was ready to commence a fierce battle in which solid volleys were fired from every side. Speakers were sent out by the score—speakers of national reputation, speakers whom masses love to hear on the stump. Literature was abundantly supplied to newspapers. Mr. Hitchcock, by means of his splendid card-index system, reached every voter in the land—endeavoured to make an impression on his mind to vote in favour of his candidate. Mr. Taft knew all the time what was being done for him—which was more than those did who clamoured for the resignation of the Taft head-manager. Mr. Taft's confidence has been more than repaid.

The literature issued by the Republican Campaign committee is worthy of notice. It is fraught with a great many lessons for the people of India.

One of the tracts issued by the Taft campaign committee is addressed to first voters. This pamphlet begins as follows;

The world is before you. Always keep good company. Standing on the threshold of your career your first important step is that of choosing your political associates and casting your first vote for president. It ought to be one of the proudest moments of your life. Do you realize what that vote means? Do you realize that your forefathers fought and died, that we of the present generation might reap the benefits of self-government? They laid the foundation of this great country of ours on the bedrock of human rights; they maintained that the power to govern should come from the consent of the governed; they demanded of Great Britain the right of self-government and were refused. On these principles they fought the War of the Revolution and wrested the control of the nation from England. A handful of men, comparatively speaking, declared war against the most powerful nation on the face of the earth. Their heroism, bravery, sublime patriotism and patient suffering aroused the admiration of the world. Their deeds will live forever. When you vote, think of these things. Remember that we owe the blessings of liberty and self-government to these men. Think of what they endured; think of them on the fields of battle with their bosoms bared to the storm of shot and shell, fighting and dying for what other nations thought to be a forlorn hope; liberty and self-government. Think of what they accomplished, and then ask yourself, "Am I voting as my forefathers would have me vote; am I voting in the best interests of my country; am I worthy to be called an American citizen?"

The leaflet continued in this strain and ended by impressing on the reader that the thing for him to do was to vote the Republican party ticket straight through.

Probably the most telling work done by the campaign literature was accomplished by means of caricatures. The pen and brush of accomplished artists were employed with great advantage to depict the foibles and shortcomings of the candidate of the opposition and by this insidious work voters were alienated from their party camps and those already opposed to his interests were made more bitter.

To the mind of the writer, the most impressive cartoons gotten out by the Taft campaign managers was one entitled: "Has the Republican rule been beneficial to the people?" The caricatures of Mr. Bryan were from the pen of Mr. John T. McCutcheon, who is regarded as one of the best caricaturists in the United States. These caricatures were interesting and illuminating. Mr. Bryan was shown in many attitudes. The first caricature was entitled: "Bryan's 1896 Remedy and his 1908 Remedy." The



cartoon descriptive of the 1896 Remedy showed Mr. Bryan in a characteristic mood—he was leaning over the platform, his hand extended, significantly pointing to a board on which was written: "Free silver! That is what I recommend for the farmers' troubles. Vote for it. Nothing else will save you." In the audience were stolid-looking ancient-visaged farmers. This cartoon was immediately above another—this latter illustrated Bryan's change of policy. Here Bryan preached to the same audience: "Follow my recommendations and be saved. Nothing else will save you." These caricatures were followed by several others copiously and significantly illustrating the issues raised in the following quotations, all slyly directed against Mr. Bryan:

#### OBJECT LESSON NO. 1—THE WORKINGMAN.

In our Lesson today we will Consider the Workingman Has he Prospered under Republican Rule? Let us See. Here we have Two Pictures.

In Chart No. 1, we find the Workingman as he was in 1896, during a Democratic Administration.

He is working as a Reporter for \$25 per Week. A Mortgage is on his Little Home. Prosperity is a Stranger to him. It is a struggle to make Both Ends meet. Sometimes he has to Resort to Patches to accomplish the Desired Result.

In the next picture, Chart No. 11, the same Workingman is seen after 12 years of Republican Rule. He is sleek and fat. He has prospered in spite of the Bad Scare of 1900. Instead of working as a Reporter he Owns his Own Paper. The Mortgage has disappeared from his Little Home, and instead he Owns a Fine Large Country House with Many Acres of Rich Land surrounding it. He has travelled Far and Wide. He has talked and dined with Kings and Emperors. He has fine Stained Glass windows instead of ordinary ones. His house is filled with Beautiful Trophies from Distant Lands.

His Income \$1,000 a week or more.

Has Republican Rule benefited him? We ask to Know.

#### OBJECT LESSON NO. 2—THE FARMER.

Has Republican Rule been beneficial to the Farmer? How many farmers are less prosperous than they were in 1896? NOT ONE! Certainly not THIS one.

In 1896 he was a poor man. He had failed to make a success of his profession, the Law, and had turned his efforts to the channel of Journalism, from which he derived an income of \$1,800 a year.

Then one day a hot, wornout, and exasperated convention, under the wild impulse of a sudden frenzy of enthusiasm, nominated him for President. Twenty-four hours before, he was hardly dreamed of as a suitable candidate. It was then that he began to sow the seeds that qualify him to be included among those who reap. He harrowed the country and scattered the seeds of Free Silver far and wide. His crop was a total failure, and, in consequence, the farmers of the country

began to prosper. The more he failed, the more they prospered.

In 1900 he was again nominated. This time he sowed a new crop. It was called "Immediate Abandonment of the Philippines," and was a failure by a staggering majority. He went out and lectured about it, and made a swollen fortune. From being a youthful martyr with a great message of idealism to spread, he developed into a fat, well-fed, smiling martyr, with an income of \$50,000 a year and a country house full of trophies of foreign travel. He capitalized his voice, and syndicated his smile. Failure became another asset. Everybody prospered. Believing in rotation of crops, he then tried a new one. His next crop, "Government Ownership of Railroads," was another total failure, and he made only \$60,000 or so that year. As he became stronger financially the Democratic party became weaker, physically and numerically.

In 1908, from force of habit, he again took the nomination. This time he is sowing a crop entitled; "Guaranty of Bank Deposits." And he has a lot of them too, by this time. No wonder he is anxious. For further particulars, write Chautauqua Lecture bureau for dates and terms.

#### OBJECT LESSON NO. 3—THE LECTURER.

Has Republican rule been beneficial to business? Let us see. Let us take the lecture business for example; for it, and the theatre, are the surest barometers of the nation's purse. They are the first to suffer when times are hard and the first to thrive when the country is prosperous and the people happy.

A lecture is a luxury and not a necessity. The same might be said of the lecturer.

Since the free silver scare of 1896 the country has steadily advanced in prosperity. As soon as the mortgages were paid off the people then had money for entertainment and education. The lecture platform became a golden field of opportunity for men who could talk entertainingly and for those whom the people were willing to pay merely to see. Enormous incomes were made by some of these lecturers and their prosperity during the last few years of Republican Rule is an infallible evidence of national plenty.

Two of the most prominent men to profit by the good times are Elbert Hubbard (Fra Elbertus) and the subject of this sketch (Mr. Bryan.)

The income of the latter from his lectures is said to be over \$50,000 a year. In his repertoire are talks suitable to the different classes of people he addresses. For example, when speaking before religious communities he selects such topics as "The Prince of Peace" and "The Value of a Moral Idea." At an average of \$250 a lecture you can see how valuable he has made it. Especially as every dollar is full of value and not in free silver values of 47 cents. on the dollar.

As his income becomes greater each year he has had less to say about the desirability of free silver. It was only in the days when he had nothing but a mortgage on his house that he wanted cheap money to pay it with.

Free silver was all right to pay debts with, but not good enough to take in at the box office of the lecture business.

It might be truly said that the subject of this sketch is a realist at the box office and an idealist on the platform. Probably no man in history has talked so much and no man since P. T. Barnum has come in touch

with such a great proportion of our citizens. He is always busy lecturing except when running for president, which is only occasionally.

He has nothing to lose in the approaching election. If we have continued good times he will be able to make his \$50,000 a year lecturing. If we have hard times he will be making that much from his salary as president. Has republican rule been beneficial? We rise to inquire.

Of course, while literature of this kind is very effective, levelling shafts at the opponents alone would not have won Mr. Taft the Presidency. No campaign committee could have made the people accept a mummy for their president. The campaign managers did all they could to acquaint the people as fully as possible with the abilities and character of the candidate: but after all is said and considered, it was Mr. Taft's merits that won him the Presidency of the United States.

The Honourable Mr. Taft is big-bodied. He has been described as corpulent and elephantine. He weighs over 300 pounds; but he is tall and well-proportioned and quick of movement, agile and active. He comes from a distinguished family of jurists. His father and grand-father both sat on the Bench. His father served as a cabinet officer and diplomatist. While the present Taft was a college student, father Taft was Secretary of War and later Attorney General under President Grant. Mr. Taft, though of athletic build, was not allowed to take part in college athletics, and kept steadily at work studying books. His studiousness at college made an impression on his friends and associates: the same quality of mind distinguishes the man of to-day. After leaving college Mr. Taft studied law. Later he became a law reporter on a newspaper of his native city. He slowly rose to be United States Judge of the circuit comprising his home-state—Ohio. Here he had invaluable executive experience. The financial depression which began about 1892 and continued for a number of years, brought into existence many financial and labour tangles. Many concerns went bankrupt. Judge Taft had to become an executive besides being a Judge. He had to appoint receivers, keep a watchful eye over them, study various business enterprises. "His court became an industrial and commercial clearing house," to use the language of one of his campaign-writers.

This training proved very useful to Mr. Taft when he was appointed in 1900 to administer the Philippine Islands, the newly-acquired possessions of the United States. In these Oriental Islands Mr. Taft quelled civil war, established constitutional order; settled the Papal claim to land in the Island; built up a system of education; introduced sanitation for the preservation of the life of man and beast; improved public roads; built docks; constructed paved streets; improved post offices; established telephones and telegraphs; installed railroads; and organized the body politic of the country so that in course of time—and a very brief time—native Filipinos will be fitted to take the place of all foreigners and self-govern their own land. Mr. Taft did similar organizing service in the Isthmus of Panama, Cuba and Havana. The good work of Mr. Taft in these lands has already borne substantial fruit, especially in the Philippine Islands where Taft opened the first popular legislative assembly in the fall of 1907.

Anent the *modus operandi* of Mr. Taft while Governor of the Philippine Islands, the people of India will be glad to read the following extract from an article written by Dr. Lyman Abbott, a well-known American writer and the editor of *Outlook*:

"You are the Father of the Philippines," said a friend to him the other day. 'Oh, no,' he answered, 'I am not; but what I would like to be called is the Father of the Filipinos.' It is the Filipinos, not the Philippines, that interest him; it is not the islands, but the islanders he wishes to develop. He was the most popular Governor the Filipinos have ever had. This was not wholly because he was absolutely just, was loyal to their interests, urged the earliest possible substitution of civil law for military law, and offered an invincible opposition to all schemes of exploiting the islands for the benefit of unscrupulous American pioneers. He was the personal friend of the Filipinos; he believed in them, defended them, befriended them, trusted them, and—danced with them. This last fact, I am inclined to think, went as far as any, perhaps as all of the others combined, to make the Filipinos idolize him, as they certainly do. For Judge Taft is in the best sense of the word a democrat. He is as free from race and class prejudices of every description as any man I have ever known. He is as thoroughly a believer in the motto, 'a man's a man for a' that.' His friendship for the Filipino is not a patronizing friendship. It is that of a big, wise, helpful brother.

"Mr. Taft dancing with the Filipino ladies, who are decidedly below the average American in both weight and height, while I believe Mr. Taft turns the scales only at three hundred pounds, has been the theme of some wondering amusement on the part of those who have only seen Mr. Taft on the platform, or caricatures of him in the press."

Such is the man who has been elected to be the President of the United States from March 4, 1909 to March 4, 1913. The present President of the United States has shown a good deal of impetuosity. Elsewhere I have spoken of him as lacking in dignity. But despite this failing, Mr. Roosevelt has inaugurated many excellent policies. His endeavours to cut the unlawful powers of the trusts engaged in interstate business are especially worthy of laudation and it will

be of vital moment if Mr. Taft will follow in Mr. Roosevelt's steps. Let us hope that the Honourable Mr. Taft will fail to show the impetuosity that has characterized some of Mr. Roosevelt's actions, and that he will try to complete the work which Mr. Roosevelt has inaugurated, making it impossible for the trusts and combines to monopolize opportunity and thus hold the masses in their vile grip.

SAINT NIHAL SINGH.

## DRY FARMING FOR PARTS OF INDIA

A Student writes to us from America: Having seen in a newspaper the name of Mr. Girindranath Mukerji, M.Sc., late of California, and some remarks of his on the subject of Dry Farming in the State of Utah, I took the opportunity of waiting upon him, for the sake of gathering from him information which might prove useful to such students in India as might be thinking of coming to this country.

Mr. Mukerji completed his own course in Bacteriology, Chemistry and Agriculture at the University of Berkeley, California, some months ago, with the degree of M.Sc. He has also travelled a great deal in various States of America, and has observed much and carefully. In order, therefore, to make the results of his experience as widely available as possible, I send you the following notes of my interview with him.

Is it true Mr. Mukerji, I began by saying, that you hold the agricultural methods of the State of Utah to be applicable to certain districts in India?

Yes, answered Mr. Mukerji very readily, there are as you know certain parts of India in the Punjab, Rohilkund, and elsewhere, where the great difficulty in farming arises from conditions of drought which are sometimes almost chronic. On these difficulties great light might, as it appears to myself, be shed, by the work done in Utah under the name of 'Dry Farming.' Utah is a dry and arid country. Even on the hill sides, there is little grass. Light snow falls in winter. But the climate in summer is one of scorch-

ing heat. Settlement of this desert-like country began as late as 1847. This took place, as every one knows, in connection with the religious movement known as Mormonism. At that time, the country was partly covered with forests of long standing, and these attracted the Mormons, who were being driven out of Colorado by persecution. Most of these Mormon colonists were drawn from Norway or from Scotland. The immigration laws under which they settled in the State of Utah were particularly favorable to successful colonisation. Members of the family remaining in the home-lands were drawn after the newly-settled immigrants; lands were allotted to them on a co-operative basis; and a community was established, which was knit together by strong ties of hope, kinship and religious fraternity. Even to this day, Zion, the capital, is a city of happy homes, filled with friendship and kindliness. The streets are broad and clean, and almost all the shops are run on the principle of co-operation.

Fortunately for Utah, her settlers were for the most part sturdy agriculturists, with settled habits of work. They took up average allotments of 80 acres of land to a man, an amount which it was not beyond the power of the Mormon households to deal with personally. That this is, to American thinking, a modest holding, will be seen, when we consider that in California a man, renting or owning 63,000 acres, does not regard himself as a large farmer!



The great disadvantage faced by the colonists of Utah was the excessive dryness of the soil and climate. The people, however, were to manifest an almost infinite power of adaptability to their conditions. The soil was their own. The country was full of their kith and kin. It was also the home of their church, their Holy Land. They were drawn from strong and competent peasantry. Under these conditions they began the long and intense struggle with nature of which the outcome is almost a new form of agricultural science, known as dry farming. The science of dry farming runs along two lines. On the one hand it depends on the progressive selection of species, and on the other, on the conservation of moisture. The first of these proceeds by what is known as 'the survival of the unlike.' That is to say, in a crop which is more or less ruined by drought, they take seed from more exceptional plants which have been able to adopt themselves to the environment. These particular plants are unlike their kind, and it is their survival which gives the opportunity of selection. The same thing is done generation after generation, with the result that a drought resisting variety is established. The principle of conservation of moisture is likely to prove still more valuable to India. Not a drop of rain or snow is allowed to go to

waste in Utah. Every fraction of the rainfall is preserved, by means of a system of small ditches, for irrigation. This is too complex a subject to be more than referred to here. Their drinking water they draw from Artesian wells. The existence of the Salt Lake in the State does something to add humidity to the atmosphere.

The crops grown in Utah consist mainly of wheat and beetroot. I cannot understand why, in the dry parts of India, we should not grow the latter of these, instead of the sugar-cane, which requires so much moisture. Beetroot is a crop which can stand any amount of drought, and also withstands alkalinity of soil. Nor would it in any way interfere with the commercial success of sugar-cane, but merely constitute an added national asset.

Personally, concluded Mr. Mukerji. I may say that if anyone would like to try a crop of beets in India, by way of testing their suitability to our circumstances, I shall be happy to assist him by forwarding seeds from this country, together with directions for planting. A quantity of literature has been published, dealing with some of the subjects so lightly touched upon in this interview, and to this also, should any of your readers be interested, I should be glad to direct attention in detail.

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## THE CONDITION OF HINDU STUDENTS IN AMERICA

HAVING made the acquaintance of Mr. G. N. Mukerji, writes to us the same student as before, and coming, in course of conversation, to realize his large grasp of American conditions and the prospects of Indian students in this country, I determined to interview him further, with the intention of making his knowledge as widely available as possible.

Of *bona-fide* Indian students, says Mr. Mukerji, there are at present in America about seventy-five. Amongst these I do not class palmists, jugglers, peddlers and so on. The students are scattered for the most part amongst some 10 or 12 States—most of them

are self-supporting, wholly or in part, a few—a very few alas! are rich and are maintained from home. Agriculture, agricultural chemistry, engineering, are broadly speaking, the subjects on which they are engaged. It must be understood that the courses pursued at the Universities of each State are largely determined by the natural resources of that State. Thus California is the place *per excellence* for agriculture and mining. Further, its soil is similar in composition to that of the Indo-Gangetic Valley.

In this respect, indeed, it is believed amongst agricultural chemists that the difference between the soils of the Gangetic and

Brahmaputra Valleys in India (a distance of only some few hundred miles at most) are reproduced in America, in the similar deference between the soils of California in the west side of the Rockies and those of the Eastern States, almost 3000 miles away, which latter in this matter resemble the Brahmaputra Valley. The crops in California are dry and those in the East moist. This is a point which affords the class of machinery to be employed. Of course, I realise that machines can never be of much value to Indian agriculture—at least not unless we are prepared to dispossess and degrade in status, millions of small but respectable *chasas* (ब्राह्म) —a proceeding which would bring about national deterioration of the most horrible type. But there is one exception to this general truth. *For deep ploughing*—which is absolutely necessary for some of the Indian soils—we need more than bullock-power of propulsion. The necessary motor or steam plough, then, might be owned as Municipal or communal property. I realise that innovations in India require careful thought, in order to avoid the destruction of social life on behalf of the commercialising of agriculture.

But all this is a long digression from the question of the education of Indian students in America. In any case, those who study fruit-growing or horticulture must go to California. There is one fine student here now from Beluchistan studying the grape-vine. The Sylhet orange is of course much sweeter than the Californian, but in care and stall and science, America leads the world. After studying these subjects in America for a few years, one begins to feel that our fruits are still infinitely adaptable and that in India to-day we are only on the threshold of their evolution.

In mining, we ought to have a hundred students here. We have only two. California, Pennsylvania and Columbia have the best colleges on this subject. This last named one is the best in the world, but out of our reach financially.

With regard to the prospects of the Indian students in chemical industries, I would say that they obtain a very high grade of scientific instruction in the colleges. The fault of this, however, is that it is not sufficiently generalised—it makes a man technical and too specialised. The danger is that a

man thus prepared is not able to re-adjust his conceptions and find that expression for them which is adapted to the small scale of Indian undertakings. Thus the very advancement of American industries by its high technicality and vastness of proportion, produces on us the effect of industrial discouragement. This can only be overcome by sending to America for the study of industries such men as already know and understand the given industry as practised in India, together with the resources of India for it and her characteristic difficulties. In addition to this, I should advise that the students return to India *via* Japan taking there the opportunities of observing how modern methods can be applied on a small scale. Even in America there are very few places in which we are allowed to enter factories. But this is not entirely due to motives of trade jealousy. It is partly caused by trade-unionism and other factors of the American situation.

When asked by students what they should learn, I always say, whatever you yourself prefer. India needs everything from pin-making upwards. Let your own inclination guide your choice. My own belief is in geo-technical industries—any kind of engineering. "It is the engineer that makes a nation" said a great man to me. If I had twenty students at my disposal with adequate funds behind them, I would distribute them about the countries to learn *productive industries*. In distributing them, I would take account of the part of India from which they came, where they were to be placed on their return, their personal preferences and such matters. But I would not put one into Electrical Engineering. I would not desire to create additional servants for the organisation of exploitation. I would make producers of them. India wants producers.

I would also try to give them an all-round education, apart from their scientific preparation, which would give them public spirit, train them to observe facts and avail themselves of their experience and altogether make of them nation-builders. I do not want to make servants, fitting into a machine, passive victims of their environment, whether to exploit or to be exploited; but strong, resolute, self-reliant men, who are capable of choice and of carrying out their choice,

men who create their environment and do not submit to it.

At present this country has been flooded with students promiscuously selected and ill-provided with means. They are apt to pursue their studies half-heartedly, even to interrupt them occasionally owing to the struggle for bread. Their health suffers, they cannot travel or visit farms and factories—more necessary almost than college instruction. They are hampered in every way—and in accordance with economic distress generally, disharmony is even in some cases produced amongst themselves.

I deprecate most earnestly the present tendency of brave Indian students in this country, inadequately provided with means, to do their best for themselves. No one is going to help our boys. American students themselves tax the resources of their friends to the full and the only man who can help himself is one who is already healthy, well-fed and able to make a brave appearance before the world. Indian parents and guardians must regard education as an investment and must realize that if India is to rise she has to do so through the developed faculties of her own children.

## THE HISTORY OF INDIAN IMMIGRATION ON THE PACIFIC COAST OF AMERICA

**M**R. Girindra Nath Mukerji,—two interviews with whom have already been printed in this number of the Review—held the position of Indian Immigration officer under the United States Government at San Francisco, California, during one year of the period of his studentship at Berkeley University. He held the position from March 1907 to March 1908. During this period not only did he have the experience of examining and passing the Indian Immigrants who came to America but he had also to visit them and enquire into their labour conditions in various parts of the United States, reporting his observations to the Government Commission on Immigration. There must be so much in Mr. Mukerji's knowledge of this question to interest your readers, that it appeared to me desirable—writes the same student as before—to add to my other interviews with him, a short account from his own lips, of his experiences as Indian Immigration officer.

In my own opinion, said Mr. Mukerji readily, when questioned, Indian Immigration to this country began, as I have told the Government, directly after the Boxer Rebellion in China, in 1905. At first it concerned only a few Sikhs and Pâthans who were discharged from military service, after the putting down of the Re-

bellion at Hong-kong. At that time they began to cross the Pacific, ones or twos first to Vancouver, later to San Francisco. They enrolled themselves in various fields of labour, railways, factories, timber yards, iron-foundries, farms, peddling and other pursuits. In all these, they never accepted less than the regular trade-union rate of wages for white labour.

In 1905 this steady drift of immigration suddenly became a perfect invasion of Canada and America, mostly through the port of Vancouver. This state of things was due (1) to the scarcity of Japanese labor owing to the war, (2) to the limitation of Chinese immigration in Canada, by the rule that a coolie could only be landed if he carried some hundred dollars on his person, together with the complete exclusion of such labor at the same time from the United States; and (3) to the continued demand of the Canadian Pacific Railway for cheap labor. The Canadian Pacific Railway had a direct interest in the constant accession of large masses of labor, in order that the flooding of the labor market might keep the wages of labor at the lowest level to which they could be reduced. Add to these a fourth factor not less important, namely, the commercial greed of the steamship companies for passengers, and the impetus is accounted for.



The internal impetus undoubtedly lay in economic distress at home. In support of this, official records show that the immigrants came chiefly from Jullunder, Hoshiarpore, Peshawar and other places where agricultural labor no longer suffices to support the peasantry and from those districts in particular which are the recruiting ground of the British army. In my own opinion, the movement arose largely out of a desire for an alternative to enlistment which seems to the classes recruited sufficiently attractive. The immigrants had made their way first to Hongkong and from Hongkong across the Pacific.

The bulk of these immigrants came in at Vancouver and only entered the jurisdiction of this government when they crossed the frontier into the United States. Even at San Francisco, however, I sometimes had to examine as many as seventy or eighty in a single day.

They distributed themselves among various spheres of labor as before, in the States of California, Washington, Oregon and along the Pacific Coast generally. They earned on an average two dollars a day. One village I visited, contained only two white men, the rest of the inhabitants being Hindus.

Owing to the fact that our people never accepted lower rates of wages, the trade unions had no great causes of quarrel with them. Of course, it is not to the interest of labor as against capital, to see any sudden large addition to its own numbers, but apart from this indirect influence on the labor market, the unions had nothing to fear from our men. In this the Indian coolies differed from the Chinese and Japanese who did accept lower rates of pay. The Japanese frankly confess themselves to be less strong and capable in field and factory than the white laborer. The Chinese are held to be the steadiest workers of all, yet they have not succeeded in claiming trade-union rates of pay. The only ground of complaint by Americans against Indian labourers, lies in their simple standard of living and the fact that they earn money in America to be spent in another country. On the other hand they are regarded with the greatest confidence and respect in the neighborhoods in which they settle, owing to their complete freedom

(especially in the case of the Sikhs) from any criminality of any kind. There is also a vague governmental fear that oriental countries owing to their large population, might easily in some moment of severe economic crisis send a million or so of these settlers into America, which would be regarded as a grave menace to race and institution.

Owing to the financial panic at the end of 1907, many of the rail-roads and factories had to stop work. This reduced all classes of the people to great distress and amongst them the Indian immigrants. This crisis is now passing. It did not stop the immigration. But this was for a time retarded by the riots which broke out at Vancouver, on the part of the discontented white in distress. News of this violent outbreak reached Hongkong and exercised for a time a deterrent effect on immigration. The Mayor, however, gave all aid and protection, and the danger was averted.

The severe distress to which our people were reduced during the panic and riots may be attributed to the fact that they had amongst them no organization and no leaders. At all times they labor under the difficulty of having no banks, no secure place in which to lodge their savings, no one to consult in sickness, no source of instruction, no lawyer, no medicine chest, no stores of their own. On the other hand, they fall victims to unscrupulous American labor agencies. Of course, in all this, they are only a graver instance than ordinary of the moral chaos of modern nomadism seen even in India in the growth of railway-towns and factory-villages without the social and religious forms either of the Hindu or Mohamedan faith. Immigration continues to this day at a slower rate than before.

If you ask me in what way the Indian immigrants in this country could be best used, I would say—By taking up land of their own and practising agriculture on their own account. The immigrants on arrival have usually in hand some 10 or 15 dollars per man, and this in a group of fifty amounts to a small capital, with which to buy seeds and apply to the land agents for the granting of lands on rent, to be paid out of the produce. On a mortgage of land and produce it is possible to hire tools and horses. I my-

self have made some attempts in this direction with 40 acres. But to make it a success would require larger capital than I was able to command and a strong group of disinterested leaders who would command the confidence of the Sikhs. Provision should be made, if possible, for some religious teaching. The greatest difficulty I have to confront in the Sikhs was their complete loss of initiative: they were always ready to work for others but never on their own responsibility.

Such a plan as I have proposed would remove all fear of exclusion by the Government, for it would make our people into a valuable asset of the United States. And on returning to India they would carry with

them not only money but also an extended experience and some knowledge of advanced agricultural methods. The whole world is open to settlers of this description. But care must be taken not to give promiscuous and reckless advice to the would-be immigrant to go out into any foreign country and somehow seek his fortune. If these classes leave India at all, it must be on a basis of organized co-operation, as has been the case in all European countries face to face with a like problem.

Their proper equipment, and the return they make to the mother country, have always played a most important part in the evolution of a people who want to emigrate.

## ✓ "INDIA'S GAIN"

**T**HERE is a paragraph in the Message of the King-Emperor which speaks of "India's Gain", and says:—

"No secret of Empire can avert the scourge of drought and plague, but experienced administrators have done all that skill and devotion are capable of doing to mitigate those dire calamities of Nature. For a longer period than was ever known in your land before, you have escaped the dire calamities of war within your borders. Internal peace has been unbroken."

Let us take these benefits one by one.

The days when scourges of mankind like famine and plague were considered visitations of providence which no human effort can avert are gone. And it has been proved to the hilt that they can be successfully combated, if not altogether averted. In Western Europe famines are a thing of the past; England which, as Viscount Goschen has put it, is dependent for nearly four-fifths (the exact percentage is 78 per cent.; it is between four-fifths and three-quarters of the supply of her foodstuffs upon oversea supplies, has been for a very long series of years free from devastating famines; but India where exportation and not importation of foodstuffs is the rule suffers from famines which of late have been recurring with the periodicity of climatic changes. In India only is to be seen the surprising spectacle of villages

being in want of food and vessels at the nearest port shipping wheat to England or sending rice to China. The parrot cry of Free Trade in danger has, as Sir George Campbell clearly showed in his pamphlet on the question of *Prohibiting the Export of Food during Famine*, done India an immense amount of injury.

Then again how are we to explain the fact that now famines recur with greater frequency than they used to do before? In his *England and India* Mr. R. C. Dutt says:—

"In India every generation, every period of twenty years, has its tale of distress to tell. The year of the accession of the Queen (Queen Victoria) was marked by a severe famine which desolated Northern India, and counted its victims by the million. The year of the Indian Mutiny was the commencement of the next twenty years, marked by three great famines—the famines of the North-West, of Orissa, and of Behar. The year in which the Queen assumed the title of the Empress of India was the year of a more terrible famine in Madras, which swept away five millions of the people of Southern India."

Then the famine of 1897, the year of the Queen's Diamond Jubilee, affected an area of 285,700 square miles, the population numbering 81,419,000. The next famine, that of 1899-1900, affected a population of 25 millions in British India. To convey an idea of the magnitude of this famine Lord

Curzon in one of his Budget speeches said:—

"Such a thing has never been heard of before in the history of Indian, or indeed of any other famine. How greatly this famine transcends in importance its predecessors may be illustrated by the fact that in the Central Provinces, the centre of the deepest scarcity, both in the famine of 1897 and now, whereas at the height of the 1897 famine, *i.e.*, at the close of the month of May, less than 700,000 persons were in the receipt of relief, on the present occasion  $1\frac{1}{2}$  million of persons are already receiving relief at the end of March. In one District alone, that of Raipur, over 30 per cent. of the whole population are upon relief, *i.e.*, 500,000 persons out of a total of 1,600,000 are being supported by the State."

Here is an admission by the highest officer in the land that famines are increasing in severity as well as in frequency. And how is one to explain this? The spectacle of the head of the Indian administration and the viceroy of the King in India standing almsbowl in hand at the door of the world and imploring help from outside is of recent growth, and demonstrates on the one hand the increasing severity of the famines, and on the other the growing inability of the Government with its splendid resources to combat them. The following lines taken from a paper by Mr. Forrest, Director of Records, Government of India, will give us some idea of the magnitude of some of the famines that have devastated India during the last fifty years, and also show how famine relief has been managed by Servants of the Crown in India:—

"In the year 1861 the North-West was sorely smitten by famine, and it is calculated that 800,000 people died from want and the great epidemics which almost invariably come in the train of famine. The following few plain words describe the state of the population: 'They were one and all starving, and the majority were skeletons from atrophy.' \* \* \* \* In the year 1866 a disastrous famine swept over the province of Orissa, and the management of that calamity is a grave blot on our administration. Timely measures were not taken to meet the evil when the famine threatened the country, nor indeed, when it deepened in intensity. A third of the population were allowed to wither in the fields with their bones. Nearly a million persons perished. The horrors of the Orissa famine touched the heart and roused the conscience of the English people, and the principle was laid down that human beings must not be allowed to perish for lack of food. This was the principle carried out in warring against the famine which attacked Bengal in 1874. \* \* \* The impression which had become widely prevalent in India that the severity of the Behar famine had been exaggerated, and the expenditure in relief too lavish, led the advisers of the Government of India to be at first incredulous as to the extent and

severity of the famine which two years after came upon Southern India. But the magnitude of the calamity in course of time became apparent, and a famine had to be faced which, both in respect of the area and population affected, and the duration and intensity of the distress, proved to be the most grievous experienced on British soil since the beginning of the century. How grievous it is difficult for the mind to grasp. The Famine Commissioners state in their report that the mortality exceeded  $5\frac{1}{2}$  millions."

Severe as these famines were they were eclipsed by those that followed, a fact which demonstrates the diminution of the resisting power of the people, *i.e.*, increase of poverty. This certainly is a serious state of things which ought to attract the immediate and serious attention of the Government.

No one can help admiring the zeal with which the Government combats famines. But it does not go to the root of the thing. Mr. Vaughan Nash in his *Great Famine* admits that there are other causes of famine besides the failure of the rains. In his opinion the inflexible tribute system and the money-lender are the upper and nether millstones with which the Indian is ground. In order to comply with the demands of an iron law of a fixed tribute the Indian is compelled in bad years to borrow of the money-lender. Thus the English have made the money-lender, once the village servant, into the village master. A useful agent has been turned into a bloodsucker. And he has at his back the whole of the British judicial machinery. It must be admitted, Mr. Nash says, that with the best intentions the British have bogged badly:—

"In the name of liberty we have made the individual a bond-slave; and we have destroyed the corporate life—that seemingly imperishable thing which the bloody tumults of the Mogul and Mahratta left untouched, and which neither famine nor pestilence disturbed. Nor does it mend matters that our intentions were excellent. The pity of it is that though the fatal mistake was years ago discovered, the governors of India, instead of facing it, have allowed the cultivator and the village to waste to death, drawing what comfort they can from the thought that one day, somehow, the accidental process is certain to bring its compensation."

Then there is the plague. True, no secret of empire can avert it, but the experience of other countries goes to show that it may not be impossible to prevent its spread. Even England has not been a stranger to the ravages of the plague. But sanitary improvement and scientific precautions have made her practically immune from its



devastating operations. Whereas in every other country its visits have been short and far between, in India it has been betraying a fatal tendency of being permanent. The assertion that the dirty habits of our people are responsible for this tendency is simply ridiculous; for, the following description of the poor in England taken from Taine's *Notes on England* will show that as a rule our poor are more cleanly than the poor of England:—

"What a sight! In the vicinity of Leeds Street there are fifteen or twenty streets across which cords are stretched and covered with rags and linen hung up to dry. Bands of children swarm on every flight of steps, five or six are clustered on each step, the eldest, holding the smallest; their faces are pale, their light hair in disorder, their clothes are in tatters, they have neither shoes or stockings, and they are all shockingly dirty; their faces and hands appearing to be encrusted with dust and soot. Perhaps two hundred children romp and wallow in a single street. On nearer approach one sees one of the mothers and a grown-up sister, with little more covering than their chemises, crouching in the dusky passage. What interiors! \* \* \* \* The smell resembles that of an old rag-shop. The ground-floor of nearly every dwelling is a flagged and damp basement. \* \* \* As we proceed the crowd is more dense. Tall youths seated or half-crouching at the side of the pavement play with black cards. Old, bearded hags come out of the gin-shops; their legs totter; their dull looks and besotted smile are indescribable; it appears as if their features had been slowly eaten away by vitriol. The rags which they wear all falling to pieces, displaying their filthy skins; these were once the fashionable dresses of fine ladies. \* \* \* The uniform row of buildings and pavements border the two sides of the way, inclosing in its mathematical lines this teeming heap of horrors and human wretchedness. The air is close and oppressive, the light wan and dim; there is not a tint or a shape on which the eye can rest with pleasure; Rembrand's beggars were far better off in their picturesque holes. And I have not yet seen the Irish quarter! The Irish abound here; it is supposed they number 100,000; their quarter is the lowest circle of Hell. Not so, however, there is a still worse and lower deep, particularly, I am informed, at Belfast, in Ireland."

Then the permanence of the plague in India must be due to either of two causes. Either it is one of those diseases which breed in the warm comfort of paralyzing poverty; or all that should have been done to extirpate it has not been done. And for none of these can the people be held responsible.

In every civilised country the death-rate decreases, but in India it has steadily risen from 24 to the thousand in 1882-84, to 30 in 1892-94 and to about 34 at the present time. This is a serious state of things.

Besides the plague there are numerous other diseases which are decimating the people. Fever, for instance, is the great killer. Extending its arms from Bengal the malignant malarial form—due, in most cases to obstructed or defective drainage, often the result of railway extension—has now succeeded in laying its leprous touch on the whole of the continent, and now holds millions within its adamant grip. Yet, practically nothing has been done to combat this curse of the country by making proper arrangements for draining the affected areas. Sanitary improvement is the crying need of the country. Only last year the India Government placed at the disposal of the local Governments the sum of thirty lakhs of rupees for the next year for assisting Municipal bodies in undertaking works of sanitary improvement. We are thankful for the grant, which is likely to be made annual. But we cannot help saying that the sum is extremely small compared with the vastness of the object to which it is to be applied. And it is to be noted here that during the last five years (1902-1903 to 1906-1907) while the Government contributed a mere pittance of 17½ lakhs towards sanitation of our towns, the Commander-in-Chief was able to obtain for military charges a sum of about 27 crores above the level of the military expenditure of 1901-1902 and nearly 60 crores were spent as capital outlay on Railways of which one-third or over 19 crores was found out of the current revenues.

Every Indian feels grateful to Great Britain for the preservation of peace within our borders. Under British rule we certainly have enjoyed peace for a longer period than was ever known in our land within recorded time. The benefits we have derived from it—the most important among which are, the revival of our innate art instinct, the working of the national spirit, and the passing over the land of what Lord Minto calls "the awakening wave which is sweeping over the Eastern world overwhelming old traditions and bearing on its crest a flood of new ideas"—make us chary of assertions like the following, made by Englishmen like Bolts and Blunt:—"we have given the ryot security from death by violence, but we have probably increased his danger of death by starvation." But

we cannot help contemplating with pain the wanton waste of money beyond our borders. The insane "Forward" Policy followed on the North-Western Frontier of India alone cost us a fabulous sum. It was inaugurated in direct violation of the opinion of Sir John Lawrence—one of the ablest of Anglo-Indian administrators, who said in his well-known Minute of October 3, 1867:—

"I am convinced that we can gain nothing but are pretty sure to lose a great deal in prestige, in honour, in the valuable lives of our officers and soldiers, by interfering actively in the affairs of Central Asia and that, so far from strengthening our tenure of India, we may thus shake it to its very foundations. Nor am I insensible, I admit, to the financial aspect of the question. I know well what are the wants of India, how infinite are the material requirements of this country; how limited is the accumulation of capital; how obnoxious is every description of new taxation to all classes of the people. I am, therefore, most desirous not to throw away the public money on expeditions and wars which may be honourably avoided; and in this view I decline to be led away to engage in a course of policy which too surely ends in such results."

And what was the cost that the people of India had to incur? In 1894 the *Statesman* said:—

"What is the bill for the 'Forward' Policy? It is hard to add up—for two reasons. In the first place, the accounts of the Government of India are compiled for the purpose, and with the result, of concealing information. In the second place, one can not compute the cost of the administrative energy—worse than wasted—which during the past two decades has been diverted into this adventurous channel, to the neglect of its proper, though more prosaic tasks.

We are not prepared to make such serious allegations, as we do not know the data on which the *Statesman* based its first charge. But we give below a summary of the account compiled by Colonel Hanna, in the third of his admirable little volumes on the "Forward" Policy. Every item is taken from official publications, to which, in every instance, Colonel Hanna gives the precise reference:—

	Rs.
The Afghan War .....	223,110,000
Military Railways .....	163,967,910
Beluchistan Agency .....	13,849,600
" " special grants .....	1,134,240
Lease of Quetta District .....	715,000
Preparations for war, 1885 .....	22,880,710
Special defence works .....	30,000,000
Military roads .....	2,000,000
Afghan Boundry Commission .....	1,700,000
Permanent increase of the Army in 1885-86.....	162,286,800

	Rs.
Increase in native pension establishment .....	18,591,300
Imperial Service Troops .....	1,400,000
Agency at Gilgit .....	3,005,500
Reoccupation of Kurram Valley .....	1,350,000
So-called "mobilisation" .....	5,385,000
Transport animals, mules, etc....	1,825,000
Food, forage, &c. ....	3,485,000
Expeditions since 1888-89 .....	5,075,680
Minor operations since 1884-85 .....	3,239,100
Waziri Campaign, Commission, &c. ....	3,824,000
Chitral Campaign and occupation .....	21,500,000
Khyber Rifles .....	1,398,240
Subsidies .....	22,857,400
<b>TOTAL .....</b>	<b>Rs. 714,580,480</b>

In a lucid account *Capital* showed the frightful expenditure to which the "Forward" Policy had subjected the commerce and people of India. Instead of Colonel Hanna's figures quoted above, viz., 71½ crores of rupees, *Capital*, which went far more accurately into the matter, showed that in 22 years the public debt of India had increased by 105 crores of rupees and the military expenditure by 118 crores. The extra 105 crores of debt mean 5 crores of interest. The military expenditure averaged 7 crores more than it was in Lord Northbrook's time; and the extra annual expenditure was, therefore, 12 crores a year for 22 years for an "insane policy." Among other facts disclosed in that resume of expenditure *Capital* showed that Lord Lytton spent 74 crores, Lord Ripon 102 crores, Lord Dufferin 80 crores, Lord Lansdowne 110 crores (Lord Ripon and Lord Lansdowne each had five years' spending, the other four years), on military expenditure, besides which 24 crores were added on by military works and 4½ crores on special defence. The total, therefore, was 468 crores on the army, and 24 crores on military works, or a total of 492 crores or an average of 22 crores a year. The difference for 22 years of 7 crores a year mounts up to 118 crores. The total, therefore, would be 264 crores against Colonel Hanna's 71½ cror s. Indeed, if Lord Roberts and Lord Lytton and Lord Beaconsfield had not invented the "Scientific Frontier", India would have been in a position to pay off her entire debt or spend a vast sum on sanitary improvement and other works of public utility. Even now an annual tribute of Rs. 1,800,000 is poured into the quicksands of Afghanistan.

Then again India has been made to defray the cost of her troops sent to other parts of the Empire. The memory of Soudan and China will not be easily forgotten by the Indian taxpayer. And it was left for Lord Curzon, the brilliant young-man whose fatal genius for misplaced energy must be held responsible for curious complications in the administration of the country, to save India from the cost of troops sent to South Africa. In one of his Budget speeches Lord Curzon said :—

"We were successful in resisting the suggestion that India should pay £400,000 per annum for a call upon a portion of the British garrison in South Africa. We have now finally established the principle (disputed till

a few years ago) that when we lend troops from India to fight campaigns for the Imperial Government in different parts of Asia and Africa, every rupee of the charge, from embarkation to return, shall be defrayed by the Imperial Government."

Thus while the benefits we have derived from peace within our borders have been numerous, the loss we have incurred through wars beyond our borders—in which we have not been directly interested—has not been inconsiderable. And we refer to it in the hope that the experience of the past will not be repeated in the future, and the peaceful progress of the country under British rule will not be hampered.

HEMENDRA PRASAD GHOSE. X

## THE FLIGHT OF LAKSMAN SEN\*

THE flight of Laksmana Sena is indeed an old topic of history, too tempting to be doubted or overlooked by those who rejoice to make out that "cowardice has always been one of the characteristics of the people of Bengal."

The story first picked up by Minhaj-i-Siraj, the celebrated author of the *Tabquat-i-Nasiri*, sixty years after the advent of the Moslem invader, from some of his old veterans, said to have been still surviving "the great conquest." It found its way in due course into all text books of history compiled for the use of public schools; and when it gained sufficient currency through such media, it was not a matter of wonder that it should gradually come also to be repeated (with various modifications) in the modern literature of Bengal and ultimately to be received by the public stage with open arms.

A painter has now come forward to immortalise "the flight" on canvass with his brush, which, by the bye, does not appear to have been handled very badly from an artistic point of view.

It may thus be deemed too late now to say anything to throw doubt on this universally accepted story. Yet a mass of materials, which is being collected in course

of diligent researches, carried on by eminent scholars, both European and Indian, has long been inviting our attention to a consideration of the evidence on which the story has hitherto been sought to be principally based.

As it is never too late to rectify errors, and specially errors of history, the result of such researches may be summed up below without any apology, for the kind consideration of those, who recognise the wisdom of the well-known principle of "strike but hear."

Did the last Hindu King of Bengal actually take to his heels at the sight of seventeen Moslem horsemen in the streets of his metropolis, and if so, who was the imbecile, who covered his memory and that of his countrymen with eternal shame?

It may not be quite out of place here to look back for a moment into the long-forgotten past, which preceded the Moslem conquest. The Greeks and the Chinese, who had opportunities of observation, did not notice "cowardice" as a "national characteristic" of the people of Bengal. Kalhana, the celebrated author of the "Chronicles of Kashmere," composed in elegant Sanskrit, at a time when the Moslem invaders were already upon the frontiers of India, paid a fitting tribute of applause to "Gaudian valour," and referred to the siege of Tri-

\* A painting by Mr. Surendra Nath Ganguli reproduced for the 'Indian Society of Oriental Art' by the proprietor of the Studio.



grami, a town of Kashmere, by the soldiers of Bengal.\*

Ancient inscriptions, which are far more reliable than any ready-made story of the text book, have disclosed many interesting facts regarding the real history of the period which just preceded the Moslem invasion. The following may, therefore, be noted here:—

(1) The Pala Kings of Bengal originally ruled over a part of Magadha with their metropolis still situated in the historic city of Pataliputra (the city of Palibothra of the Greek writers) which has been identified with the modern city of Patna.†

(2) They moved eastwards and extended their dominion over a part of Bengal, which they governed with a new capital at Mudgagiri, which has been identified with the modern town of Monghyr.‡

(3) They came ultimately to reside in and rule over a greater part of Bengal, and established for that purpose their metropolises in East and North Bengal.||

(4) The Sena Kings, belonging to a race of "Karnata-Kshatriyas," hailed from the South to carve out an empire for themselves in Bengal.¶

(5) Vijaya Sena "the Victorious," flourished in Varendra (Rajshahi) where a stone inscription was found to record his achievements. His son Ballala Sena occupied Gauda, and distinguished himself as a great soldier of his age. Laksmāna, the son and successor of Ballala, embellished the royal city of his father, and called it *Laksmānavati* after his own name. He carried on successful campaigns of conquest (i) westward as far as Kāsi (Benares) and (ii) eastward as far as Kamrupa (Assam).§

\* This book, now translated into English with excellent notes and an elaborate "introduction" by Dr. Stein, may be referred to for a verification of this statement. The text is too long to be quoted here.

† The copper-plate grant of Dharmapala from his victorious camp at Pataliputra known as the Khalimpur plate discovered amidst the ruins of Gauda and published in J. A. S. B. Vol. LXIII by the late Umesh Chandra Vatabyal, M.A., of the Bengal Provincial Service.

‡ Copper-plate grant of Devapala from his victorious camp at Mudgagiri published in the Asiatic Researches, vol. I.

|| Copper plate grants of Narayanapala, Madanapala, &c.

¶ This was brought to light by the Rajshahi stone inscription discovered in Deopara in Varendra, published in J. A. S. B., Vol. LXV, and by the copper-plate grant of Laksmāna Sena, discovered in Madhainagar (Pabna) and published by Mr. Prasanna Narayan Chaudhuri in the *Altihasika Chitra*, vol. I (old series).

§ The Raj-shahi stone inscription, "Dānsagara" composed by Ballala, and the copper-plate grants of Laksmāna and his sons Kesava and Viswarupa bear this out. Moslem historians speak of the foundation of Laksmānavati, by Laksmāna, the son and successor of Ballala.

(6) Minhaj-i-Siraj visited Bengal sixty years after the advent of the Moslem invader, and found Banga (East Bengal) still in the occupation of the son of Laksmāna; and an inscription of that prince (Viswarupa) has been discovered to show that he was a "terrible destroyer of the Yavanas."\*



FLIGHT OF LAKSMAN SEN.

By Surendranath Ganguli.

7) Bengal was then divided into the five provinces of (i) Rarh, (ii) Varendra, (iii) Mithila, (iv) Banga (East Bengal) and (v) Bagdi (the delta), with three metropolitan cities of (i) Vikrampur in East Bengal, (ii) Laksmānavati in North Bengal and (iii) Lucknor in Rarh.

(8) Bakhtiyar Khiliji, the intrepid Moslem

\* The great work of Minhaj has been translated into English by Major Raverty and published by the Asiatic Society of Bengal. The copper-plate grant of Viswarupa discovered in Madanpala in Faridpur and published by Mr. Nagendra Bisu describes that King as:—

"Sa Gargayavanavaya pralayakala rudro Nripah."

"স গর্গযবনাবয় প্রলয়কাল রুদ্রে নৃপঃ ॥"

This description (in the copper-plate) which calls Viswarupa (son of Laksmāna) a "terrible destroyer of the Yavanas born of the Garga (Ghorian?) family," agrees admirably with the note of Minhaj that he found East Bengal still in the occupation of the son of Laksmāna sixty years after the Moslem invasion.

invader, died about the year 1205 A.D. at Devakote (in Dinajpur) after he had subdued only a few purgannahs in the province of Laksmanavati and settled some of his followers on *Jageers* granted therein. These *Jageer* lands are traceable only in parts of North Bengal near about Laksmanavati (Gauda) and Devakote.

(9) The Rajas of North Bengal, however, long maintained their semi-independence inspite of repeated invasions into their territories, for which purpose the early Pathans had to maintain a military outpost at Devakote for a long time,\* which was known as the extreme North Eastern limit of the kingdom said to have been actually subjugated by Bakhtiyar.

These facts are undoubtedly worthy of some consideration, when we know, that against all this, we have nothing better than the irresponsible gossip of Bakhtiyar's veterans, from which alone Minhaj-i Siraj appears to have compiled his story.

This story related to the flight of a Prince named Rai Luchmania (not Laksmana) from his metropolis situated at a place named Naudia (not Navadwipa) at a time which corresponded with the eightieth year of an era, which is still current in some parts of Mithila, and is known to the pundits by the name of *Laksmana Samvat*.

Who was Rai Luchmania and where was his metropolis of Naudia, are, however, questions which have not yet been satisfactorily answered by any one, or proved by the authority of any ancient inscriptions. A metropolis at Naudia would give us *four* instead of *three* such cities noted by Minhaj himself. The name of Luchmania is unknown to the genealogy of the Sena Kings hitherto brought to light by the various inscriptions of the Kings of this dynasty.

With these difficulties staring historians in

\* This has been noticed by Professor Blochmann in his excellent paper on the "History and Geography of Bengal" which is a monument of his industry in the field of research.

the face, a supposition was made to the effect that Luchmania was a corruption of Laksmana and Naudia that of Navadwipa. This supposition had to be based on a further supposition that the era (*Laksmana Samvat*) commenced, not with the initial *regnum* year of that Prince in the usual course, but with the year of his birth in an exceptionally unusual course, and that he was, therefore, eighty years of age, when his infirmities obliged him to save his life in flight as depicted in the painting in question.†

It is needless to point out that a story that can not be maintained without these unavoidable suppositions, should not be readily accepted as reliable in the face of the unimpeachable testimony offered by all recent researches of eminent scholars.

Mr. R. D. Banerjea, a Bengalee scholar of great promise, has already drawn public attention to two important inscriptions of Bodh Gaya, which go to show that Laksmana could not have been alive after the 51st year of the era, which goes by his name. This testimony alone is sufficient to show that the memory of Laksmana should no longer be associated with the ignominious flight ascribed to him by writers of old.

It is, indeed, a strange irony of fate that the year which has been thus signalised by the discovery of undeniable testimony to save King Laksmana from the unwarrantable calumny heaped upon his memory, should have been chosen, not by any capricious individual, but by a body of men, advertising themselves under the name and style of "the Indian Society of Oriental Art," to publish a painting of "the flight."

AKSHAY KUMAR MAITRA.

† The various modifications of the story, all based on the authority of Minhaj alone, gives us various accounts of the place of safety which the old King is said to have sought for. Some say he fled to Jagganath (Puri) the very place where he had once built a monument of victory, some say he retired to the inaccessible labyrinths of East Bengal, while one Bengalee poet at least takes him to Benares! It may, however, be noted here that this story is unknown to the old literature of Bengal.

## LITERATURE OF THE MONTH

IT is long since a more vigorous and exhilarating autobiography has appeared than that by Mr. Archibald R. Colquhoun "*Dan to Beersheba; Work and Travel in Four Continents*," (Heinemann, 8/6 net). It is full of bright passages. The pages of these recollections are literally crammed with episode and anecdote told with a dash and humour rarely met with in these days. Mr. Colquhoun has had perhaps a more adventurous life than falls to the lot of many. Born off the Cape of Good Hope rather more than sixty years ago, (his father a hard strong Scotsman, a surgeon in John Company's service in the disastrous times of the first Afghan war, his mother the daughter of a Scottish indigo-planter and a Spanish lady). The boy was brought up in Scotland with the strictest and grimmest of discipline. He became an engineer, joined the Public Works Department in India and showed such ability that at thirty the chance of his life came to him and he was put at the head of a forest mission to Siam. It was after he had made a notable journey across Southern China that he wrote "*Acrosss Chryse*," a book which won him reputation. Lord Salisbury sent for him, he was summoned to Simla and Stanley asked him to go out to the Congo as second in command, though this he declined. However he was sent by the "Times" to Tonquin, "to tell the truth" and some of his despatches were critically candid and became international incidents, applauded in London and denounced in Paris. He pioneered Mashonaland which Cecil Rhodes made over to his management. The chapter about Rhodes throws a steady light upon that strange personality. Many other famous personalities are mentioned in this book, Charles Dickens, Richard Burton, Li Hung Chang and the new President of the United States, Bill Taft. Indeed one closes the book with a feeling of regret and hope that Mr. Colquhoun may be spared many years to add more fresh and vigorous chapters to this autobiography.

*The Earl of Northbrook*, a memoir by Bernard Mallet, (Longmans 15/), will interest those who remember that Lord Northbrook performed great services for England and the Empire. It is interesting to note that among all the great English ruling families there are few more remarkable than the Barings, from whom for more than three generations England has been supplied with a continuous stream of great rulers and administrators. No family has done greater service to England or more freely devoted to the common weal the energy and ingenuity which might have gone to swell family fortunes.

It is interesting to note that this now intensely interesting and patriotic family is directly descended from a Lutheran pastor of the German township of Bremen. A Baring came thence to Exeter in 1717 as a cloth apprentice and was the founder of the English family.

This fair and sober account of a stately life abounds in evidence of that shrewd foresight of the statesman whose dubious fate it was to be chosen as Indian Viceroy before he had gained a secure fame in English home affairs. Lord Northbrook was a great Viceroy and the memoir clearly shows that had he not been forced into resignation by Lord Salisbury in 1875 he would have saved the Empire from the horror and loss of the wars provoked by his successor.

Lord Northbrook's manner was somewhat stiff and shy, he wrote without distinction and spoke poorly and was apt to give a false public impression of his qualities. But the diaries and letters show that a warm heart and tender nature lay hidden beneath the severe, reserved figure in the House of Lords, that he abounded in concealed sympathies for the natives of India and was all on the side of Indian reform. He supported Lord Ripon in the dark hour of the Ilbert Bill and saw ahead into the dim future.

There is a weighed and judicial utter-



ance of Lord Northbrook in a letter to Lord Dufferin :

"The very troublesome Ilbert Bill has put Ripon out of touch with the non-official Anglo-Indians, and to some extent, I fear, with the Civil Service. The Civil Service with all their magnificent qualities, have strongly ingrained in their minds, except some of the very best of them, that none but an Englishman can do anything. So that, unless I am mistaken, you will find a good deal of quiet opposition to any efforts you may make to employ largely educated natives.

"This, however, is an absolute necessity, as natives acquire an education nearly equal to ours, go to our Universities and are called to our Bar. There must be serious discontent if we do not manage to satisfy their legitimate ambitions by giving them a fair share in the Government of their own country. Ripon's main line of policy in these respects have my cordial support."

*Some Eminent Victorians*; personal recollections in the world of Art and Letters by J. Comyns Carr; (Duckworth 12/6 net), is, as its title sets forth, a chronicle of friendships and acquaintanceships. From the days when Mr. Carr sat in the same form with William Terriss and Fred. Selous, both reckless climbers after rook's eggs, his lot has been cast among many "eminent people." During his short career at the Bar he was brought in contact with some of the greatest advocates of the time, and we learn some interesting details about Lord Charles Russell's method of getting up his cases and about some dramatic incidents of the Parnell Letters Case.

Most of the recollections are chiefly of the world of Art and Letters, of Millais, Rossetti, Burne-Jones, of Tennyson, Browning, George Meredith, Sir Arthur Sullivan, Stevenson, Henry Irving, Leighton, William Morris, etc., etc., and Mr. Carr, besides being an entertaining raconteur, shows himself a thoughtful critic of art and a shrewd student of human nature.

In the *Family Letters of Christina Georgina Rossetti*; (Langham 15/net), which are presented to us by her brother William Michael Rossetti, who edited them, the gentle sensitive poetess stands revealed as a woman steeped in natural modesty. The entire absence of self in Christina Rossetti's outlook upon life is indeed remarkable as everywhere reflected in her correspondence. When references to her own work are made they are guarded, passing allusions to work which lives to-day in the heart of every lover of English poetry. No volume of

letters, written by one who lived in the thick of the literary movement of her time, ever contained less of bookish gossip or of literary "shop." Many illustrious names flit across her correspondence, but they leave no definite impression. Her universal kindness spreads itself everywhere; a gentle spirit of good will breathes in every word. There is one more unconscious revelation which these simple, spontaneous letters afford us—the record of unflinching courage in the face of suffering and death. When Christina Rossetti was confronted with the prospect of long, lingering pain, induced by the most pitiable of all those dread maladies to which our tortured flesh is heir, Christina Rossetti faced the ordeal, not only with courage but with serene and saintly resignation.

"I beg the prayers of everyone who will pray for me. And, Dear William, do not worry yourself about me; you see this is not an avowed certainty as yet, and, come what will, I am in Better Hands than either yours or my own. I desire to realise and to rest in this."

True womanly unselfishness says its perfect word in those simple, tender phrases. Almost her last letter speaks of the hopefulness of opening summer :

"Passing away, saith my God, passing away :  
Winter passeth after the long delay ;  
New grapes on the vine, new figs on the tender spray,  
Turtle calleth turtle in Heaven's May.  
Though I tarry, wait for me, trust me, watch and pray.  
Arise, come away ; night is past, and lo, it is day,  
My love, my sister, my spouse, thou shalt hear me say—  
Then I answered : 'Yea.'"

This is, indeed, the perfect summons to the perfect and infinite rest.

*Impressions of India*, (MacMillan 3/net), are interesting as they embody opinions, based on conversations with persons whose position and experience seemed to give them a special right to be listened to. These are the author's impressions of a winter tour in India, originally contributed to the pages of the *Scotsman*. In the last April number of the *Modern Review*, Dr. A. K. Coomaraswamy wrote an article on the author's views on Indian education. Sir Henry Craik who did his best to see, under official guidance and for the most part through official eyes, all there was to be seen on his travels, has definite opinions which he expresses with decision. He considers as "in its main lines hopelessly wrong" much of the educational work done in India, openly

making fun of a curriculum which includes Shelley's Ode to the Sky Lark, Silas Marner and Tom Brown's School Days. To quote Sir Henry Craik :

"What meaning can that have for boys who have drunk in with their mother's milk ideals of formal courtesy, of studied respect for age and rank, of a personal dignity dependent on fixed rules which have the force of religion?\*"

He is for abandoning "the senseless attempt to turn an Oriental into a bad imitation of a Western mind." He adds :

"It is not a triumph for our education—it is, on the contrary, a satire upon it—when we find the sons of leading natives expressly discouraged by their parents from acquiring any knowledge of the vernacular."

Again :

"We must recognise that it is a mistake to insist that a man shall not be considered to be an educated man unless he can express his knowledge otherwise than in a language which is not his own."

It is a truism that one's vernacular ought to have a leading place in one's education. But at present there are persons who demand more Vernacular education and less English for Indians, in order indirectly to deprive them of higher education, because it makes them more intelligent and independent. It is to be hoped Sir Henry does not belong to this class, as the chapter on education is the best in his book. Indians will read his views and remarks on some other subjects with amusement. For instance, he says :

"The danger is not less when the dexterity of Hindu intrigue is aiming at stirring up the fanaticism of the Mussulmans."

"They (Anglo-Indians) hold their place by the power of a proud bearing which has no tincture of superciliousness, of earnest and unselfish work, and of absolute justice."

In another passage Sir Henry compares the most capable and cultured Indians to coolies. The position of the Anglo-Indians seems to him

"to be comparable to nothing so much as that of scientific engineers planning, with elaborate and careful foresight, out of the most heterogeneous materials, a vast work, and suddenly called upon to entrust its guidance to the irresponsible votes of the navvies engaged upon the manual labour of construction."

A great deal of out of the way information may be gleaned from Dr. Oman's book *Cults, Customs and Superstitions of India*, (Fisher Unwin, 14/6), which is a revised and

enlarged edition of "Indian Life, Religious and Social." There are many illustrations and as Dr. Oman was Professor at Lahore University he has had special opportunities of compiling his very interesting book. Perhaps the most interesting chapters are those on the Arya Somaj. Mr. Lajpat Rai has pointed out the author's mistakes and mis-statements in these and other chapters in "India," dated November 13, 1908.

In *Oriental Crime*: (Laurie, 7-6/ net), there is contrary to one's expectations, much that is quite fascinating reading. There are sections dealing with "The People and the Police," "Crimes and Criminals," "Prison and Prisoners" and transportation, and in spite of the difficulty Mr. H. L. Adam must have experienced in collecting accurate data, he has succeeded in giving a lucid and graphic picture of Oriental crime and shows us very forcibly the difference between the Eastern mind and the Western.

*Ancient China Simplified*, (Chapman and Hall 10/6), is interesting reading and the numerous reference maps, complete chapter headings and the excellent index greatly add to the value of the book. Mr. E. Harper Parker, who is Professor of Chinese at the Victoria University of Manchester states in the preface that his object has been "to describe the general trend of events and life of the people rather than the personal acts of rulers and great officers,..." and "to show the principles and motives which underlay Chinese antiquity" and he has thoroughly achieved his object.

*The Russian Conquest of the Caucasus* by John Baddeley, (Longmans, 21/ net), is a stirring recital of a heroic episode of modern times, the triumphs, escapes and final fall of Shamye, the companion of Kazi Mullah, the high priest and fighting leader of the Mahommedans in the struggle with the Russians in the Caucasus. Shamye will always be remembered as a modern hero of Islam and as a master of strategy, although at last in 1859 he was taken alive at the fall of the natural citadel of Gunib. Mr. Baddeley's book is excellently provided with maps and plans and good illustrations and makes most interesting reading.

*First and Last Things: a Confession of Faith and Rule of Life* by H. G. Wells. (Constable 4/6 net), is a book of sincere, courageous and splendid thinking and may

\* Would it be unfair to suppose that the manly tone of Tom Brown's School Days was the real ground of the author's objection? Ed., M. R.

be paralleled with Sir Oliver Lodge's recent efforts to re-state the principles of religion. We understand that two other persons of note in the socialistic movement are also preparing books on their conceptions of religion. Mr. Wells's religion is one of the destiny of humanity. "I see myself in life," he says, "as part of a great physical being that strains and, I believe, grows towards beauty, and of a great mental being that strains, and I believe, grows towards knowledge and power. In this persuasion that I am a gatherer of experience, a mere tentacle that arranges thought beside thought for this being of the species, I find the ruling idea of which I stand in need." His attitude is not one of hostility to Christianity, but he aims at the salvation of man rather than that of men.

*The Autumn Garden*, by Edmund Gosse, (Heinemann, 5/ net), will disappoint nobody who looks for accomplished execution, interesting subjects and richness of feeling and observation. Few living writers can approach Mr. Gosse in luxuriance and high seriousness, but it is characteristic of the book that there is a vein of antique artificiality which reminds us that the intellectual ecstasy is not infallible and that as he says:

"From an intellectual vine  
Rich madness gushes, half divine."

In "*Interplay*," (Methuen, 6/), Miss Beatrice Harraden has given us a rare and beautiful story. Although in the strict sense of the word there is very little plot, we have besides the hero and heroine many strongly defined characters whose temperaments and surroundings play and interplay upon one another. The "moral" is defined by the acts and thoughts of the man who applies to his own past conduct the rule which in the present state of the world is only applied to women. Miss Harraden is known to be a great sympathiser in the present struggle of the women to obtain Parliamentary representation and one always feels that her women are drawn from actual living models one has met.

Mr. Justin Huntly McCarthy in *The Gorgious Borgia*; (Hurst and Blackett 6/-), takes us back to Rome, the unique, the eternal, which almost from the dawn of time has been the centre of the world's history. We are in mediæval Rome, in the

glorious, shameful days of the Borgias, with their colour, passion and wanton splendour. They are at the zenith of their power; we see Alexander, the Pope, in the Vatican with his orgies, while Caesar, his second son, the strong man and ruler, keeps all Italy in terror with his armed might and system of spies. Caesar's elder brother, the Duke of Gandia, is willing to lead a revolt against him. Happening however to meet Caesar one night while love-adventuring, his ambitions are soon ended; for the brothers quarrel, fight and Gandia is stabbed. Caesar as a poor student had won the love of Savinella Orsini, the daughter of a house which having fallen before the Borgias, had learned to hate them. She, ignorant of the identity of her humble lover, is removed even from Caesar's arms to be the instrument of vengeance against him. How she acts when the opportunity for revenge is given her, when the time for stabbing comes, we refrain from saying. The story moves in convincing manner to the appointed end when the power of the Borgias is withered. All the characters are admirably drawn and we are presented with stirring pictures of these luxurious and evil times.

In *Maya* (Constable 6/) Mr. P. Laurence Oliphant gives us a very excellent story and the conflict of East and West is cleverly portrayed. Maya is the daughter of an English colonel whose wife, an English woman, has been abducted in the Mutiny and who dies in the palace of the Rajah of Mandra. The child grows up a regular oriental and there are difficulties when later on she returns to her own people.

Mr. W. Somerset Maugham's '*The Magician*,' (Heinemann 6/), is another of the recent novels dealing with the Occult. In places the book is frankly horrible, especially in the last scene where the sorcerer is found to have succeeded in his ghastly experiment. The "magician" is based upon the experiments of Paracelsus and other alchemists in the way of spontaneous generation: the production of certain *homunculi*—small "prophesying spirits" kept in bottles filled with water. In spite of its many excellent points, the occult in fiction does not appeal to us.

Mr. Fisher Unwin when he offered £100 as a prize for a novel by a writer whose



works had not hitherto appeared in print was literally inundated with hundreds of Mss. totalling about thirty million words or about eighteen miles of type-written matter. The prize was awarded to Mr. Rupert Lorraine, who, in *The Woman and the Sword*, (Unwin 6/), gives us a graphic picture of the times of the Thirty Years' War, which will please those fond of daring deeds and heroic combats, the hero, single-handed, in one case polishing off a troop of six fully-armed war-worn soldiers.

The knotty point as to when a good man is justified in lying is discussed very dramatically in Mrs. Belloc Lowndes's *The Uttermost Farthing*; (Heinemann, 2/6). The subject is frankly unpleasant but the story is cleverly told with touches that suggest Guy de Maupassant. The lover lies deliberately to shield the reputation of a dead woman which he had been quite ready to smirch if she had only remained alive.

There are many who will consider *Little People*; (Cassell, 6/net), Mr. Richard Whiteing's best book. It has the qualities that help. It treats of facts, of the breathing life beside us; it has humour, pathos, insight, wisdom and genial sympathy for things human. It is a kindly and revealing study of life's supers getting as it were behind the limelight which surrounds those who occupy the centre of the stage, showing us those in the background, the banner-holders and the nameless chorus who exist to accentuate other persons' glory.

Mr. Richard Whiteing in the course of his pleasant gossip of 300 pages introduces us to not a few examples of character and pluck in mean places. His story of Martha, the charwoman, whose life is a battlefield

of floors to be scrubbed, will bring tears to the heart of every reader. Her life, begun in squalor, is a continuous effort on something less than a minimum wage, till falling ill over her work, she is taken by the bounty of a duchess to a home where for the first time in her life she enjoys what seems to her luxury. Her story is poignant and suggestive. The subtle thoughts of the brave old woman are skillfully expressed.

Only a little sympathy and imagination are required to find in many everyday folk, poets, heroes, saints and martyrs, though unblessed with laurel wreaths and haloes of shining gold. This sympathy and imagination Mr. Whiteing possesses to a high degree. A socialist and a democrat, he indirectly shows us the remedy for many of the ills he presents. The purport of the book is to strengthen the hearts of social reformers, to point to the importance of environment and gradual change to solve some of the inequalities of life.

#### NEW EDITIONS.

Messrs. Longmans have added Sir George Trevelyan's *Life and Letters of Lord Macaulay* to their Silver Library, and this very interesting book, 742 pp. of clear type, containing index and appendices, can now be obtained at the low price of 3-6.

Lovers of Shakespeare have been presented with the neatest and cheapest set of his plays as yet issued, in the edition recently issued by Messrs. Cassell at 9d. net per vol. Each volume contains a frontispiece, a photogravure reproduction of the principal character of the play. Dr. F. J. Furnivall has written a careful introduction to each and there are copious notes and a useful glossary.

## THE TEACHING OF RELIGION AND MORALITY, II

By S. K. RATCLIFFE.

IT is important to take note of the fact that those who, from the English side, now demand the systematic teaching in India of religion and ethics stand at the opposite pole to their predecessors of a century ago. When the East India Company was forced by William Wilberforce

and his colleagues to admit the padre and the school master, the intention was, of course, to attempt the overthrow of Indian religion. The citadel of Hinduism was to go down before the onslaught of Western knowledge. But this ground has long since been abandoned. The advocates of religious education to-day for the most part wish to see the ancient ideas re-established. It

is recognised that the spread of Western knowledge has had many results not foreseen three generations ago. Our official guides are now convinced that there is great virtue in those traditional religious systems which made for docility. This is the reason of the increasing favour bestowed upon the notion of subsidising what Lord Percy thinks of as denominational education in the English sense. And this, needless to say, is behind the movement for the definite State support of Sikhism—a religion, which it is believed, if faithfully taught and more scrupulously practised, would tend to preserve the Sikh community from becoming indoctrinated with the ideas of national unity now being embraced with increasing fervour by so many different communities throughout India.

Allied with the wish to foster all those religious and social influences which encourage the continuance of traditional custom and belief, is the anxiety not seldom displayed to insist upon the value to the world of the Indian spiritual heritage. Good Imperialists like Sir Francis Younghusband make it their business to impress upon the educated Indian his high fortune as the heir of a noble philosophy, a treasury of religious wisdom, which the modern world is gradually learning to estimate at its proper worth. He is reminded that no other people has a more splendid heritage, and he is warned that participation in the materialist concerns to which other nations have enslaved themselves can involve nothing less than the abandonment of his most precious possession with no corresponding gain in national development. The Indian, in other words, must cling to his spirituality. If he loses that he loses all: it is vain for him to hope that the future holds for him any place among the peoples which possess the earth and control their own destinies. It is easy to appreciate the point of view, and easy at the same time to understand why the educated Indian should prefer to hear it stated by an Indian sage who realises what it implies rather than by a member of the dominant race.

The conclusion, however, to which we are impelled, is that it is foolish to imagine that the spread and development of new ideas

can be materially affected by the policy of Education Departments, especially if such departments embody a principle and purpose alien from the spirit of the people. No one imagines that the awakening of Asia could have come about without a reconstruction and re-emergence of national ideals, and no one, surely, can deny, that the movement of the last few years in India has generated fresh ethical impulses of a very notable kind. A few months ago, Mr. H. R. James, Principal of Presidency College, Calcutta, in the course of a paper read before a London audience, paid a striking tribute to the high qualities of intelligence and character displayed by the Calcutta students on one or two memorable occasions last year. Naturally, Mr. James had misgivings with respect to certain embodiments of the new spirit, but as to the gain in purpose and courage, in discipline and the sense of solidarity, he had no doubt at all.

To many of us it seems clear that, however strongly the present authorities in India may disapprove the ideas and modes of conduct that are becoming prevalent (I am, of course, not referring to lawlessness), they cannot expect to control them through any factitious system of ethical instruction, even if they were themselves prepared with any such system. The new India, like the new China or the new Turkey, will project its own ideals and, presumably, will in time create its own system. And, if the evidence before us to-day is of any validity, it will find its inspiration in the enduring examples of the Indian past. In the right teaching of history and legend, it would seem, is the real emotional basis for the making of individual character and citizenship, and, obviously, it must be the history and legend of one's own land, one's own people. Morality, like happiness, is a by-product. We are finding this out in England, where, as preachers and conservative politicians sorrowfully admit, the young generation no longer responds to the appeal of Hebrew story and precept. Why then should we try to persuade ourselves that the facts of psychology are different in Asia?

## ✓ LORD MORLEY'S REFORM SCHEME

VISCOUNT Morley's proposals regarding provincial and local self-government, if carried out in their entirety in a liberal spirit, would mark a distinct step in India's progress towards representative government. This we frankly recognise, though we have added a qualifying "if." For, the present Liberal ministry, with all their strength, have not been able to carry all their measures through the House of Lords,—though these measures touch the interests of Englishmen themselves; and there is, therefore, a chance, whether slight or great we do not know, of the Lords throwing out the proposed Bill for giving statutory sanction to the scheme, which affects mainly and directly the interests of India's dim and dusky millions alone. There is also the not quite improbable contingency of the Liberals going out of power before they are able to do anything for India. Let us hope for the best, however, and wait to see what happens, as we have done for generations. But whatever happens, we must never forget that our salvation lies in our own hands, not in what the Government may do for us,—though Government measures can undoubtedly accelerate or retard our progress. Even fully developed representative institutions can do us little good, unless we work for the public good energetically, fearlessly, unselfishly and with intelligence.

Bengalis of different shades of political opinion have recognised the progressive element in the reform scheme (we are sorry *Bande Mataram* with its pronounced extremism is not in existence to add its independent voice to the volume of either appreciation or criticism, or both); and in this matter, to some extent, we can not help being Bengalis first and Indians afterwards. And as such, though we have been as appreciative as it is our duty to be, we cannot pretend to be in a mood to rejoice; for nobody ought to expect any man to be in an ecstasy of joy when the mind is full of

troublesome thoughts. Three years ago such proposals would have been hailed with raptures of joy even in Bengal. But now the Partition of Bengal remains as a disturbing factor, that greatest of all blunders affecting the solidarity and political influence of the Bengali people, who had done nothing to deserve such humiliation. A more recent affliction is the deportation, without trial and without even the formulation of charges, of nine Bengalis, including two of the best, wisest, most influential and most public-spirited sons of Bengal. Nor is the educational policy of Lord Curzon, now bearing its bitter fruits, a negligible grievance. The new criminal law against *samities* or associations, terrifying in its vagueness, also fills the mind with apprehension regarding its probable evil effects on the growing public life in the country. The troublesome house searches by the police, the "sedition" trials, the prosecution of the Raja of Narajole and other innocent men (now released) by the police on false charges in Midnapur and elsewhere, &c., are too recent to be forgotten. We are not, therefore, in a rejoicing mood, though we are duly appreciative. Lord Minto has said in a recent Council speech, "I hope that with the dawn of this new era, the recollection of the dark days through which we have been passing may disappear." That is our hope, too. But the dark days must themselves really disappear before their recollection can disappear.

Nor have we dragged in the Partition, the deportations, the Educational Policy of Lord Curzon, and the criminal law against associations, as mere skeletons at the feast. They have a bearing on the working of the Reform Scheme.

The proposed non-official majorities in the re-constituted Provincial Councils will do good to the people only if they consist for the most part of members who have the courage, the public-spirit and the capacity to effectively criticise and oppose official



measures whenever necessary, though we do not wish or expect them to be in permanent opposition. Now it is a notorious fact that Bengal has been so partitioned that in both the Old and the New Province the more independent, educated, public-spirited and politically capable section of the people constitute a minority of the population. Unless, therefore, the partition is withdrawn or suitably modified, the representatives of these more advanced classes will be in a hopeless minority in both Bengals. How can the Reform Scheme, then, yield satisfactory results in these two provinces? At a recent meeting of the Imperial Council Lord Minto said:—

The future is largely in the hands of the people of India and their leaders—it rests with the latter to assist us to dispel the results of anarchical political fanaticism, it rests with the people themselves to welcome an honest attempt to ameliorate the administration of their country. It is to the leaders of Indian political aims and to the people of India, whose aspirations they direct, that we must look for that support which can alone secure the success of the reforms we are about to inaugurate.

But how can there be such success if owing to the sub-division of the Provinces the real leaders of the most advanced section of the people can not have their rightful place and influence in the Councils? To secure the success of the proposed reforms, the partition, then, should be withdrawn or properly modified. There should be a practical guarantee, too, that in future neither in Bengal nor in any other part of India must there be any manipulation of administrative areas that may look like the pursuance of a "divide and rule" policy, or may result in depriving sections of the people of their solidarity or political power and influence.

We do not know of what offence the nine Bengali deportees were guilty. Some of them held widely differing political views and the activities of some of them lay in different fields. But two of them were among the most influential and law-abiding political leaders of Bengal. The success of the reforms depends on the growth of public-spirit and political influence, and consequently, to put the proposition in a concrete shape, on the rise of great and influential political leaders in constitutional struggles. Now, if such leaders can be deported at the discretion of the Executive, how are we going to have the benefit of great and good leader-

ship? And Lord Minto has practically admitted that the success of the reforms would depend on capable leadership. Therefore whatever is a standing menace to the growth of public spirit, *e. g.*, Regulation III of 1818, should be done away with.

The Educational Policy inaugurated by Lord Curzon will not only make the number of recipients of high education smaller and smaller year by year, but will make such education more and more inaccessible to young men belonging to the poor and middle classes of the community, from which in India, and in all countries where popular Government prevails, the political leaders of the people are sprung. In fact the tendency seems at present to reduce the area of high education to just the limits necessary to supply Government servants. Law has hitherto been the great independent profession followed by aspiring youth in our country. But legal education will not henceforth be so easily available. It is true captains and soldiers of industry may be, under the peculiar circumstances of India, even more independent as popular leaders than lawyers. But such captains and soldiers are still to come. The number of Indian young men sent by Government to foreign countries for technical education is very small and suffices only to furnish a *literally* true contradiction to the assertion (if made by anybody) that the Government is doing little or nothing for our technical education. Nor is there any prospect of our young men getting any training in various industries in our own country in the near future. For in reply to the address of welcome presented to him by the Association for the Advancement of Scientific and Industrial Education of Indians the Lieutenant Governor of Bengal said a few days ago:—

For the present, and possibly for some generations to come, the means of providing an education of this character in many branches of industry, are not likely to be found in India, and it necessarily follows that they must be sought for abroad.

Under these circumstances, we do not see much prospect of Bengal reaping much benefit in future from the Reform Scheme unless the present retrograde educational policy be reversed and a more liberal one substituted for it.

For the success of the scheme it is also necessary that the general body of electors

should have at least passed beyond the stage of elementary education. The right choice of members of council depends ultimately on the intelligence and political capacity of the masses. This condition cannot be secured without a very great extension of the benefits, if not the free and universal imparting, of elementary education. But a perusal of the latest report of the Director of Public Instruction in Bengal does not make one in the least sanguine in the matter of universal education. An extract from and comments on his pronouncement will be found elsewhere. He does not expect to get enough money for the adequate diffusion of all grades of education. He, therefore, lays it down "that schemes for educational improvement should proceed according to the following order: (a) Collegiate education, (b) Secondary education, (c) Primary education." For the success of the Reform Scheme a very great change in the official attitude towards elementary education is absolutely necessary.

The village is proposed to be made the unit of Local Self-government in the country. This means a very welcome stirring of the stagnant life of villages, and the growth of public spirit. The growth of public associations must keep pace with the growth of public spirit in the country. Neither can exist without the other. Public associations, moreover, are a great school of combination, co-operation and leadership, without which local self-government cannot succeed. But in the new criminal Law "association" and "unlawful association" have been so defined that it will be very easy for the police to suppress, directly, or indirectly by harrasing espionage and other means, associations which have a very laudable and lawful object in view. Already many associations in the mofussil having very praiseworthy and quite legitimate objects have dissolved themselves. The Indian public hold the justifiable opinion that no gentleman ought to displease, disoblige or quarrel with any policeman, if he can help it. Such being the case, we are afraid the new criminal law will tell very injuriously on public life in the country and indirectly go a great way to frustrate the objects of Local Self-government.

Non-official majorities on all Provincial Legislative Councils are the great feature of

the scheme, and it is a welcome feature. In these councils no penal legislation is undertaken, nor any legislation which can in the least, directly or indirectly, endanger the security of British supremacy in India. They have nothing to do with the Army and or with foreign relations. The very welcome given to the Reform Scheme shows how moderate our public men are in their expectations and demands. We are, therefore, sorry that power should have been reserved for "the head of the province" to veto bills passed by a non-official majority and for the Viceroy to "withhold his assent."

It is clear that the proposed rules of debate, interpellations and supplementary questions will result in more detailed and vigorous criticism of the acts of the District Executive Authorities. They are not, therefore, likely to take kindly to the reforms. Hence in the election rules to be framed, the Secretary of State and the Viceroy should see to it that no power of interfering in or even indirectly influencing the election should remain in the hands of such officers. For they will be disposed to secure the return of safe men, if not of flunkies. Our countrymen also should see to it that the non-official majority is so not only in name but also in character.

That non-official members will have the power to pass resolutions on the budget estimates in the form of recommendations, is something, though not much. It would have been better and something more like real self-government, if they had the power to control provincial expenditure on such entirely non-political objects and items as sanitation, public works, &c. The non-official members should have at least some control over educational expenditure. The power of the purse is, from one point of view, really the greatest power that can be vested in any man or body of men. For instance, the King, in England, can declare war, but as it rests with the House of Commons to vote supplies, it is they that really possess the supreme power. Without the non-official members possessing some financial control, the Provincial Government will as hitherto be able to spend as little as possible on sanitation, education, irrigation, &c., and as much as possible on the salaries and compensation allowances paid to European officials, on

the police, on informers and spies, on costly buildings for the comfort of European officials, &c.

We find it stated in Lord Morley's despatch that

The Local Legislature may not, without the previous sanction of the Governor-General make or take into consideration any law, affecting the public debt of India, or the customs duties, or any other tax or duty for the time being in force, and imposed by the authority of the Governor-General in Council for the general purposes of the Government of India; or regulating currency or postal or telegraph business; or altering in any way the Indian Penal Code; or affecting religion or religious rites or usages; or affecting the discipline or maintenance of naval or military forces; or dealing with patents or copyright, or the relations of the Government with foreign princes or States.

There is to be no non-official majority in the Imperial Legislature. The most vital interests of the people, referred to above, will still be completely outside the range of their control. Nothing stunts the national life and degrades the national character as certain forms of penal legislation, which need not be fully particularised, and among which may be included the "criminalising" of what are at the worst mere excesses of patriotic zeal in speech and writing. These we shall still be unable to influence in the least. The customs duties may be so manipulated as still further to hamper the progress of Indian industries. This we shall still be unable to prevent. But why multiply instances?

The greatest squandering department of the Government is the army, the expenditure on which necessitates the curtailment of expenses in all departments connected with the amelioration of the moral and physical well-being of the people. We do not even dream of being allowed to have any effective voice in the matter.

But we need not enumerate in detail what powers we shall not have. A general statement of what our position may be, will do.

*Finance, Imperial and Provincial*—No control; only criticism and recommendations.

*Executive authority*—No control; only some criticism.

*Imperial legislation*—No effective voice, but some discussion.

*Provincial legislation*—Partially but not wholly effective voice, because subject to veto by head of Government.

Our gains may be generally summarised as follows:—

After years of retrogression and reaction, the Government now admits the hope-inspiring principle that the people have the right to be associated with the work of legislation and administration. With regard to local self-government, the liberal principles which guided Lord Ripon are reaffirmed, *viz.* :

"It is not primarily with a view to improvement in administration that this measure is put forward and supported. It is chiefly desirable as an instrument of political and popular education."

Also—

"It would be hopeless to expect any real development of self-government if the local bodies were subject to check and interference in matters of detail; and the respective power of Government and of the various local bodies should be clearly and distinctly defined by statute, so that there may be as little risk of friction and misunderstanding as possible. Within the limits to be laid down in each case, however, the Governor-General in Council is anxious that the fullest possible liberty of action should be given to local bodies."

But the greatest gain of all would be, if shaking off both lethargy and self-seeking, we so use the limited powers to be conferred upon us as to make them the instruments of a great awakening of vigilant and active public interest in the affairs of the nation, from rural politics to imperial concerns of the highest moment.

An Indian member is to be appointed to the Viceroy's Executive Council. There are to be Executive Councils for the four major provinces, each to contain an Indian member. This is something from the point of view of increasing the number of high offices open to Indians, and also if it foreshadows the appointment of a Governor to rule United Bengal, thus modifying the Partition. As to the actual advantage to be derived by us from the appointment of Indian members to the Executive Councils, everything will depend on the men chosen. If people's men are chosen and trust is reposed in them by the Government, then their appointment will do some good.

We cannot approve of popular representation on the Councils by classes and interests. Not only is this unnecessary, the political interests of all classes of the inhabitants of India being the same, but this sort of electoral arrangement may for ever be



a standing bar between class and class, preventing the welding of all classes to form one united nation. Nay more, it may create division and dissension, where none now exist. It is very unfortunate that some sections of the people should have been taught to believe that their interests are different from those of their fellows; and in consequence it was perhaps inevitable that for a time at least representation should be by classes. If, however, the representatives of the different classes are really moved by a desire for the good of their constituents, they will find ere long that the interests of all classes are the same, and this will create union among all non-official members. Of course, there may always be men, both official and non-official, who, from motives of self-interest, may try to create and foster dissensions. Their machinations must be resisted and baffled. The wider spread of education will be another safeguard, though for a time by increasing the number of office-seekers it may aggravate class-jealousies. Universal education will open the eyes of the people to their real interests, which they will, directly or indirectly, press on the attention of their representatives.

The principle of representation by classes and interests has perhaps been adopted because it is thought probable that otherwise many numerous backward classes may go unrepresented. Our contention is that the educated classes are their true representatives. Even in a scheme of representation by classes and interests, educated men alone will in most cases be returned to the councils, unless it be specifically laid down that a peasant must represent peasants, a trader the trading classes, &c. In any case, the true remedy for the apprehended non-representation of backward classes would have been to lay down

territorial bases (rural and urban) for representation and then to rouse and fit these classes by education to exercise their rights of citizenship. In Great Britain and Ireland, for example, a certain number of seats in Parliament have never been reserved for the labouring classes, or for Roman Catholics. Still the number of labour members is considerable and ever on the increase. There are Roman Catholic members, too. And no one who has any regard for accuracy can say that the relations between Hindus and Mussalmans in India are normally worse than those between Protestants and Roman Catholics in Great Britain and Ireland; nor that there is any such pronounced conflict of class interests in India as there exists between those of Capital and Labour in the British Isles.

We do not deny that the principle of representation by classes and interests can and ought to be turned to good account by those who are for the elevation of backward communities, morally and materially. At present the subject of the uplifting of the depressed classes engages the attention of a very small number of educated men. But when these classes obtain a sort of franchise and one has to seek their votes, one must have a regard for their feelings and interests. "Touch-me-not"-ism will no longer do. In the Council Chamber, Brahman and Pariah, Kshatriya and Namasudra, Christian and Mussalman, all must rub shoulders together. This would be no small gain.

The success of Lord Morley's experiment will to a very great extent be proportionate to the spread of elementary and high education. This then must engage the attention of both Government and the people: but, if not of Government, then, to a much greater extent, of the people.

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### "PLEAD NO MORE"

It is enough, the final word is uttered,  
The love that lived of old is past and o'er,  
The dreams I dreamed are like vain  
visions shattered,  
So let me rest in peace and plead no more.

I did not think when love was first begotten,  
It e'er would see a bitter end like this,  
Yet now its birth must be for aye  
forgotten,  
With all its rapture and its signant bliss.

It is enough, our hearts must henceforth sever,  
For time can ne'er the olden love restore.  
No! it is dead and so will be for ever.  
So let me rest in peace and plead no more.

Why this must be, 'twere well to  
leave unspoken,  
For pain each word when breathed  
would give to me,

Thou knowest why love's links must  
now be broken,  
For they in truth were rent in twain by thee.

I dare not trust where perfect faith exists not,  
Nor can forgive a heart that vows forswore,  
My own is closed and to thy words it lists not,  
So let me rest in peace and plead no more.

SUNALINI ROY.

## NOTES

### The greatest Indian hero.

Who is a hero? A hero is he who is fearless, unselfish, self-sacrificing and self-reliant, and by self-mastery wins the willing allegiance of others.

Among the historical heroes of India, who is the greatest? It is difficult to say. The world mistakes meekness for cowardice. Nevertheless, may we suggest that Buddha was the greatest Indian hero? That he was perfectly unselfish and self-sacrificing and obtained self-mastery, all the world knows. That he was supremely self-reliant and taught others to be so, his last words to his beloved disciple show:

"O, Ananda, be ye lamps unto yourselves; be ye refuges to yourselves. Hold fast to the *dharma* as to a lamp; hold fast to the *dharma* as a refuge. Look not for refuge to any one beside yourselves."

He would not even say: "Follow me."

That he was fearless, and a "lion among men", we know from many an incident in his life, whereof take two:

"And perfect as he was in reason, he was at least as wondrous in compassion. To save the goats at Rajgir, he would have given his life. He had once offered himself up, to stay the hunger of a tigress."

"It was seven years later, when the Prince, now Buddha, returned to Kapilavastu, where Jasodhara had lived—clad in the yellow cloth, eating only roots and fruits, sleeping in no bed, under no roof,—from the day he had left her, sharing the religious life also, in her woman's way. And he entered, and she took the hem of his garment, 'as a wife should do,' while he told, to her and to his son, the Truth.

"But when he had ended, and would have departed to his garden, she turned, startled, to her son and said 'Quick! go and ask your father for your patrimony!'

"And when the child asked 'Mother, which is my father?' She disdained to give any answer—save 'The lion that passes down the street, lo, he is thy father!'"\*

As to allegiance, to what world-conqueror have so many millions in so many countries done such willing homage for so many centuries? Verily the exploits of the fleshly arm pale into insignificance before the achievements of the spirit.

And spiritual conquest does not inflict any injury or humiliation on those who do homage. Far from their manhood being dwarfed, they receive a fresh accession of manhood.

Soul force is irresistible. Physical strength does good only when guided and restrained by it.

### A Lesson from the exhausted Soil for the Nation Builder.

A farmer cannot succeed if he attempts to till worn-out soil by the same methods he would employ with virgin land. He has to recognize that the ground is exhausted and that he must make due provision for this lack. It is necessary for him to make up the deficiency by means of scientific fertilizers, building it up to the quality of productive soil.

Similarly, into the veins of the individuals of a nation which has seen better days, but since has become decadent, new blood must be pumped—new vim injected. So long as the farmer persists in believing that his old land is as good as new, it is impossible to persuade him to change his tactics. Nor can anything be done to resurrect a retrogressive people so long as they remain

\* The Prabuddha Bharata, October, 1908.

unconscious that they have fallen from their former pinnacle of grandeur into the bottomless pit of lethargy and inaction. But once a degenerated nation wakens to the realization that its pristine glory has faded away and that in its hands it holds merely the ashes of the roses that bloomed in days gone by, there is hope for its future. With such an awakening the memory of bygone achievements becomes a goad for future advancement and progression. Past and precedent, instead of exerting their conjoint influence to keep the people victims of "arrested growth," tend to further evolution and development.

For tens of years the eyes of the people of India have been fixed on their glorious past and they have been contented to live in the reflected rays of their former attainments. To-day India is at the parting of the ways. Its people are commencing to see their own deficiencies and they are setting out to remedy these defects, and, despite the odds, India, in the near future, has glowing prospects in store for her millions.

The thing that India needs most to-day is mass education; not the kind that would take the farmer off his field and the artisan away from his trade, but *integral* education—a simultaneous culture of the head, heart and hand. The Indian agriculturist has to be taught the use of Modern farm machinery, initiated into the use of manures that will recoup his worn-out soil, taught that it is criminal for him to marry his children under a certain age, instructed in thrift, encouraged to study his peculiar position and shown how to improve it, coaxed to care less about the influence of the moon and stars on his crops and to depend more upon intensive farming. The Indian craftsman requires to be told that he should expect to be crushed down if he persists in adhering to his cumbersome methods of doing things; he has to be instructed in the employment of modern methods and machinery and persuaded to use these in preference to the crude implements he has inherited from his forefathers. The moneyed class, in their turn, have to be impressed with the desirability of employing their capital as a good husbandman ought to use his seed supply—*viz.*, for reproductive work; they have to be influenced so they will give up burying their treasure in the ground, or investing in

Government promissory notes and the like, or locking it up in gold and silver tinsel for their women-folk, as they do at present; and they must gradually be prevailed upon to invest their money in businesses conducted on a co-operative basis or as joint stock corporations. India stands in urgent need of agricultural, polytechnic and commercial education, given broadcast to the swarming millions of the land.

SAINT NIHAL SINGH.

### The Rowdism of Oxford Students.

The rise of the national spirit in every land finds on its crest young men, for robust enthusiasm is always the privilege of youth. And so in India we very naturally find the Indian student in the front rank of all national movements under the reliable guidance of genuine self-sacrificing leaders of the people. The reactionary Anglo-Indian official is shrewd enough to realise the vast potentialities of an enthusiastic young India; and of late he has been trying his hardest to nip this rising force in the bud, and to draw its further upbringing under his own control. Evidently, therefore, he is striving to rob the mild Indian student of his good name and throw mud at him through strange circulars. The Bombay Government's recent circular goes many steps beyond that of Sir Herbert Risley, and tries to impose upon the parents and schoolmasters of students the unnatural duty of shadowing the young men under their charge. It is evidently sighing for the old days of a quarter of a century back when the Indian took everything from Englishmen, good or bad, lying low. But after all the Indian student is not so bad as his brother at the Universities in England, and it was time British officials realised that living in glass houses themselves they could not with propriety attempt to throw stones at others. The following extract from the "Morning Leader" of 17th November is painful reading indeed:—

Some very outspoken comments on the rowdism of Oxford University students on recent occasions were made yesterday by Mr. E. N. Bennett, M. P. for the Woodstock Division. Speaking at a luncheon in the municipal buildings in connection with a trade exhibition, the hon. member, in proposing the toast of "The City of Oxford," said that owing to some recent outrages on the public peace committed by young hooligans in the University—he had no other



name by which to call them—the University had established the precedent of not claiming cognisance or jurisdiction in the cases of these misdemeanors. He hoped, telegraphs our Oxford correspondent, that this precedent had come to stay.

#### AMAZED AT THE TOLERATION.

During his residence in Oxford he had been frequently amazed at the toleration which had been shown by the citizens in the theatre and streets and elsewhere to acts committed by the members of the University—by an insignificant minority, but still by members of the university. He was afraid his remarks would not find approval in all quarters.

He saw the Rev. Lord W. Gascoyne Cecil had written to the newspapers complaining that his fastidious and aristocratic offspring had been handled by "clumsy lower-class policemen;" and side by side with that complaint was the extenuation of the misdemeanor.

That was constantly brought forward—that the offence was merely committed in the ebullitions of extreme youth. The speaker questioned very much if a man who had the right to vote at 21 could expect his offences to be pardoned or extenuated on the ground of extreme youth.

#### CARRIED FACE DOWNWARDS.

He noticed that one of these young gentlemen complained that he had been carried into the police-station face downwards. He hoped that the next time a case of this kind came before the city magistrate the offenders would again be placed in that position and that some salutary strokes of the birch-rod—which had already been found efficacious in the cases of other children in lower life—would be given them. Further in cases of serious outrages on property, such as that which took place before the pageant—and which was unrelieved by even a gleam of humor—he hoped that the city magistrates would inflict the same sort of punishment that would be awarded if the delinquents came from the lower ranks of society, and send them to goal for a few days. (Applause.)

That was the sort of punishment which would stop this kind of thing, and the only thing that would stop it.

We have no sympathy with rowdyism or lawlessness of any sort. We do not quote instances of the rowdyism of British students to excuse or justify any rowdyism, actual or possible, on the part of our students. We do so in order to place things in their proper light.

N. H. S.

#### A Proscribed Song.

It is reported that in Calcutta the Commissioner of Police has prohibited the singing in theatres of Bankim's "Bande Mataram" ("I salute thee, Mother"), D. L. Roy's "Amar Desh" ("My Country"), and some other songs, as well as the sale of the gramophone records of some songs. Surprise has been expressed in the Bengali papers at this action. "Bande Mataram" is well-known

in its original form and in translations. So these papers have not discussed its merits. But they wonder what there is to take exception to in "Amar Desh." We are sorry they should be so obtuse. They ought to know that Englishmen are great sticklers for accuracy. Will Mr. D. L. Roy kindly prove that Bengal is the Bengali's country? The statement is inaccurate. He further sings, "Amará ghuchába má tor dainya, mánush ámará nahi ta mesh." "We will remove thy poor and pitiable condition, Mother,—men are we, not sheep." Inaccuracy again, which is verily the besetting sin of Orientals! Mr. Roy being a poet and a Government servant does not perhaps read newspapers. Else he could have found a convincing proof of his inaccuracy in the following extract from India's Parliamentary Report:

Mr. A. H. Scott asked the Under Secretary of State for the Colonies whether his attention had been drawn to the case of an employer of Indian indentured labour in Natal, named Armitage, who last month was convicted of knocking down one of his coolies, jumping upon him, and deliberately cutting off the lobe of his right ear with a penknife; whether he was aware that the defendant justified his action by pleading that the Government allowed the cutting of sheep's ears, and that the penalty imposed was a fine of £20; and what steps his Majesty's Ministers proposed to take to secure a more efficient protection of his Majesty's Indian subjects domiciled in Natal but unrepresented in the Parliament of that Colony.

Colonel Seely: I have seen a short account of this case in the Press, which does not give all the details contained in the question, but I have no official information as to its accuracy. The Secretary of State has, of course, no power to interfere with the sentences of the Courts, but as it is alleged that the prisoner was an employer of indentured labour, he is making enquiry of the Natal Government with regard to the case.

Mr. Roy is a great humorist and ought to appreciate this question and answer.

The following extract from the *Graphic* describing Lord Minto's reading of the King's Message at Jodhpur, will afford a further proof of Mr. Roy's mistake:—

But the beards of the Thakurs must have curled in derision when these strong words were followed by the declaration of an intention to extend the blessed principle of Representative Government to the "important classes among you, representing ideas which have been fostered and encouraged by British rule." Why was not this dose of brimstone and treacle administered to Bengal, where those "important classes" dwell, and show how thoroughly they have imbibed British ideas by secret murder, rather than in Rajputana, where men are made of sterner stuff, and the babbling Bengali is looked upon as a fatted sheep to have his throat cut so soon as his assimilation

lation of British ideas has cursed him with the burden of a granted prayer?

### The Turkish Parliament.

The "unspeakable" Turk has won Parliamentary institutions. The Turkish Parliament has met. Mr. William E. Curtis writes in the *Chicago Record-Herald* that

The first parliament will make several important changes in the constitution. It will provide that the senators shall be elected by popular vote instead of being appointed by the sovereign; it will increase the membership of the house of deputies by giving a delegate to every twenty-five thousand instead of fifty thousand voters; it will reorganize the army and navy, and the courts; it will secure for peasants the right to own land and assist them to purchase farms by government loans; it will secure liberty of education by permitting any person to open a school under state supervision.

There are many other amendments proposed, and no doubt others will be adopted with or without the approval of the Sultan.

The Turkish parliament will be picturesque and unique, because it will represent such a diversity of languages, religions, ancestry, racial characteristics, of tradition, caste and color of countenance, personal habits, costumes, weapons, manners and methods of talk. The Turkish Empire is made up of a number of States, and the population is divided as follows:—

Arabs ... ..	5,000,000	Armenians ...	450,000
Turks ... ..	2,850,000	Jews ... ..	350,000
Bulgarians ...	1,050,000	Circassians ...	100,000
Bosnians and		Jenkanna ...	100,000
Serbs ... ..	700,000	Protestant	
Arnaouts ...	650,000	foreigners ...	100,000
Kurds ... ..	650,030		
Orthodox Greek		TOTAL ...	12,500,000
Christians ...	500,000		

As many of our English political teachers have always taught us that representative government is impossible where, as in India, there is "a diversity of languages, religions, ancestry, racial characteristics, of tradition, caste and color of countenance, personal habits, costumes, weapons, manners and methods of talk, we must obtain their permission before we venture to believe in the physical existence of a Turkish Parliament. But let us suppose that it exists, and try to learn from Mr. Curtis what this bloodless revolution means to Turkey. It means, he says:—

Freedom of conscience, freedom of thought, freedom of speech, freedom of the press.

The protection of life and property, no more confiscations, *no more secret arrests*, no more robbery under the guise of taxation.

No more Armenian massacres, no more massacres of Christians in Macedonia.

And hereafter Christians and Moslems, Jews and Greeks, will serve together in the army which makes

a "Gehad" or holy war against the Christians impossible.

There will be equality of race and religion in official life, in politics, in business, and all religions will be free.

It means freedom of commerce without restriction or monopolies to favorites.

All foreigners will have equal rights and protection.

The women of Turkey will be emancipated.

Primary education will be free and compulsory.

The people will make their own laws and have just courts to execute them.

### The Awakening of the East.

In the same article from which we have already quoted, Mr. Curtis writes as follows on the awakening of the East:—

Siam is now the only independent nation without a constitutional Government, either actual or promised. Russia, China, Persia and Turkey, one after the other, have joined the list of limited monarchies within the last three years and each of them is now passing through the experience that is required of every nation which attempts representative Government. It is to be hoped that "the young Turks," as the leaders of the revolution in the Ottoman Empire are called, will not repeat the mistakes that have been made by the liberals in Persia and Russia, who have tried to do too much and to go too fast and to root up institutions that have existed for ages and substitute new ones in an instant. It is difficult to restrain enthusiasm and it is impossible to create an ideal administration out of inexperienced material. China is acting more wisely than either Persia or Russia, and is proceeding by short steps and gradual changes so that the people adjust themselves to new conditions without confusion. In Persia there has been a temporary interruption of progress because the leaders of the liberal party were too impetuous. They endeavored to make reforms and changes for which neither the Shah nor the people were prepared, and provoked resistance that developed into a brief but bloody civil war, and a confusion that has not yet subsided.

But the interruptions in Russia and Persia are only temporary. Revolutions do not go backward, and while the army of progress may be detained in its march, no autocrat can undo entirely what has been done in either of those countries in the direction of representative government. The autocracy is doomed. The absolute despotism is obsolete as a form of government, and will never again be revived among civilized people. The population of Russia, Persia, China and Turkey are by no means prepared for self-government; their lack of education and experience makes them incompetent to rule themselves, *but experience is easily acquired*, although sometimes at a terrible price.

### Midhat Pasha's Turkish Constitution.

The following account is given by Mr. Curtis of how in 1876 a constitution was obtained from the present Sultan by the liberal Turks and Armenians under the leadership of Midhat Pasha:—

When Abdul Hamid was elevated to the throne of the Ottoman Empire in August, 1876, by the liberal

Turks and Armenians, under the leadership of Midhat Pasha, they exacted from him a pledge that he would give them a representative constitutional government; that he would proclaim a constitution and summon a parliament to make the laws. It was agreed between him and the leaders of the revolution that the antiquated despotism in Turkey should terminate, and a modernized system of administration substituted. He fulfilled this pledge by appointing the reformer Midhat Pasha as grand vizier or prime minister, by proclaiming a constitution which Midhat had prepared, and by ordering an election for delegates to a parliament which assembled March 19, 1877, seven months after his accession to the throne.

He received the 120 deputies in the banquet hall of the Palace of Dolma Baghtche on the Bosphorus, and made a speech to them which contained profuse promises for a reorganization of the government, the purification of the judiciary, and many other reforms. The senators and deputies took the oath of office in the presence of their sovereign and organized in an ancient palace at Stamboul, called Dar-el-Funum, which had been remodeled for a parliament house. They prepared a response to the speech from the throne and congratulated their sovereign and his subjects upon the prospect of a better and more liberal government.

### **The Constitution of 1876.**

The constitution of December 22, 1876, is described as follows:—

The constitution of Dec. 22, 1876, was quite liberal although it did not go so far as many of the reformers demanded. Midhat was a wise man, and believed in making haste slowly. He realized that the people of Turkey were not prepared for self-government and that they could absorb liberty only in small doses. Therefore, the constitution contained only a few vital concessions. The following were the chief articles:—

1. Declaring the existing territory of the Ottoman empire indivisible.
2. Proclaiming the Sultan Caliph, with full prerogatives and powers, subject to the limitations of parliament.
3. Proclaiming liberty of person and the inviolability of property.
4. Declaring Islam the religion of the State, but toleration, free exercise of worship and full political rights for members of other sects.
5. Proclaiming liberty of thought, speech and press throughout the empire.
6. Proclaiming free and compulsory primary education.
7. Forbidding the interference of the executive or the military with the courts and giving the courts jurisdiction over the police.
8. Providing for a parliament to consist of two chambers, of a senate of twenty-five members, to be appointed by the Sultan, and a chamber of deputies, with one member for each 200,000 of population, to be elected by the people every four years.
9. The parliament to make the laws subject to the approval of the Sultan; with sole power to levy taxes and direct the expenditures of the revenues.

### **How it was Suspended.**

Thirty-two days after the meeting of the new parliament in April, 1876, Russia de-

clared war against Turkey, because of complications in the Balkan States. Martial law was proclaimed, and both the constitution and the parliament were lost sight of in the excitement and confusion of the moment. The chamber of deputies, however, continued its session for several months, and its independent attitude alarmed and hampered the Sultan, who relieved himself of that new form of peril, by dissolving the body on Feb. 14, 1878, and suspending the constitution indefinitely. It remained in suspense until July 24, 1908.

### **How the Old Parliament Worked.**

From what Mr. Curtis writes it is quite clear how wisely and ably any body of intelligent and patriotic men, though absolutely without experience of representative institutions, can carry on their work. Says he:—

Although the Turks were entirely without experience in legislative matters, and in the discussion of public questions, the members of the first chamber of deputies conducted themselves with remarkable dignity and showed an ability and intelligence which was surprising. Sir Henry Elliot, the British ambassador, who attended its sessions, declared that they "were most encouraging and showed the members to be fully determined that their control over the government should be a real one. There was no jealousy between the classes of which the assembly was composed, turbaned mullahs and representatives of the Christian churches being equally bent upon making the new institution work for the regeneration of their common country, criticising the act of the government with perfect freedom, making known the abuses going on in the provinces, and refusing to vote the money asked for when they deemed the amount excessive or the object unnecessary. Nothing, in fact, could be more promising and many of those who in their ignorance of the Turkish character had laughed at the notion of an Ottoman parliament, now honestly expressed their surprise and their admiration for the fearless spirit that was exhibited."

Sir Henry Lagand, the famous explorer, on Nov. 26, 1877, wrote as follows: "Last week I was present at a sitting of the Turkish deputies. I may state with confidence and with some experience in the house of commons, that I never saw a debate carried on with more order and propriety. No public assembly of the kind could be composed of a more respectable, intelligent and dignified body of men than the present Turkish parliament and \*\*\* it should be the policy of England to employ what influence she may have with the Porte to support and encourage this attempt at national representation."

### **Midhat Pasha's fate.**

The fate that overtook Midhat Pasha is melancholy and gruesome reading.

Before long the constitution was suspended, the parliament dissolved and the promised reforms aban-



doned; Midhat Pasha was removed, degraded and banished to the deserts of Arabia. There he remained, much of the time in prison, until 1883, when by command of his sovereign he committed suicide or was assisted by his jailors to cut his own throat. Abdul Hamid feared his influence so much that a few months later he had the grave opened and the head of Midhat shipped to him at the Yildiz Kiosk at Constantinople, in a box labeled "Japanese ivories—art objects." He was not satisfied of Midhat's death until he had seen that gruesome evidence.

### The Revival of the Constitution in 1908.

Mr. Curtis gives the following description of the revival of Midhat Pasha's constitution in 1908:—

The overthrow of the palace party at Constantinople was brought about by the concerted action of the young Turkish party, the Armenians, Greeks, Bulgarians, Kurds and rebellious Arabs, who held a congress in Paris last December, which was fully reported in these dispatches at the time. All the various interests which were antagonistic to the Sultan then resolved upon co-operation. And their president, Prince Seebaheddin, son of the brother of the Sultan, who was partially educated at Robert College, the Presbyterian institution of Constantinople, appointed secret agents to promote a revolutionary propaganda in the army. Their work was successful beyond expectations, and the "committee of union and progress" selected the 31 of August, the thirty-second anniversary of the accession of Abdul Hamid to the throne, for a coup d'état, which was to end his life and reign, and place one of his sons in power with a liberal regency.

In some way or another the Sultan learned of this programme, and anticipated a revolt of the army led by Generals Enver Bey and Niazi Bey by calling around him a ministry of liberal Turks, dismissing his former favorites and permitting them to escape from the country, by proclaiming Midhat's constitution of 1876, calling an election of deputies for a new parliament and by offering amnesty for more than 60,000 political exiles.

The censorship of the newspapers was abolished, new journals sprang up in every city of Turkey and telegrams, handbills, pamphlets and other printed expressions of opinion and reports of events were sold and given away on the street. Public meetings were held in every village, and the pent-up feelings of the people were relieved by oratorical eruptions that were volcanic. The entire Ottoman Empire has been passing through a hysterical exhibition of joy and relief, the extent and significance of which the outside world cannot realize.

### A Christian Missionary Pamphlet.

We have received from the Rev. W. E. S. Holland of Allahabad, pamphlet No. I of the series "The Needs of India." It contains the usual truths, half-truths, exaggerations and untruths which one expects to find in Christian missionary publications relating to

India. We are sincerely grateful for the truths and have ceased to feel any resentment for the rest. For Christ and his teachings and for those of his followers who have the Christ-spirit in them, we have all the respect that is due to them; but we consider it a strange irony of fate that many peoples and nations whose dealings with other peoples and nations have been diametrically opposed to the precepts of Jesus, should be known as his followers. But that is by the bye.

Mr. Holland speaks of—

The grinding poverty of the dense masses of her population [and] the famines which with such relentless regularity plunge millions into the agonies of starvation, [and] the pestilence of plague and cholera that decimate whole provinces.

This is true. But when he speaks of India as being 'without God,' we cannot but characterise it as false: false, because of the physical impossibility of any country and people existing without God; false, because Mr. Holland's generous praise of India and the Indians conclusively shows that India is not and never has been without the One True Living God. Says he:—

"Think of her long roll of saints and sages; the writers of Vedas and Upanishads; Gautama, the Buddha, renouncing all for love of man and beast, and founding a world-religion whose adherents outnumber those of any non-Christian faith; the trio of preaching philosophers, Sankara, Ramanuja, and Ramananda; Tulsi Das, the preacher poet, whose great epic is the beloved bible of a hundred millions in North India: Guru Nanak and Kabir, founders of the great protestant sects of Hinduism; Keshab Chandra Sen and Dayananda Sarasvati, the fathers in modern times of the Brahmo and Arya Samajes. Her two mightiest emperors, Asoka and Akbar, Buddhist and Mohammedan, were saints and reformers, too, as good as they were great. Her two national epics, the Ramayana and the Mahabharata, ranking with the very noblest epics of the Western world, are, above all else, religious works. The place of proud and unchallenged pre-eminence in power, honour and popular esteem belongs, not to king or emperor, but to the great priestly caste of Brahmans. Even the parent ranks second in affectionate honour to the religious teacher."

"The earnestness of the millions of her pilgrims; the absorption of her mystics in the unseen but ever-present One; the unmeasured sacrifice of her ascetics; the complete devotion and other-worldliness of her monks and friars; the contempt for material greatness and the things of sense beside the majesty of the spiritual and the things unseen; the indifference to food and comfort and all things earthly if only the things eternal can be assured; the worship that sees God everywhere and makes all life divine; the piety of the simple householder, for whom each act of daily life, each family event, is part of his religious life; the tireless aspiration away from this world in the search for God;

the reverence for religious guide and teacher ; the love of the brotherhood, the caring for the poor, the hospitality for every guest ; the simplicity of life and the honourableness of poverty ; above all, India's worship of GOODNESS ; her sense of the strength of patience, the grandeur of gentleness ; the nobility of meekness ; the dignity of submissiveness, the glory of humility : this wealth of spiritual instinct, this fervour of religious passion," .....

After reading these eloquent passages, we felt inclined to ask Mr. Holland many questions, but will not. We shall only request him to ask himself, 'If India is and has been 'without God,' how is 'the absorption of her mystics in the unseen but ever present One' possible? How is 'the worship that sees God everywhere and makes all life divine' possible?'

Mr. Holland admits the existence of 'this wealth of spiritual instinct, this fervour of religious passion,' and asks, when these are lavished on Jesus, "what will it mean for the fulness of His Body, for the completer manifestation of the glory of the Son of Man?"

As Mr. Holland and other Christian missionaries are bound to believe that Christianity is the only true faith, that it is infinitely superior to all other faiths, and that India cannot be saved without Christianity, they will do well seriously to enquire, whether it is God or Satan who has given India all this spiritual wealth, whether Christian countries possess this spiritual wealth and fervour of religious passion in an equal measure, whether the Indian religions which embody this wealth can be after all inferior to Christianity as a whole or in every respect, and whether natives of India who become Christians lose (wholly or in part) this spiritual wealth and fervour of religious passion or receive an added heritage of such wealth and passion.

We write in all seriousness and without any desire to provoke or enter into any controversy.

### A British appreciation of whipping.

In chapter VII of Scott's *Kenilworth* the Bailiff says :—

"But, ah! never will a lord come to Woodstock so welcome as bluff old King Harry! He would horsewhip a fellow one day with his own royal hand, and then fling him an handful of silver groats, with his own broad face on them, to 'rout the sore withal.'"

"Ay, rest be with him!" echoed the auditors; "it will be long ere this Lady Elizabeth horsewhip any of us."

"There is no saying," answered the Bailiff. "Meanwhile, patience, good neighbours, and let us comfort ourselves by thinking that we deserve such notice at her grace's hands."

These old specimens of British humanity seem to have followed rather queer lines of appreciation.

By the bye, have they been re-incarnated among us in Bengal? For, the present situation suggests a rather curious parallel.

### The Deportations.

A serio-comic guess seems to have obtained some currency that the Government wanted by a striking demonstration of their power to show that the concessions announced by Lord Morley were alms given to us out of pure generosity, and not rights conceded from fear of the bomb. It seems scarcely credible that the Government could have acted from so senseless a motive, as no sane man believes that the Bengali bomb-throwers have frightened Britons out of their wits, or brought the rulers to their knees. But as people do not know the grounds of the deportations, they are obliged to have recourse to conjecture. There have been various other guesses, some based on the fact of the English being a great commercial nation, others on the belief that history repeats itself and the deportations, consequently, may be the Greek custom of ostracism reborn in another form, &c., &c. Some have even gone so far as to suggest that the Government wanted to give us a taste of Russian methods in order that we might be able fully to understand the value of the enlightened British system of judicial trials ordinarily followed in this country. But we greatly doubt whether any of these guesses really hits the bull's eye. Nay, they must be all wrong. For in his speech on the Reform Scheme Lord Morley is reported to have said :—

The only question is whether the situation justifies the passing of summary legislation and the resort to Regulation III of 1818. I cannot imagine anybody reading the list of crimes which have been committed and doubting for a single moment that summary procedure is justified.

It is clear from this passage that Lord Morley was persuaded to believe that the deportees were at the bottom of the political crimes and dacoities recently committed. We do not personally know all the gentlemen deported; but while we are bound to hold and

do hold every one innocent who has not been proved guilty, we firmly believe that men of the high character and religious principles of Babu Krishnakumar Mitra and Aswinikumar Datta could not have anything to do with any crime. Babu Krishnakumar has throughout consistently in speech and writing denounced the resort to any form of violence in the constitutional struggle in which we are engaged. Babu Aswinikumar made a speech almost on the eve of his arrest, denouncing terrorism and crime and laying it down as the duty of all honest citizens to help in the detection and punishment of those who throw bombs and who retard the progress of the country by their crimes. His whole career and character are diametrically opposed to any supposition of his complicity in any crime. When the *Sanjibani* Office was searched, the Police found and carried off a private letter written from the moffussil by Babu Sachindra Prasad Bose, one of the deportees, in which he had denounced the Mozufferpur bomb outrage and written that a nation can never become great by sinful means. He has been the butt of ridicule with many young men of his age for his moderate principles.

The arrest of such men only shows how much the Government are out of touch with the public, and how they have been misled by informers and spies to commit a blunder of the greatest magnitude.

In his recent speech in the Lords

Lord Morley said—that when he first came to the India Office, pressure was brought to induce him to repeal the Act of 1818, but he declined to deprive the Government of India of any weapon, in circumstances so uncommon, obscure and impenetrable as surround the British Government in India.

This "pressure" shows that Regulation III of 1818 is something opposed to the British traditions and instinct of liberty and justice. We must say Lord Morley has been led to entertain very exaggerated notions of the circumstances that surround the British Government in India. There is nothing uncommon, obscure and impenetrable here to the true statesman. All the evil lies in British aloofness and self-seeking. If self-respecting Indians shrink from approaching you how can you lift the veil?

In 1818, India was very different from what it is now. India was then armed and, over a large area, independent. Within and outside British India there were then

serious intrigues and probabilities of armed rising and war. A measure justifiable under such circumstances is quite out of date now.

We are citizens of the British Empire and must have all the personal liberty secured to British citizens by the Habeas Corpus Act.

We read in *Chambers's Encyclopaedia* :

"In times of rebellion or disturbance the government may find it necessary to arrest dangerous persons, and to detain them in custody without bringing them to trial. In such cases the government may either break the law and apply to parliament for an Act of Indemnity, or it may invite parliament to suspend the Habeas Corpus Act for a time. In 1881, for example, the Irish Government was empowered to detain without trial all persons reasonably suspected of complicity in treason and crime."

We challenge anybody to prove that Bengal in 1908 is at all like Ireland in 1881, or that men like Aswinikumar Datta and Krishnakumar Mitra can be "reasonably suspected of complicity in treason and crime," or that there has been here any "rebellion or disturbance." In fact Babu Krishnakumar Mitra was at first arrested as a suspect under Section 54 of the Criminal Procedure Code. Evidently when the Police found that he could not be proceeded against in any way according to the ordinary law, he was deported.

We quote below a part of the preamble of Regulation III of 1818:—

Whereas reasons of State, embracing the due maintenance of the alliances formed by the British Government with foreign powers, the preservation of tranquillity in the territories of Native Princes entitled to its protection and the security of the British Dominions from foreign hostility and internal commotion occasionally rendered it necessary to place under personal restraint individuals against whom there may not be sufficient ground to institute any judicial proceeding, or when such proceeding may not be adapted to the nature of the case, or may for other reasons be inadvisable or improper;.....

Of all the reasons for which the Regulation can be set in motion against anybody, that which can be imagined to have the remotest bearing on the present case is "the security of the British Dominions...from internal commotion." "Commotion" means is this connection "a popular tumult; public disturbance; riot" (*Weberster*): "Tumult of the people; political or social disturbance; disorder; sedition; insurrection" (*Century Dictionary*). We leave the Government to say what popular tumult, public disturbance, riot, political or social disturbance, disorder



or insurrection, has occurred recently. And if there was any proofs to connect men like Aswinikumar Datta and Krishnakumar Mitra with sedition, they could have been prosecuted under the ordinary law of sedition. Even when the Anti-Partition and Swadeshi agitations were at their height, no one was deported on the absurd plea of causing commotion. When the Mussalman outrages were committed in East Bengal, nobody was deported on what would then have been at least a very plausible ground. Now that there is not even any lawful agitation worth mentioning, because the police cannot detect a few criminals, we do not see any reason why men of high character should be deprived of their liberty without being heard in their defence. What a pity it is that their aloofness prevents the Government of India from realising what great restraining influence men like Aswinikumar Datta and Krishnakumar Mitra have exercised on numbers of brave patriotic and excitable young men!

Unless Regulation III be repealed, or interpreted hereafter with much greater exactitude and set in motion much more sparingly and after more careful enquiry than seems to have been the case at the present juncture, the people will be justified in seeing in it a great danger to the growth of public spirit; as it will amount to giving the secret police and spies and informers the power to put an end to any vigorous public movement of even the most lawful character, by procuring the deportation of its leaders. That may be very good business for them, but that is not our idea of what the British people wish us to understand by the term British rule,—a rule, namely, which is the opposite of police rule.

Writing on the power of deportation, the *Pioneer* says:—

It is obviously not a power for everyday use, and its moral effect depends on the public possessing a perfect confidence not only in the good intentions but in the discernment of its rulers. If the man in the street can feel when he hears that so-and-so has been arrested and consigned indefinitely to oblivion that, though he knows nothing of the proofs, the Government cannot have erred and the man must surely have deserved his removal from society, then we may feel that the power has been wisely exercised. If on the other hand the general feeling is that it is an open question, that there is room for a mistake to have occurred, that such things have happened before, the confusion and panic that are likely to be set up in a society honeycombed

with unorthodox sentiments will far outweigh any good done by the extirpation of an individual mischief-maker. But to secure the existence of this absolute public confidence in the knowledge and direction of the Government, it is necessary that the exercise of these extraordinary powers should be rare, and reserved for special and heinous offenders. In the nature of things it cannot be often that the Government is absolutely certain of the guilt of a person without being able at the same time to prove it legally. The character of most of our police information is against the assumption and if the power is employed frequently the feeling will be that mistakes sooner or later are bound to occur.

But in fact the question of confidence in Lord Minto or Lord Morley does not properly arise; for they do not and cannot see things with their own eyes. The question is really one of confidence in informers and spies.

And even if one were asked to treat it as a question of confidence in Lord Minto or Lord Morley, we do not see how it could be treated as so simple a matter. Just as in matters of business, though we do not distrust anybody in particular, yet insist on the keeping of regular accounts and on getting them properly audited, so in administrative affairs, we neither trust nor distrust anybody, but must see that everything is capable of bearing the severest scrutiny. It is the highest statemanship to see not only that justice is done but that people are satisfied that justice has been done. Deportations as a form of summary justice do not stand this test. In great emergencies exceptional measures may be required. But if anybody thinks that in December, 1908, the stability or tranquility of the British Empire depended on the deportation of nine Bengali gentlemen, he can only be pitied.

Barisal, the field of Babu Aswinikumar Datta's unique educational and philanthropic labours, contains 18978 inhabitants. At the meeting held there soon after his deportation to protest against it and express Barisal's sorrow, some 8,000 persons were present; that is to say, practically the whole male population of the town was present. The inhabitants of Baghil, the Mymensingh village which claims the honour of being the birth-place of Babu Krishnakumar Mitra, and many other neighboring villages, have raised their voice of sorrow and protest. Other meetings have also been held. More meetings may or may not be held, as during the Bengal Partition agitation people have seen the futility of protests and may con-

sequently choose to maintain an attitude of sullen silence. But the friends and colleagues, admirers and followers of Babu Aswinikumar Datta and Krishnakumar Mitra and of other men like them, owe it to them and to themselves to carry on their distinctive work with unflagging zeal and according to the perfectly peaceful and lawful methods which they followed. The meetings already held seem to indicate that this will be done, and that is all that we are mainly concerned with.

In the absence of clear and convincing proof it would be wrong to say, as is being said in private circles, that some at least of the deportees have been removed from the scene of their labours in order to throttle the Swadeshi-boycott movement in response to the outcry raised in interested quarters. But this can certainly be said truthfully that but for the Bengal Partition and the consequent agitation for its reversal and the Swadeshi-boycott movement, no unusual events of an untoward character would have happened to lead the Government of India to think that they were justified in deporting anybody. The sufferings of some of our honoured and beloved leaders make the causes they espoused doubly sacred. And to these causes we humbly but firmly adhere as before.

#### **The New Criminal Law.**

A boy who is now a pupil in a District School once saw an advertisement in a newspaper of a patent medicine for killing bugs. In his simplicity the boy wrote to the advertiser to send him a bottle. In due course the parcel arrived at the local post office. The boy paid for it and opened the parcel. Inside were two small pieces of stone, and a bit of paper on which was written, "Catch a bug, place it on one piece of stone, and kill it by pressing with the other piece. Continue the process until you have killed all the bugs." We hope the boy appreciated the humour of the swindler.

We were reminded of this anecdote on reading all about the new criminal law. So far as we can understand the matter, there was never much difficulty in punishing any offender as swiftly as is consistent with justice. The boy who attempted to shoot Sir Andrew Fraser was tried in the ordinary way, but was punished in the course of a few days. The Alipur State Trial drags on

its weary length, because there are so many accused, because it is a case of great complexity, and because Mr. Norton chooses to have it so. Besides, we think terrorists would prefer a speedy trial to rotting in jail for an indefinite period. Summary trials have no terror for them, no deterrent effect. The great difficulty has always been and still is in catching them. Just as it is easy to kill bugs when caught, so is it easy to convict a terrorist or other criminal when caught: no patent medicine or special law is required. The judges understand their business better than the police do theirs.

But as we are all agreed that terrorism and all other forms of crime must cease, there is no need of objecting to the creation of a special tribunal of the character provided for in the law. But we do not see why a jury should have been dispensed with. Trial by jury would have caused a delay of only a few hours. It is useless, however, to enter into any detailed criticism of the new law now. Only we do not see why it should have been passed in such hot haste or passed at all, in the presence of Section 54 and other similar Sections of the Criminal Procedure Code and of Regulation III of 1818. This Regulation furnishes the swiftest and easiest method of dealing with any one whom Government may consider an offender.

In our article on Lord Morley's Reform Scheme we have commented on the new law relating to unlawful associations. But for the well-known temper of the bureaucracy, we should have been surprised to find the very reasonable and necessary amendments moved by Dr. Ras Bihari Ghose lost, as they were. There was really no reason why the law should have been made more stringent and unfair to the accused than the Irish Crimes Act.

#### **"The Infant Krishna."**

The subject of our frontispiece this month is the Infant Krishna. The story is thus told in Sister Nivedita's beautiful *Cradle Tales of Hinduism*\*:—

Kansa, the tyrant king of Mathura, was wicked and oppressive beyond the power of men to bear. The very earth cried out against his injustice and evil deeds. And then, for the comforting of those who could endure no more, a prophecy began to be

\* Longmans, Green & Co. 5s. net.

whispered about, regarding the slaying of the tyrant. And the origin of this prophecy was indeed most strange.

Kansa had a great love for his sister Devaki and also for Vasudeva, one of his nobles, and his friend. He exerted himself therefore, to bring about a marriage between the two, and when the wedding was over, he himself acted as charioteer, to drive them both to the home of Vasudeva. But lo! on the way, a voice spoke to him from heaven, saying, "the eighth child of this couple, O Tyrant, shall be a boy, who in his twelfth year shall slay thee with his own hands!" At these words, all Kansa's love for the bride and bridegroom turned to hatred. Swiftly he turned the horse's heads and driving back to Mathura, whence they had come, cast Devaki and Vasudeva into the dungeons underneath his palace, there to endure imprisonment for life, that he might the more easily slay each child of theirs at birth. And now this had happened seven times, that a child had been born, and Kansa had destroyed it—save indeed once. For one child, the boy Balarama, had been carried away secretly, and the king had been told that he was already dead. Now, however, had the time come for the fulfilment of the prophecy. And Devaki and her husband waited in their prison for the coming of that child who should be the deliverer of his people.

Outside, the wind wailed, and the rain fell, and the waters of the Jumna rose, as if in flood. The night was wild, whereon would come to earth Krishna, the Holy Child. \* \* \* \*

Slowly, slowly the hours went by, till midnight. And then, just as the bell of the great water-clock outside the palace began to boom out the hour, the hearts of the mother and father were filled with joy, for at that very moment their Babe had come to them. In that one brief instant, as she held him in her arms, Devaki forgot the ordeal of the morrow, forgot the cruel death that awaited her child, and knew only the bliss of the mother, who welcomes the newly-born.

\* \* \* \*

\* \* \* \* All about them now, however, they heard voices. At first they did not trust to their own ears, thinking the sounds were of the wind and rain. But presently,

listening, they heard distinctly the words, "Arise! Take the young child, and leave him in the house of Nanda, chief of the cowherds, in the village of Gokul, and bring hither the girl-child who has just been born there."

In the picture Vasudeva is painted as asking Devaki to give him the child, for removal to Gokul. Her mother's heart speaks through her eyes. What a struggle was there going on!

### "Encouraging a Martial Spirit."

One of the offences charged against the "Samitis" in Sir H. Adamson's speech on the Indian Crimes Act is that they "encourage a martial spirit" in their members, the so-called "National Volunteers," with the ulterior object of overthrowing the British Government in India. It is not our intention to examine the accuracy of this or the various other sweeping charges brought against them by Sir Harvey. What has not been proved need not be disproved. What we wish to say is that a martial spirit is not a bad thing in itself. It implies physical courage, good health and agility. Lord Roberts and others in England are trying their best to infuse this spirit into English boys. It is its abuse that is bad. And the utter crushing of this spirit is also bad. Heroic Englishmen can easily understand that there is no glory in ruling over a nation of cowardly slaves. If our boys acquire a martial spirit, let the Government form them into bands of Volunteers, as is done even in India with European and Eurasian boys. If it be said that Bengali boys can never acquire the qualities of soldiers, honorary or paid, then why does the Government apprehend any serious danger from their attempt to acquire a martial spirit (taking it for granted that there is really such an attempt)? But if, on the contrary, they can become soldierly, it is the part of wisdom to give their love of daring and their physical energies a legitimate and useful channel by enlisting these virtues in the honorary or paid service of the State. No doubt, such a step would require courageous statesmanship. Englishmen cannot bear to have their courage questioned, and it is not for us to question it. Is it then beyond the power of British statesmanship to find a safe outlet for the martial spirit of every



Indian race that may possess or acquire it? Fire is used by incendiaries; but surely incendiarism can be and has hitherto been kept in check without extinguishing fire in every domestic hearth and every factory.

### Nagpur Congress Stopped.

We have all along been in favour of a united Congress; and have not, therefore, encouraged the idea of two Congresses. But it has been a blunder and an arbitrary act on the part of the Central Provinces Government to stop the Nagpur Congress. For there was nothing to show that anything unlawful was going to be done there. Some people had been shouting from the housetops that it was going to be an extremist Congress, as if that was enough to damn it! But the truth is, many people are not going to attend the Madras Congress who are not extremists and many would have attended the Nagpur Congress who also are not extremists. Besides, Extremism is not synonymous with lawlessness. The Extremist political goal, and the peaceful and law-abiding methods of the Extremists have been preached in many speeches and newspapers without the penal laws of the country being set in motion against the speakers and writers. There is also, no doubt, the *Yugantar* school of Extremism. But the projectors of the Nagpur Congress are not mad men. They were not going to preach *Yugantarism*. They had invited the police to help in keeping order. It is wise statesmanship to allow every expression of lawful opinion that does not necessarily lead to immorality, violence, lawlessness or crime. Suppression of such opinion leads to discontent, and discontent driven underground becomes dangerous. No doubt, there are statesmen who have declared that they are not afraid of driving discontent underground. We may even admit, as we do, their capacity to cope with the resulting evils, with the co-operation of the people. But is it not wiser to prevent troubles than to spend the precious time, energy and money of the State in suppressing them after they have arisen?—time, energy and money which may and ought to be devoted to the constructive work of developing the moral and material resources of the country. Moreover, when people have to express their views in an open assembly of intelligent

men and in the presence of Government officials who can put a stop to whatever is unlawful, they are obliged to think and speak sanely. They thus become committed to these sane views.

### Lord Morley's Speech on the Reform Scheme.

Though we do not agree with his Lordship in all that he said in his speech on the Reform Scheme, it appears to have been a brilliant performance. There are a few passages in it on which we should like to comment briefly.

"There are two paths of folly," his Lordship continued; "one is to regard Indian matters as if they were in Britain, the other to blow a certain number of men from guns. Each path leads to disaster."

He might have usefully added a third path, *viz.*, to consider human nature in India fundamentally different from what it is in England. He might have quoted again with approval, as he once did before, Shylock's speech in the *Merchant of Venice*, where the Jew asks "Hath not a Jew eyes?" &c.

From the beginning of this unsettled state of things we have never varied in our determination to persevere in our policy of reform. This is not a concession to violence, but is merely standing to our guns. We do not believe that Orientals always mistake kindness for fear.

We are much obliged to Lord Morley for the left-handed compliment contained in the last sentence. We too think with him that the policy of reform is not a concession to violence. But we also venture to think that it is not exactly kindness, but is a small concession to the just demands of the people, because it was inexpedient to withhold it longer. The rulers of England have never conceded any reforms even to their own people without strenuous struggle and agitation on the part of the latter. Even now these rulers are imprisoning English matrons and maidens for a too physically vigorous agitation in favour of woman's rights. We cannot expect Englishmen to be more generous to us than to their own kith and kin. It is a good rule that the rulers of England follow, namely, not to grant a right until there is a demand for it proved by a strenuous and self-sacrificing struggle, which also partly develops and partly proves fitness for it.

Lord Morley declared that if the freedom of the

press were abolished, that would not end the business. Then we should have to shut the schools and colleges and to prevent the printing of unlicensed books. After such a policy had produced a mute, sullen, muzzled and lifeless India, we could hardly call it the "brightest jewel of the crown." No English Parliament could propose such a thing and the last man to acquiesce would be Lord Minto.

We are sorry to inform Lord Morley that there is no freedom of the press in India in the sense in which it is understood and exists in England, and that it is not necessary to shut our schools and colleges directly. Here in India we sometimes call the process, as in the case of the Law Colleges, "improvement and attainment of efficiency." As to the licensing of books before they are printed, we doubt very much whether it would be good for literature, but it would be certainly safer for the authors. For the writers of books published long ago are now being prosecuted for sedition, and the authors of the Vedas, the Gita, the Puranas, Anandamath, &c., are probably now anxiously awaiting their turn in heaven. India would not mind being called the dullest pebble of the crown, if she were allowed some rest and spared the rubbing and brightening process started by Lord Curzon. Rubbing may be good, but it engenders heat in the living and the non-living and we tropical people do not like heat.

### Education in Bengal.

We make the following long extract from the latest Report on Public Instruction in Bengal:—

Such an examination unfortunately points to the conclusion that, after reaching a point at which we were ready to make an immediate advance along the various lines indicated in the report, we must now cry a sudden halt and confess our inability to carry out aught but an insignificant portion of the projected reforms within a period that would make the contemplation of these reforms of any practical interest. The financial problem is undoubtedly a difficult one. It may be roughly calculated that to give effect to the reforms indicated in the preceding pages, a sum of 25 lakhs will have to be added for necessary expenditure to the present educational budget and this, too, leaving out of account the suggested abolition of fees for primary education. If the latter reform be also carried out, a further expenditure of between 30 and 60 lakhs will have to be incurred. In addition there will be a heavy non-recurring expenditure, which for all practical purposes may be regarded as recurring as it will probably have to be extended over the next 20 years.

Before, therefore, educational policy can shape its future course the financial question has to be dealt with and some definite understanding on the subject

arrived at. If it were possible to provide the additional funds indicated above within say the next five years, the educational projects referred to in the report could be taken in hand immediately. If, however, only a portion of the necessary funds is likely to be forthcoming, a definite educational policy should be laid down as to the priority according to which the various projects should be taken up. It is better to do one thing well than half a dozen badly.

While allowing, therefore, for a modest general improvement in education along the old lines, any surplus funds should be assigned according to definite principles of priority, and the most reasonable principles would appear to be, first, that Government projects should ordinarily come before private projects and, secondly, that schemes for educational improvement should proceed according to the following order:—

- (a) Collegiate education,
- (b) Secondary education.
- (c) Primary education.

There will no doubt be a difference of opinion as to the relative claims of these three branches of education; but the order here indicated is that which educational progress has hitherto followed in all civilized countries; and there is nothing in the special circumstances of India to indicate that the experience gained elsewhere would not be applicable here. It is also not unlikely that there will be an outcry against the proposed postponement of the claims of private to those of public instruction, but here too it would appear to be fairly obvious that the latter should be made efficient before the former are assisted beyond the present scale from Provincial revenues. Though no definite promises have been given to private institutions that they would in future be more liberally aided, it is undoubtedly the fact that in harmony with the general spirit of hopefulness as to the educational outlook, which has received a certain amount of encouragement from official utterances, the demands of private educational bodies on the public purse have been recently increasing to an alarming extent. In the case of building grants, for instance, where formerly assistance to the extent of Rs. 10,000 was asked for with diffidence, applications for sums varying between half a lakh and a lakh are now not at all unusual. Though it is no doubt unpleasant to check hopes of more liberal aid to private educational effort, it is better that non-availability of funds for this purpose should be clearly indicated than that we should allow a state of affairs to continue under which a feeling of resentment will be aroused by each individual refusal.

On this the *Statesman* observes:—

The sum that is required in order to proceed with the reforms is 25 lakhs. The amount would be considered insignificant in any part of Western Europe. England expends £17,500,000 a year in providing for the educational needs of 43 millions of people, and an addition of £165,000 would scarcely excite a murmur in the House of Commons. But the Bengal Government, though it is responsible for a population of 50 millions, expends only £410,000 a year upon education,.....

In former years we used to hear that Government had done its duty in the sphere of high education and that it must turn its attention to primary education. But

now we are told collegiate education demands its first and best attention. Verily, as Emerson says, consistency is the bugbear of fools.

Our universities and educational departments are bent on giving us the most efficient institutions, so efficient, in fact, that even the Presidency College has not been thought fit to teach some science subjects up to the M. A. standard. But still we do not think their ideals are sufficiently high. We prefer the ideal of the king in the following parable:—

Once upon a time there was a great famine in a country, whereof the king was a great idealist. He wanted to give his famishing subjects ideal meals consisting of the finest rice and vegetables. Various samples of rice were brought to him, but he did not like any. Meanwhile the people came to him and said: "Sire, give us something to eat; we die of hunger." But the king would not budge an inch from his ideal. He waited and waited till a kind of rice worth Rs. 159-11-8½ per maund was brought to him. This he chose. But there was neither a sufficient quantity of it available, nor sufficient money in the treasury to buy what was available. But all the same, he bought what he could and gave a few of his subjects ideal meals in his palace; and the rest had to go without any food to their homes, or to other countries or the next world in search of it.

### Pernicious Political Ideals.

The following passage occurs in the Resolution by the Bengal Government on the latest Report on Public Instruction in Bengal:—

The Lieutenant-Governor trusts that this belief is justified by the facts, and that parents are beginning to recognize and to assist the desire of Government to protect boys and students from ruining their prospects in life by neglecting their studies for the pursuit of political ideals which are pernicious in themselves and which they are unable to understand.

We do not know what political ideals Sir Andrew Fraser considers "*pernicious in themselves*." We know two such ideals, if ideals they can be called: (1) Anarchism, (2) a cruel, tyrannous and selfish despotism. As far as we are aware there is not a single anarchist in Bengal, but there appear to be proofs of the existence of some terrorism. As for students being infected with anarchi-

cal ideals, let the Maharaja of Durbhanga, a most loyal nobleman, speak. Says he:—

And here may I put in a word, on behalf of a much maligned class, in connection with the recent events of an anarchical order—I mean the students of our colleges? Because a few misguided young men acting under bad advice, have been guilty of grave offences against religion and law, it has been assumed in certain quarters that the students as a class are on the side of anarchy and sedition. There never was a fouler calumny. There may be of course a few black sheep to be found in all classes. But we do not brand a whole class with the tar brush, because an exceptional few have disgraced themselves by their bad conduct. The students have undoubtedly experienced an awakening through the light of education and the infusion into their minds of Western knowledge, and it is natural that these young men should aspire to a higher and more useful political life than has hitherto been their lot, but all their agitation towards that end should be of a healthy order entirely in conformity with loyalty to the Government and to the peace of the community.

So our students have not imbibed anarchistic principles. Nor are they enamoured of cruel tyranny. The other political ideals are not pernicious *in themselves*; benevolent despotism, bureaucracy, constitutional monarchy, colonial self-government, absolute autonomy, republicanism, &c.,—these are all good or bad according to the political growth and capacity of nations, with this difference that those forms which do not recognise civic rights to the full should be considered transitional.

Nor are politics bad in themselves for students. Let a disinterested free citizen of a free country speak:—

At the Student's Conference in the Northern Circars, Principal L. E. Martin of the American Baptist College, Ongole, delivered an address on the above subject, in the course of which he said:—"Every school-boy in America is interested in Politics. One of my earliest recollections is that of a Presidential Campaign. From that time and on, I have always been interested in politics. In America this interest is in fact not confined to one class or age but is an all prevailing enthusiasm. Often this enthusiasm is without much depth, men merely follow party leaders. But it is something that everyone, whether rightly or wrongly, should believe himself responsible for the good of his country. Students are, as is to be expected, specially enthusiastic in politics. Does it not interfere with their studies, you ask. The answer must be that it does, but their campaigns are short. The student does not lose more than about two months of school work in four years and he gains what compensates him and the country for the loss. These gains are three: He gets a *training in citizenship*, cultivates a sense of ownership in his country and develops a sense of responsibility for the country. When I first came to India I was impressed with all this in the Indian student life. This is changing. Lately things are being stirred up. *This growth of interest in our*





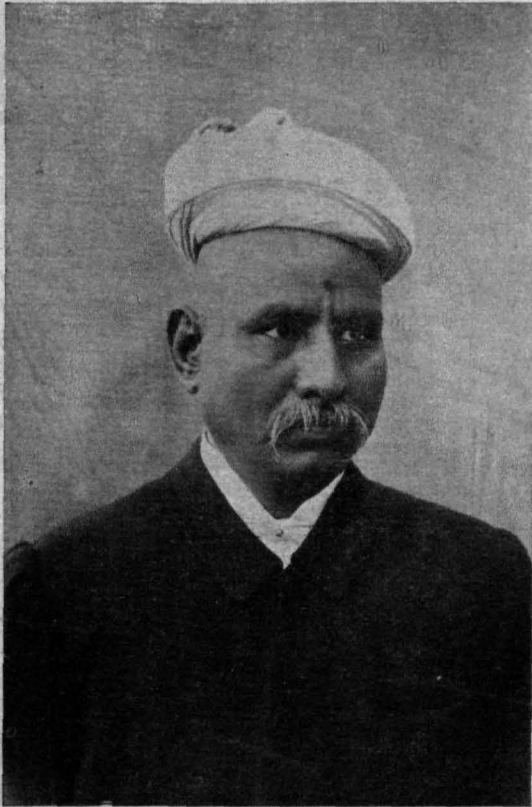
BAZ BAHADUR, SULTAN OF MALWA (1554—1570), AND HIS FAVOURITE RUPMATI,  
A HINDU POETESS, RIDING OUT TO HAWK. (KHUDA BAKHSH LIBRARY).

Their love is the theme of many a song. Rupmati, renowned throughout India for her mental accomplishments and beauty alike, took poison, in order to avoid the solicitation of Akbar's general Adham Khan, who had conquered Baz Bahadur, (1570 A.D.).

country is to be encouraged. Swadeshi, unrest, Swaraj, even are to be encouraged. Let me not be misunderstood. I challenge you to point out to me a country where there is more liberty than here in India under the British Government.

### The Indian Industrial Conference.

The Indian Industrial Conference met at Madras on the 26th of December last. The



RAO BAHADUR R. N. MUDHOLKAR.  
President, Rao Bahadur R. N. Mudholkar,

whose services to the cause of industrialism are well-known to every Indian, made a thoughtful speech. We hope to be able to comment on it in our next number.

### Chinese Wisdom.

An enlightened Chinese gentleman writes to us in a private letter:—

"There can be only one ultimate result to the great struggle of the coloured man, but it behoves us to use great care in directing the movement into the right channels. We must not show our *brute force*, but our *superiority*.

Exactly.

### "Baz Bahadur and Rupmati"

Báz Bahadur, a Muhammadan King of Malwa, after being severely defeated in a mountain pass by Durgavati, the Hindu Queen of Garh Mandlá, gave up the ambition of conquest and took to pleasure. His favourite Rupmati, a Hindu musician, was famous throughout India for her beauty, accomplishments, musical skill, and devotion to him. At last in 1561 A.D. Akbar's General Adham Khan, conquered Malwa and captured Baz Bahadur's harem. Rupmati long rejected the victor's overtures, but at last finding his importunities too strong, she pretended to consent. A little before the appointed time she retired to her couch and lay down as if to sleep spreading a thin sheet over her person. A maid-servant who went before Adham Khan, cried to her, "The Khan is come; get ready to receive him," and receiving no reply shook her to rouse her. But, alas! it was Rupmati's last sleep: she had taken poison to escape dishonour. Akbar was highly displeased with Adham Khan when he heard of her tragic end.—J. S.

## REVIEWS OF BOOKS

### ENGLISH

*Indian Folk Tales*: by the late Pandit Natesa Sastri, B.A., M.F.L.S. Madras, 1908, Price Rs. 2-8 (G.A. Natesan & Co., Madras).

This is a big volume of 533 pages, neatly printed on thin paper, and containing 51 stories. From the Preface we learn that the book is a translation of the author's Tamil work. In his childhood the author had special opportunities of storing his mind with the ancient

folklore of the country, and having been in the Archaeological Department for a time he understood its value from the antiquarian point of view and made a laudable attempt to rescue it from oblivion. The book will, of course, be specially interesting to the Tamil-speaking races, but it will also appeal to educated people belonging to other parts of India by the insight which the tales give into the manners, customs, and traditions of the Southern Presidency. The English rendering is good, as is generally the case with cultured writers in

that part of the country, though the book is not as interesting as the late Rev. Lalbehari Day's *Folk Tales of Bengal*. Mr. A. G. Cardew, M.A., I.C.S., contributes an introduction to the volume, but we regret that we have to join issue with the deductions which he makes from a perusal of the book. Those deductions are of the usual official and stereotyped kind. He speaks of the rough and ready methods of justice, the bloody and cruel punishments, the robberies and dacoities, the poverty and patience of the people, "when the kings of Vijaynagar still flourished, when the Setupatis ruled in Madura, and the Empire of Chandragiri prevailed over Southern India." He does not look at the other side of the shield at all, and forgets that under the civilised administration of the present day 'the law's delay' has become a proverb, that justice is a gamble in which victory is often to the long purse and not to the poor man, to the white man and not to his coloured adversary, and that even the Statute book has been disfigured by racial distinction; he forgets that punishment has become more refined but not less cruel, and that police-rule in the country grows from more to more; he does not notice that robberies and dacoities are yet a long way off from being things of the past, with this difference, that while in the old days people had the means and the ability to protect themselves from sudden attacks, now a days they cannot even carry a big stick without rousing the suspicion of the authorities, and have been thoroughly devitalised and emasculated; he fails to see that while fewer coins circulated among the people, their purchasing power was far greater, and peace and plenty reigned in the self-contained villages. The people were wanting in the political instinct, and were subject to the evils which flow from it, but there was much in the old-world ideal of which we get glimpses in this book which we would have been all the better if we could have preserved. The very fact that there were kings and courts and conquering heroes in those days proves that the man was not the dull, dreary, monotonous mediocrity of to-day, that far above the *bourgeoisie* stood the man of action and thought who could not only found powerful kingdoms rich in architectural glories, but like Sankaracharya think out a philosophy which will ever hold the greatest minds in thrall and like Ramanuja carry out reforms of the most beneficent character. Life was then rich, picturesque, and instinct with potentialities for the aspiring and the brave, whereas even the short biographical sketch appended to this book reveals, in the following passage, the limitations of 'civilised' India where no man can rise to the heights of his being. "His [the author's] evidence before the Public Service Commission, advocating the claims of educated Indians, and their special aptitude for archaeological research, was marked by an independence which was a notable trait in his character; but it served ever after as a bar to that official preferment and personal recognition for which his scholarship and great abilities fully qualified him."

We commend the book to readers with a historical turn of mind, and promise them both pleasure and profit from the perusal.

"*The Tale of the Tulsi Plant and other Studies*," by C. A. Kincaid, I. C. S., Bombay, 1908; *Times of India Press*.

When three years ago Mr. C. A. Kincaid of the Indian Civil Service published an interesting and

learned series of papers on the Out-laws of Kathiawad, I fully entertained the hope that in his future studies of India, her people, and her languages he will, as the one man besides Mr. A. M. T. Jackson, I. C. S., on this side of India, will utilize his opportunities of exploring the ample mythological and historical store now available to European scholars in an able and substantial manner. That hope is now being realized day after day.

Be it not considered fulsome praise if I venture to say that in his new work Mr. Kincaid surpasses himself. In referring to the Portuguese work written by Ismael Gracias regarding the relations between the Goanese Government and the Great Mogals, Mr. Kincaid, on page 196, says:—"Of its literary merits it would be absurd presumption on my part to offer any opinion. But there can be no question as to the author's vast erudition. Eastern and Western languages seem to come equally easily to him." I venture to say that Mr. Kincaid's words can be applied to his own work with equal propriety.

The Peshwa family has found in Mr. Kincaid a worthy exponent endowed with a facile pen and rare descriptive power. Witness, for instance, his description of the personal appearance of Bajirao, on page 72. Read also the description of Damaji Gaikwad's character, on page 60, so full of vigour, and so full of exquisite touches of parallel stirring events from modern European History and modern European Literature. Nay, everywhere, in each chapter, such parallel passages are given as show the author's admirable talent for assimilation of historic events occurring at times and in places far asunder. This is the main charm and interest of Mr. Kincaid's writings. He acknowledges gratefully the aid rendered by Indian writers. His reference to the present Ruler of Baroda on page 66 is at once appropriate, eloquent, and sympathetic. It is a well merited tribute to the sterling worth of one of the most eminent Indian Rulers we have ever had in Western India.

Mr. Kincaid's Chapters on the Proverbial Philosophy of Western India as found in the Gujrati and Marathi languages are as interesting as they are learned showing a grasp of those languages of the rarest kind even among scholars born to the soil. His exposition of the Musulmani proverbs is equally entertaining.

At page 128 Mr. Kincaid has the following passage:—"It was left to three Englishmen, Colonel Tod, Mr. Forbes, and Captain Grant Duff to write the histories of Rajasthan, Kathiawad and the Maharashtra." Before I had come to this passage when reading his work for the purposes of this Review, just as I was finishing the last page of his chapter on the Peshwas of Poona I made the following note:—"What Col. Tod has done in his *Annals of Rajasthan*, what Mr. Alexander Kinloch Forbes has done in his *Rasmala*, what Col. Meadows Taylor has done in his charming novels based on Indian History, Mr. C. A. Kincaid is doing in his single person for Gujrat, Kathiawad and the Maharashtra in an equally learned and charming manner." This I may add that though Captain Grant Duff has ably written the History of the Marathas, Mr. Kincaid is far ahead of him in the fact that Mr. Kincaid unites with his study of Indian History, a critical study and exposition of the languages of Gujrat and the Maharashtra with special reference to their proverbial philosophy.

K. R. KIRTIKAR.



*Nation Building*—By Mrs. Annie Besant. (Published by G. A. Natesan & Co., Madras).

This is a helpful book, although the thoughts embodied in it are not above being commonplace. Commonplace things are not any way unhelpful, and clad in new robes they present attractive charms. Judged by this standard, the book lying on our desk is a success; for Mrs. Besant has in a delightful way, brought to the front some of the fundamental laws governing the up-building of a nation. Nevertheless, we are in some difficulty to understand one or two things said in the course of the book. For instance, the authoress has insisted on the value of taking pride in a common past and suggested that Hindus and Mahomedans should do so in order to build the Indian nation. We, for our own part, fail to exactly follow the authoress when she tries to show that the period covering the rule of the Mahomedans in India should be an object of pride both to Hindus and Mahomedans; for many a glorious event took place during that period which rendered conspicuous the name of either nation. Our idea of a common past, however is one which is at variance with Mrs. Besant's. We believe that it is the community of interest which makes the present or the past common. We are of opinion that unless the traditions, lineage (to some extent) and, above all, the interests of two nations are the same or alike, they, although living in one and the same country, cannot be said to have either a common present or a common past. This is a point which we cannot fully discuss here within the limits of the space allotted us. A common future, however, is possible; since the mould of the future is always mysterious. Be that as it may, we believe, that there is a common future for Hindus and Mahomedans in India. There are certain forces at work in our midst which are welding the different nationalities inhabiting India into a homogeneous Indian people. What those forces are we need not go out of our way to say in this place; but pride in a common past is not one of them. Mrs. Besant, in losing sight of the forces at work, has we are afraid, failed to rise above the average trend of thought. Nevertheless, the book is a valuable contribution to literature pertaining to Indian questions and there are in it some helpful thoughts on National Education, and a vigorous condemnation of early fatherhood, which is a terrible social bane in our midst, has added to the weight and dignity of its pages. In short, this small book will afford pleasure to those who are anxious to be acquainted with Mrs. Besant's views in relation to the problems affecting the growth and development of the Indian national life.

CHUNI LAL MUKERJI.

*Two lectures of Sriyut Aravinda Ghose, B.A. (Cantab)*

1. Advice to National College Students. 2. The Present Situation. Published by G. P. Murdeshwar, B.A., Bombay; price 9 pies.

The addresses of Mr. Aravinda Ghose do not require any description. The pamphlet is very cheap for its price.

*Shivaji and the Indian Problem.*

An address delivered at the Shivaji celebration in Tokyo, Japan, under the presidency of His Excellency Count Okuma, sometime Prime Minister of Japan. By R. G. Pradhan, B.A., LL.B., Nasik, 1908. As. 2.

This address contains an interesting sketch of the career of the great Maratha nation and empire-builder and an appreciation of his character in all its aspects.

*Sir Pherozeshah Mehta.*—Price Annas Four (G. A. Natesan & Co., Esplanade, Madras.)

This is an interesting book, nicely printed and having a portrait of Sir Pherozeshah on the title page. Lives of workers in the regeneration of India should be copiously written; for such lives exert an educative influence over the entire nation. But they should be written in an unbiassed spirit. We regret to find that the few pages of this short memoir are seasoned, as it were, with some provocative epithets flung at the political extremists (for ourselves we prefer the word "Nationalists") of the country. The writer might have steered clear of them if he had wished. We further regret to question the correctness of his English in some places.

The book, however, deserves every encouragement, as it is the biography of one of the earnest workers in the cause of the country. CHUNI LAL MUKERJI.

*Elements of Practical and Scientific Agriculture.* by Jadu Nath Sircar, College of Agriculture, Imperial University, Tokyo. Thacker, Spink & Co., Calcutta. 8 As.

Mr. J. N. Sircar of the Imperial University of Tokyo has brought out a useful booklet called the Elements of Practical and Scientific agriculture. It deals with many of the important principles of scientific farming well worth the careful study of those who wish to pursue either arable farming or vegetable gardening. The book is well suited for use as a text-book in agricultural schools, and would be a useful guide to amateur farmers and gardeners. The portion dealing with the barrenness of soils, and its remedy, is specially interesting. His notes regarding the high value of night-soil and urine as manures—very effective and at the same time inexpensive, deserve to be quoted. He says regarding night-soil that "It is the best manure within the reach of the farmer," that it has been used as a manure for ages in China and Japan, (and he might have added, in Europe in recent times, as *poudrette*) and that in the use of night-soil as manure lies "the secret of their success in supporting a dense population." The book explains briefly the methods to be adopted for utilising human excreta as manure. Mr. Sircar says with truth that "night-soil is superior to the manures of horned cattle, or horse, because the food of man is richer than that of those animals." Our public would be interested to know also that three-fourths of the valuable constituents of the food eaten by either your fat king or your lean beggar pass out of the body in the form of excreta. Here is a chance for us to show that the zeal we display for agricultural improvement, is real and sincere. When we can by using night-soil and urine as manures without any expense beyond cartage and spreading, effect a large increase in the food supply of our famished population, surely our prejudices ought not to be allowed to stand in the way.

The methods of rice culture in Japan described in the book are interesting, and might with advantage be compared with the methods that prevail in our country. The portion dealing with vegetable gardening also contains useful hints. Preserving potato

during summer by pitting interlayered with 6" or 7" of soil deserves a trial. The notes given in the book on the preparation and use of insecticidal solutions are also of value to the practical farmer.

DVIJADAS DATTA.

#### GUJARATI.

*A history of the origin of the Vadnagara Kunbi Caste, their customs and usages, by Dahyabhai Lakshmandas Patel. Honorary Secretary of the Vadnagara Kunbi Hitavardhak Sabha. Ahmedabad, pp. 219. Cloth bound (1906). Price Re. 1-0-0.*

The writer is not an unknown man, and he has produced a work which is admirable in more than one respect. The Kunbi caste in Gujarat, though extremely, rather entirely—backward in all that is called modern or recent, in education, in style of living, in mode of enjoying life, is the model of a thrifty and laborious community, and well-versed in its avocation, which is primarily that of a cultivator. The meekness of the Kunbi tiller and his childlike innocence are proverbial and his backwardness and conservative usages have passed into a bye-word for *jungliness*. But the worm is turning even there, and this work takes us through the onward march the class is making in learning, in commerce and in social reform. It opens with a mythical account of the origin of the caste from the amours of Shiva and Parvati, and a historical resume connected with the incidents of its stronghold, the town of Vadnagara. It then sets out the various occasions in the life of a Kunbi, marriage, remarriage—which is happily allowed—birth, death and the usages, the customs, and the rites, connected with them. It gives the origin of a very unique and strange custom obtaining amongst a section of the caste, viz., that all marriages therein have to take place on a particular day fixed by means of the drawing of lots in the presence of their *kuldevi* once only in twelve years. And then, when the day is known, the hurry and skurry with which parents marry their children, can only be appreciated by those who have seen the sight in Gujarat. Children *en ventre sa mere*

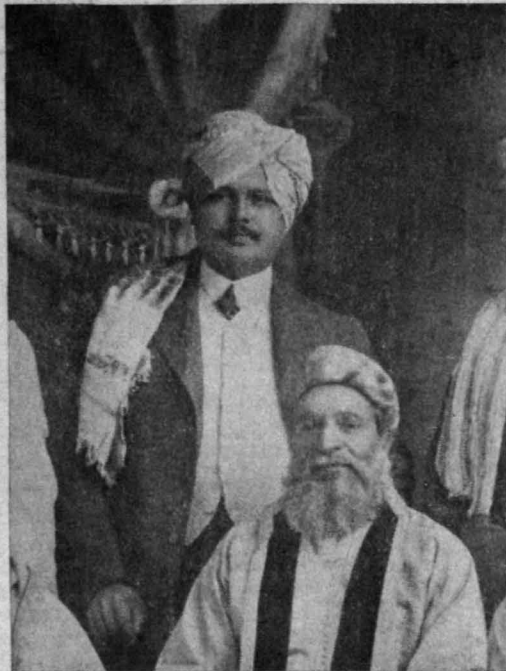
are married on the off chance of one of them being born a male and the other a female. Even where that cannot be done, the brides are married to a ball of flowers. After marriage, the ball is thrown into a well, the fiction being that the ball represents the husband, and the husband being dead, the girl is at liberty to remarry. This would strike any one to be so ridiculous as to be untrue but it is not so. Parents are so afraid of keeping back their girls from marriage for the long period of twelve years, that they descend to any absurdities. The caste rules which have been given in the book form a code of life, where almost all contingencies are provided for, from the standpoint of the Kunbi, which is not a high one. The new Sabha, of which the writer is the Honorary Secretary, is trying its best to lay the axe at the root of many evil customs, such as the singing of obscene songs on marriage occasions, unequal matches, and others; and in the course of his writings also, he has not missed a single opportunity to point out where the evil lies and how it has to be remedied. All this no doubt augurs well for the caste, who will find in the book all that is useful to them.

*Sansar man Strini Padavi, or the Status of woman in life. By Dahyabhai Lakshman Patel. Published by the Gujarat Vernacular Society, Ahmedabad. pp. 144. Cloth bound. (1907). Price 0-7-0.*

This is another useful production from the pen of the same author, owing its existence to the generosity of the G. V. Society. It takes us through the history of the Aryan woman from the earliest to the latest times. A picture of the station in life she held in ancient society is furnished by the stories of Lopamudra, Gargi, Draupadi, Sita, Taramati, and later on of Lilavati, Virangana and others, and contrasted with her position at present. For drawing these pictures he has had recourse to many materials, and the lesson preached by the author in no uncertain words to those of the present generation, namely, to educate women and thus raise their status, should not fail to appeal to us all, for its obvious advantages.

K. M. J.

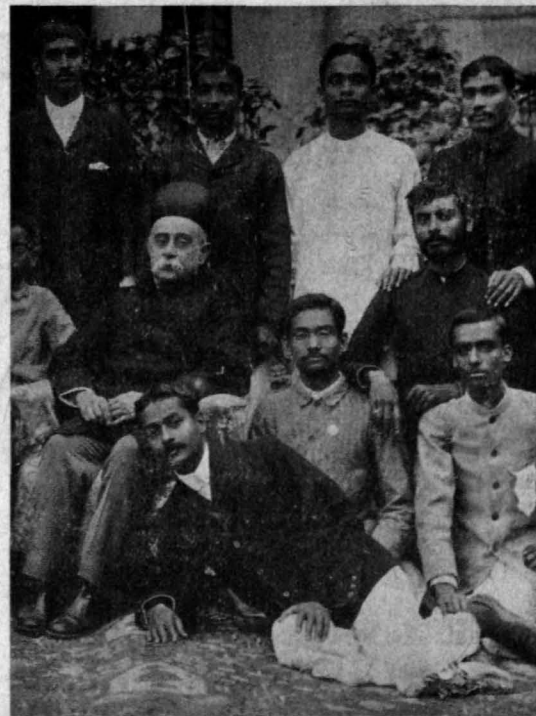




SUBODH CHANDRA MALLIK,

(the standing figure)

Donor of one lakh to Bengal National College.  
Believed to have financed *Bande Mataram* newspaper.



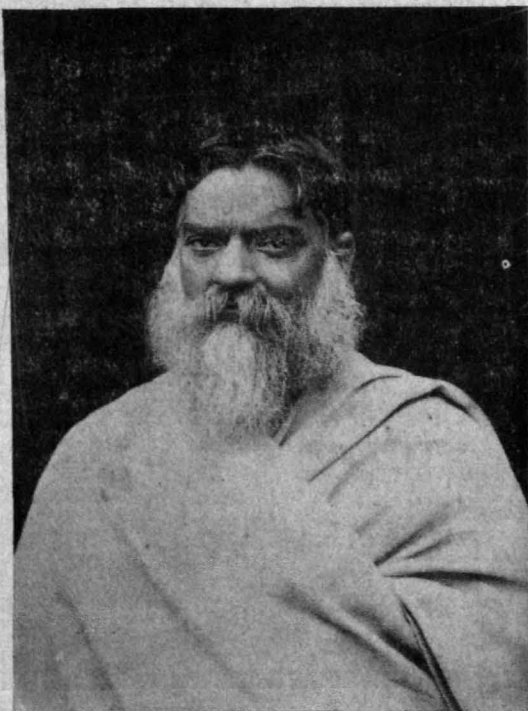
SACHINDRA PRASAD BOSE,

(reclining near Mr. D. E. Wacha)

Secretary, (now defunct) Anti-Circular Society for  
supply of Swadeshi cloth, zealous Swadeshi worker  
and eloquent speaker.







KRISHNAKUMAR MITRA,  
Editor, *Sanjibani*, author, religious preacher, social  
reformer, great Swadeshi-boycott leader. Organised  
his relative Arabinda Ghose's defence.



ASWINIKUMAR DATTA,  
Author, educationist, philanthropist, great Swadeshi-  
boycott leader, saviour of starving Barisal in 1905,  
to whom Barisal owes the honour of being the only  
district in India proclaimed under the Seditious  
Meetings Act.

*Supplement to the "Modern Review."*



THE GOD GANESA WRITING THE MAHABHARATA TO THE DICTATION  
OF THE SAGE VYASA.

From the painting by Surendranath Ganguli.

*Three-colour blocks by U. Ray.*

KUNTALINE PRESS, CALCUTTA.

# THE MODERN REVIEW

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WHOLE  
No. 26

## EMPLOYMENT OF INDIANS IN THE PUBLIC SERVICE

### I

**S**PEAKING historically India was never conquered by England. So by right, all the posts in the Government Services belong to the children of the soil. But the "benevolent" Marquess Cornwallis thought otherwise. He deprived the natives of the country of all high appointments, which he tried to fill with his own countrymen. Sir John Kaye, as an apologist of Cornwallis, has tried to justify the measure, when he writes:—

"Perhaps it was not so much that Cornwallis and his advisers mistrusted the native, as that they mistrusted the European functionaries. \* \* He said, doubtless, that the native functionary in the hands of his European colleague, or superior, might become a very mischievous tool—a readymade instrument of extortion—and he determined, therefore, not to mix up the two agencies so perilously together."—(Kaye's *Administration of the East India Company*, p. 419).

The Marquess of Wellesley, a friend of Cornwallis, was also against appointing Indians to high offices of trust and emoluments. He wrote:—

"The duty and policy of the British Government in India, therefore, require that the system of confiding the immediate exercise of every branch and department of the Government to Europeans educated in its own service, and subject to its own direct control, should be diffused as widely as possible, as well with a view to the stability of our own interests, as to the happiness and welfare of our own subjects." *Desp.*,—Vol. II., p. 326.

This exclusion of Indians from all offices of trust and responsibility in the service of their country was the greatest wrong inflicted on them. The historian Mr. Orme wrote:—

"The administration of justice has been almost

universally by the Mogul conquerors of Hindostan, devolved upon the Hindoos, the office of Dewan being generally conferred upon one of that people."

The historian Mr. James Mill said:—

"The conquest of Hindostan, effected by the Mohamadan nations, was to no extraordinary degree sanguinary or destructive. It substituted sovereigns of one race for sovereigns of another, \* \* but the whole detail of administration, with the exception of the army, and a few of the more prominent situations, remained invariably in the hands of the native magistrates and officers."

The natives—the children of the soil—were and are excluded from offices of trust and responsibility, not because they were not or are not efficient or competent to properly discharge the duties of those offices, but because British office-seekers have to be provided for. The Marquess of Wellesley, who, following the example of his predecessor Lord Cornwallis, excluded Indians from all high posts, was good enough to circulate in 1802 a series of interrogatories among his officers as to the efficiency of the native agency. Extracts from some of the replies are given below. Sir Henry Strachey, Judge and Magistrate, wrote:—

"I am inclined to think that an intelligent native is better qualified to preside at a trial than we can be ourselves; and a very few simple rules would perhaps suffice to correct the abuses of former times. The native commissioner decides with the greatest ease a vast number of causes. He is perfectly acquainted with the language, the manners, and even the person and characters, of all who come before him. \* \* I can not help wishing that these situations were more respectable in a pecuniary point of view, and that they were empowered to decide causes to almost any amount. \* \* I confess it is my wish, though possibly I may be blamed for expressing it, not only to have the authority of the natives as judges extended, but to see them, if



possible, enjoy important and confidential situations in other departments of the State."

Mr. Neve said:—

"I am of opinion that the natives, in respect to integrity and diligence, may be trusted with the administration of justice."

Mr. T. H. Ernst said:—

"At present the natives have certainly more reliance on the uprightness of European judges than of judges appointed from their own people. But this distinction is chiefly to be ascribed, I think, to the unequal footing on which the natives are placed in all official situations compared with Europeans. The remuneration of the native judges consists of the institution fee, a miserable pittance, seldom amounting to more than £50 a year, and sometimes to less than half that sum; yet, with few exceptions, I have found reason to be satisfied with the conduct of the Moonsiffs and Commissioners who were employed in the Districts of Burdwan and Hooghly."

Mr. E. Strachey wrote:—

"Everything combines to make the European honest and independent, and the native the contrary; reverse their circumstances, and I have no doubt their conduct would be reversed. \* \* In respect to diligence I think they are entirely to be trusted."

In spite of all these opinions, the noble Marquess of Wellesley considered the exclusion of Indians from all offices of trust and responsibility as the most proper policy to adopt.

Much nonsense has been talked about the Charter Act of 1833, which has been designated by some as the Magna Charta of India for its containing the following clause:—

"That no Native of the said Territories, nor any natural born Subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office, or employment under the said Company."

The framers of the Act were not swayed by any philanthropic or altruistic motives in inserting the above Section in the Act. It was from considerations of political and financial expediency and also to cover their ulterior designs that the natives of India were sought to be hypnotised by the specious promises contained in the clause above referred to.

Lord Bentinck was the Governor General of India when the Company's Charter was renewed in 1833 and so he is often credited with having been in favor of the extensive employment of Indians in the public services. But was his lordship a friend of the natives of India?

As Governor of Madras, before he was

disgraced by his recall, Lord Bentinck had made one of his Councillors, by the name Mr. William Thackeray, indite a Report which expressed not only Mr. Thackeray's but also his lordship's love for the people of this country in unmistakable language. This Report has been handed down to posterity by its finding a place in the pages of the celebrated Fifth Report from the Select Committee on Indian Affairs appointed in 1812. In that Report, Mr. Thackeray was made to write:—

"This equality of condition, in respect to wealth in land, this general distribution of the soil among a yeomanry, therefore, if it be not most adapted to agricultural improvement, is best adapted to attain improvement, in the state of property, manners and institutions, which prevail in India; and it will be found still more adapted to the situation of the country, governed by a few strangers; where pride, high ideas, and ambitious thoughts, must be stifled. It is very proper that in England, a good share of the produce of the earth should be appropriated to support certain families in affluence, to produce senators, sages, and heroes for the service and defence of the State, or, in other words, that great part of the rent should go to an opulent nobility and gentry, who are to serve their country in Parliament, in the army and navy, in the department of science and liberal professions. The leisure, independence, and high ideas, which the enjoyment of this rent affords, has enabled them to raise Britain to the pinnacle of glory. Long may they enjoy it;—but in India, that haughty spirit, independence, and deep thought, which the possession of great wealth sometimes gives, ought to be suppressed. They are directly adverse to our power and interest. \* \* We do not want generals, statesmen, and legislators; we want industrious husbandmen. If we wanted rank, restless and ambitious spirits, there are enough of them in Malabar, to supply the whole peninsula; \* \* We must, therefore, avoid the creation of more; \* \*"

In his "Prosperous British India," Mr. Digby, referring to this Minute, truly observes:—

"Nowhere, perhaps, has the policy of keeping the Indians under found such plain-spoken and emphatic demonstration as in an official document written by a Madras Civilian, Mr. William Thackeray. \* \* \*"

"Mr. Thackeray was without excuse. Lord William Bentinck, who of set purpose selected Mr. Thackeray as his mouthpiece, they holding ideas in common, is even more without excuse."

It is absurd then to expect that Lord Bentinck would recognize the claims of Indians to all the posts in the services of their own country and try to do justice to them. No, when he succeeded Lord Amherst as Governor General of India, the circumstances were such that he could not help

\* P. 721 of Vol. II. The Fifth Report, Madras Reprint (1866).

pleading for the more extensive employment of natives in the service of the State.

Sir Charles (afterwards Lord) Metcalfe was a member of the Supreme Council during the regime of Lord Bentinck. He was an adviser of Bentinck. Metcalfe was not in favor of the wider employment of natives in the service of the State. In one of his Minutes he wrote :—

#### NATIVE AGENCY,

"Much has been said of late of Native Agency, which, if it be meant thereby to exclude European superintendence and vigilance, seems visionary and utterly impossible. If it is to be combined with European direction the native agent must remain much the same as he has always been—a subordinate officer with a moderate salary. We cannot afford to pay double for native agency and European surveillance. All that has been written on the extension of the native agency is very indefinite and rather unintelligible. All our subordinate agents are natives. It is surprising how little Europeans have been employed in the lower offices of the State. The use of natives in the exercise of considerable functions in the judicial department is great and increasing; but they must remain subordinate and moderately paid. If it be intended to substitute native for European agency in the higher offices, the attempt will fail. When native agency predominates we shall be turned out of the country. We are not here by the will of the natives—*non tali auxilio, nec defensoribus istis*. European agency must still occupy all important positions, for we can not depend on the agency of natives.

"They have never been excluded from any employment in which it has appeared that they could be serviceable. Nor is it necessary now to exclude them. Neither is it expedient to force them unnaturally into new employments for the sake of a theory. Let them be employed wherever it is deemed desirable. But it does not seem natural that the increase of the European population, and the extension of Native agency in the higher offices, should advance together. The patrons of the one can hardly be the advocates of the other."—\*

As far back as 1821, in a judicial letter from Bengal, dated 23rd April 1821, it was stated :—

"Independently of considerations of the general expediency of the measure, the abolition of the office of register of the provincial Courts, and the more extensive employment of native agency, in the administration of civil and criminal justice, had, in fact, become indispensably necessary from the insufficient numbers of European officers employed in the judicial branch of the service."<sup>†</sup>

The Court of Directors of the East India Company in their judicial letter to Bengal, dated 28th April 1824, wrote :—

"The attendance of native law officers in court is undoubtedly for several purposes a wise provision ;

\* Pp. 170-171

† Appendix to Report from Select Committee on the Affairs of the East India Company ; p. 356 (London 1832).

their better acquaintance with the habits and characters of individuals of their own faith qualifies them to be of essential assistance in the suggestion of questions, in the elucidation of circumstances in evidence, and in the deduction frequently of important consequences from the appearance and manners of prisoners. In the interpretation of the niceties of language, on the right understanding of which much very often depends, and which is very seldom, if ever, attained by our European officers, their services are also most important.‡

Again, in their judicial letter to Bengal, dated 23rd July 1824, they wrote :—

"We are satisfied that, to secure a prompt administration of justice to the natives of India in civil cases, native functionaries must be multiplied, so as to enable them to dispose, in the first instance, of all suits of that description, \* \* \* \* \*

"It has frequently been objected to the employment of the natives of India in judicial offices, that they cannot be safely trusted with the administration of justice. To this objection it might perhaps be a sufficient answer to say that they are already so trusted. But our principal reason for noticing the objection is, that we may impart to you our decided conviction that, when we place the natives of India in situations of trust and confidence, we are bound, under every consideration of justice and policy, to grant them adequate allowances. We have no right to calculate on their resisting temptations to which the generality of mankind in the same circumstances would yield; but if we show a disposition to confide in them, and liberally to reward meritorious service and to hold out promotion to such as may distinguish themselves by integrity and ability, we do not despair of improving their characters both morally and intellectually, and of rendering them the instruments of much good. It will be gaining a most important point if we can substitute a well-regulated and responsible agency for that unauthorized and pernicious influence which there is reason to fear that the native officers of the Adawlut are in the habit now of too frequently exercising over the proceedings of those courts."<sup>||</sup>

Again, in their judicial letter to Bengal, dated 23rd February 1831, the Court of Directors wrote :—

"As the crime of undue exaction is to be put down like any other crime by bringing the offenders to punishment, and by no other means, we observe with surprise the little care which has been taken to enforce the Regulations in respect to such cases. The neglect or delay in the determination of these suits, must, of course, have tended to encourage the Zemindars, and to confirm the ryots in their belief that no redress was to be had from the courts of the district. We cannot admit that the exigencies of the public service in various departments, and the inadequacy of the civil establishment of the Company's servants, form any justification for leaving millions of people without courts, or what amounts to the same thing, with no courts but such as

‡ Ibid. p. 356.

|| Ibid. p. 357.

are overloaded with business and can not give redress, or are without proper superintendence. We are fully aware of the circumstances which you have adverted to in your letter of the 5th October 1826, in regard to the extent to which native judges have hitherto been employed; but at all events justice ought not to be denied or delayed, and if Europeans were not to be had, natives should have been employed more extensively."\*

The above extracts will show some of the circumstances which led the British Government to recommend the wider employment of natives in the public services of their own country.

There were what may be called "political" considerations which prompted the East India Company's Government to employ natives. During the regime of the Marquess of Hastings, a large number of the independent Indian principalities had been annexed, and as a consequence their aristocracy had been destroyed. Grim poverty stared in the face many of those who had been administrators of provinces and commanders of armies. The Permanent Settlement was not extended to the territories which had come under the British jurisdiction. Land was very heavily assessed and that also contributed very largely to impoverish the people. Then again, Indian industries were destroyed, which inflicted calamities on men of every province of British India. Ludlow writes:—

"Some very unscrupulous measures, to say the least, in customs' legislation, belong, however, also to this period. In the first place, the manufactures of India were, it may be said, deliberately ruined by a general lowering or total abolition of import-duties on articles the produce or manufactures of Great Britain, without any reciprocal advantages being given to Indian produce or manufactures when brought home. Next,—as much as the sale of opium, a Government monopoly in Bengal and Behar, was greatly impeded by the competition of free-grown opium from the native States of Malwa, prohibitory duties were imposed at all the Presidencies, on all imported opium not being the produce of Bengal and Behar, and the native princes of Malwa were actually induced, in many instances, to prohibit the cultivation of the poppy in their own dominions, for British behoof,—being suitably bribed for thus ruining many of their subjects."†

All the measures above described created discontent, because they ruined many families and communities in India. Indians were then still in possession of arms and had not been emasculated as they are at present.

\* Page 378 of the Appendix to Report from Select Committee on the affairs of the East India Company, Vol. I (public) London 1832.

† Ludlow's British India, vol. II, pp. 43-44.

They would have intrigued and conspired against the British and tried to rid the country of the foreign yoke. Under these circumstances, it was considered necessary, it was politically expedient, to conciliate the natives of the country. And what measure could have been more effective than the promise of employing them largely in the service of the State? This promise was a conciliatory measure meant to win over the affections of the natives. The English knew very well that they had done nothing to better the economic condition of the Indian people. The evidence of some of the Anglo-Indian officers before the Lords' Committee of 1830 on subjects relating to the Public Department, is worth reproducing here. A summary of the evidence of Colonel Briggs, Messrs. Chaplin, Rickards, Barbar and Elphinstone is extracted from one of the Parliamentary Reports:—

"The land assessment is very heavy; the only means of improving the condition of the people generally is to lighten it; and this ought to be done. The inhabitants of Malabar are in wealthier circumstances than those of many other parts of India, but still they are, from overtaxation, in great distress, when compared with what they used to be. The assessment was not really lower under the native governments, but under them, a part was embezzled by the heads of villages, who were so far better off: with us, all is taken by the Government. \*\*

"The effect of our government has certainly been beneficial, but it has been attended with evils; it levels all ranks, it withdraws a good deal of the encouragement formerly given to learning and to excellence of all sorts: by the destruction of the higher class of natives, it has diminished the demand for many Indian manufactures, as the Europeans who supply their place make use chiefly of articles of their own country, while the importations from England of the cloths, &c. worn by the natives themselves, have supplanted the manufactures of India." ‡

But nothing was done or even attempted to be done for bettering the condition of the natives of India. As a conciliatory measure, then, their wider employment was considered expedient. This is clear from the evidence of Mr. Chaplin before the Lord's Committee of 1830 on subjects relating to the Public Department. According to him,

"The exclusion of natives from the higher offices must have a considerable tendency towards debasing their moral character generally. By giving them a share of the advantages of their own country, we shall

‡ p. 296, Appendix to Report from Select Committee on the Affairs of the East India Company, Vol. I. (Public). London. 1832.



promote their interests, and secure their attachment; but a good deal will depend on the way in which it is done. To elevate the character and improve the condition of the higher orders, we ought to allow them a larger share in the administration, and provide them with honourable and lucrative employment. At present, all incitement to exertion is much destroyed, and the moral character degraded, the natives being confined in a great degree to subordinate offices, and all paths of ambition shut against them. They might be employed with perfect safety to the British Government. They cannot perhaps be raised to an equality in rank and influence with Europeans, who must in general superintend them, but they can safely be admitted to higher employments. They have been more employed of late, and the experiment has succeeded. They are adapted to all offices. In point of natural ability they are not at all inferior to Europeans, and in many respects they are superior, in knowledge of the native languages, for instance, which the Europeans never can acquire so perfectly. They might be admitted to a very high description of office in the revenue and judicial lines, but they should be always under the control of Europeans. Their employment in the highest offices is not recommended, for the policy of our government would always require that those should be filled by Europeans. They might be advantageously employed where assistant judges and subordinate collectors are now employed. \*\*\* The office of Zillah Judge would often be conducted with great efficiency by a native, \*\*. The administration of the revenue and judicial departments by natives would be more satisfactory to the people, more efficient and cheaper. \*

In the above evidence, Mr. Chaplin has given the real reasons for the wider employment of natives. Of course, he had no love for them and he did not plead for their more extensive employment from any altruistic or philanthropic motives. No, it was considerations of self-interest which made him an advocate for the cause of the Natives of India being largely employed in the

\* Ibid. p. 299.

service of their own country. This is also clear from his evidence before the Commons' Committee on East India Affairs, in 1830, on subjects relating to the Public Department, when he is reported to have said:—

"By permitting the natives to fill a few of the high situations, we shall gradually raise a native aristocracy of our own, who being indebted to our government, will feel an interest in maintaining it; they would consider the security of their own fortunes identified with the safety of the Government. Their exclusion from all offices and places of trust, except the subordinate ones, has a tendency to produce a deterioration of character. In this respect they sensibly feel the consequences of foreign rule; they regard themselves as a conquered and degraded people. All the paths of honourable ambition being shut against them, it may be feared that discontent will increase, so that we may eventually become extremely unpopular. Indeed a general disaffection might be expected to take place, were it not for the sense, generally entertained, of the good faith of the Company's government, its regard for the rights of persons and property, and its strict attention to the religious customs and prejudices of their subjects. Hence, though there is little attachment to our rule, and no great interest in its stability, there is a general feeling of respect and a thorough confidence in the integrity of the English character, which, supported by the fidelity of our native troops, forms the chief support of our tenure of India.†"

Well, there is no ring of philanthropy or altruism in the above utterances of Mr. Chaplin. No, because he was not swayed by any philanthropic or altruistic motives, therefore he could say that

"They ought to be admitted to the revenue and judicial departments: from the chief political offices they should always be excluded."

† Ibid. p. 312.

## UNIVERSITY OF ILLINOIS

TWO score years ago, a small brick building in the State of Illinois was thrown upon to all men who were anxious to prepare for the "world's broad field of battle." Agriculture, Science, Engineering, Literature and Arts were the only departments that furnished the necessary equipment. However, forty students enrolled themselves. The professors, all told, numbered four.

That was the beginning of the great State University of Illinois. Since then a quiet revolution has passed over its life. It has advanced so far and so rapidly along the paths of higher education, that it seems to have grown almost by enchantment. There are now eleven colleges in the University. Its student enrollment has climbed up to nearly five thousand, representing China, Japan, India, the Phil-

lipines, Turkey, Spain, Germany, Russia, Norway, England, Canada, Mexico, Peru, Brazil, the Argentine Republic and nearly every State of the Union. They are taught by an army of five hundred teachers. They are instructed not in one, as in old days, but in forty large buildings. And the expenses of the University, instead of some hundreds of rupees a year, run into millions.

"What has contributed to such a gigantic growth?" an observer asks. "What are the forces playing behind it?" he demands.

Of late years, there have been at one time or another a good many students from India. Illinois has become a centre, a clearing-house as it were, of Indian students, outside New York and San Francisco. On this account and also on its own account, an attempt will be made here to give a brief outline of the University of Illinois, its various colleges, their courses of study, the life of its students and the opportunities it offers to India.

The higher educational institutions of America are of three kinds. They may be denominational colleges run by sectarian churches, they may be non-denominational, maintained by private endowments, or they may be state institutions, supported by the Central Government and State taxation. The University of Illinois is a State University. It may be taken as a fair type of the best State Universities in the country.

The University of Illinois was founded by the State of Illinois upon the initiative of the general government, which made a donation to the State of 30,000 acres of public land for a college "whose leading object shall be (without excluding other scientific and classical studies and including military tactics) to teach such branches of learning as are related to agriculture and the mechanical arts in order to promote a liberal and practical education of the industrial classes in the several pursuits and professions of life." This land, when sold, gave the University a nucleus of a million rupees permanent fund. The money was invested at five per cent. interest. Besides this aid from the Central Government, the State Government has made appropriations for the University of over seventeen million rupees so far. The State of Illinois has a population of only four millions. Yet it now spends for the University more than

four million rupees every year. The British Government, I think, spends for the education of all India only six millions. What a difference! When will John Bull wake up and learn a few things in the matter of education from our dear, native, heard-headed Uncle Sam?

Although the State institutions are all founded on the same general plan, they are not all alike as to their size, endowment, method of instruction or number of courses offered. Illinois differs from many of her sister institutions in several important respects. She is not only larger in size, richer in appropriations and more scientific in her methods of education than many of the neighbouring universities, but she is unusual, in that she offers unlimited possibilities of individual development through a wide choice of subjects.

One of the striking features of the educational scheme here is what they call the "elective system." If a person is interested in the study of only history, he can choose as much work as he wishes along that particular line from over fifty different courses in history. What is true of history is also equally true of other subjects. The University has no rigid, hide-bound course for all tastes and for all times. A man is his own master—a strong believer in the doctrine of *laissez faire*. He takes what he likes. When a student has selected his own course, has done the required amount of work in his chosen line, and has given a satisfactory account of himself, he "graduates." Can there be anything more rational?

There are many old-fashioned Colleges and Universities in America where no student is allowed to be a candidate for any degree if he has not had two or three years of Latin and Greek in high school and as much more in College. To Indian students seeking engineering or agricultural education in such institutions this presents a great handicap. The time put in Latin and Greek, while pursuing industrial and scientific courses, they consider is merely thrown away. Illinois, broad and utilitarian, demands the knowledge of only one classical language as requirement for admission to her colleges. It may be either Latin, Greek, Sanskrit or Arabic.

The University of Illinois offers courses in almost every subject that a man or a

woman would wish to learn, from the baking of bread to the testing of boiler tubes. It has been computed by conservative authorities that it would take an average student about a hundred and fifty years to go through the entire body of instruction. The work here is distributed among eleven different colleges. They include College of Literature and Arts, College of Science, College of Engineering and Engineering Experiment Station, College of Agriculture and Agricultural Experiment Station, College of Law, School of Music, Library School, College of Medicine, College of Dentistry, School of Pharmacy and Graduate School.

It is not possible to give a full account, within the limits of one magazine article, of all the work done in each of these Colleges. It will require a large volume. I shall therefore confine myself to a short description of courses in the three Colleges, which attract most students from India; they are the College of Literature and Arts, the College of Agriculture and the College of Engineering.

Every year there come to the University a few students for fine self-culture. But the majority of the students come to learn a trade or a profession. So the courses that are offered in these Colleges are intensely practical. Take the College of Literature and Arts. Here a student may train himself to be an expert in banking, insurance, journalism, commerce and diplomacy, he may study railway administration and lay the foundations of a future railway-magnate or he may prepare himself for teaching and be a College professor.

The Literature and Arts College gives courses in Economics, Education, English, French, German, Greek, Spanish, Latin, Mathematics, Journalism, Philosophy, Political Science, History, Psychology, Rhetoric, Sociology. "The work of the student," asserts a University publication, "in this College is constantly directed towards success in life, success in living, business prosperity and the ability to bear one's part as a member of society."

The College of Agriculture offers over ninety courses in its six departments covering Entomology, Horticulture, Botany, Zoology, Household Science, Agronomy, Thremmatology, Chemistry, Dairy Husbandry, Animal Husbandry. This College like others,

deals little with theories. It grapples with everyday farming problems, such as the proper rotation of crops, the treatment of soils, the breeding of animals, the care and disposition of the products of the farm. The work being chiefly elective, the student naturally chooses those subjects which will be of practical benefit to him. The technical work of the Agricultural student, after all, is just one-half of his entire course, the other half consists of physical sciences, economics and languages.

The Engineering College of the University of Illinois is considered as one of the best equipped and most up-to-date of its kind in this country. It comprises the departments of Civil Engineering, Electrical Engineering, Mechanical Engineering, Municipal and Sanitary Engineering, Theoretical and Applied Mechanics, Physics, Railway Civil Engineering, Railway Electrical Engineering, Railway Mechanical Engineering, Architecture, Architectural Engineering, Architectural Decoration.

The College of Engineering prepares students to fill all places of responsibility in the Engineering profession. Thus the architect plans buildings and superintends their erection, while the architectural Engineer designs structures of great difficulty with their equipment. The Civil Engineer lays out and builds railways, bridges and public works. The Electrical Engineer installs systems for lighting, for transmission of intelligence and even rivals the Civil Engineer by electrical railways. The Mechanical Engineer arranges and manages manufacturing factories and power stations. The Railway Engineer maintains efficiency and improves railway equipment. The Municipal and Sanitary Engineer provides cities with pure water, paved streets and good sewers.

There is another department here to which the students are loyally and patriotically devoted—it is the department of military science. Every male student who is not over twenty-five years of age is required to take this course, irrespective of the College he enters. The military instruction is under the charge of a veteran officer of the United States Army. The War Department furnishes a full supply of arms and ammunition, including magazine rifles, accoutrements, field-pieces of artillery and full equipment for a Signal Corps and a Hospital Corps,



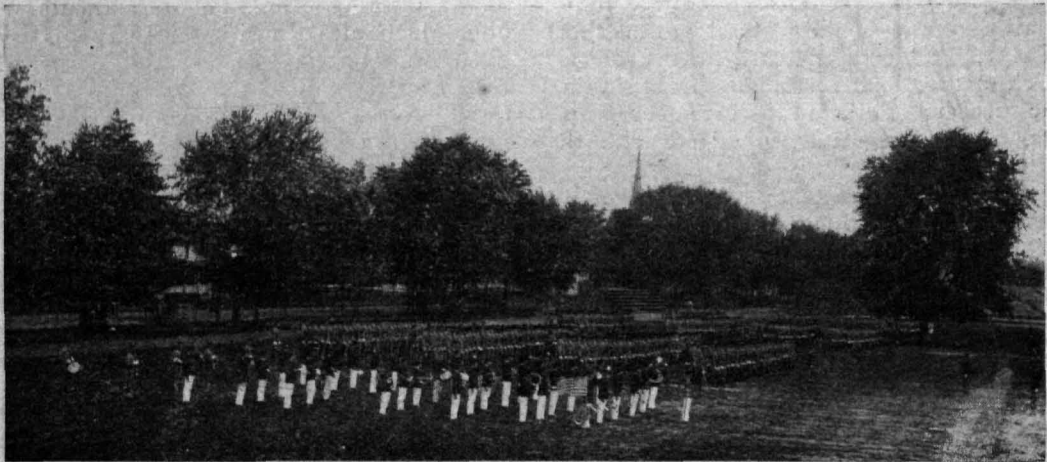
This course is both theoretical and practical in its instruction, and its value to youngmen cannot be too highly estimated.

The instruction in the University is given by the professors in large comprehensive lecture courses. These are supplemented by extensive collateral reading and original researches on the part of the students in the libraries, museum and laboratories. And the final degree, which represents the successful work of a period of four years, is conferred on the basis of examination on the subjects studied.

The success of a University depends largely on the strength, wisdom and ability of its President. In his hands is committed the supreme power of shaping its destiny.

By a wise policy he can build it up to a high eminence, or by carelessness and incompetency, he can drag it down to the bottomless pit. So much depends on a President! His is the position of greatest authority and responsibility in the whole institution. The President of a large American University occupies as important and honourable a place in public estimation as the Lieutenant Governor of Bengal or the Governors of Bombay and Madras.

The University of Illinois is particularly fortunate in having such an able and aggressive President as Dr. Edmund J. James. President James is not only one of the greatest leaders that modern America has produced in the field of education, but he happily



STUDENTS AT MILITARY DRILL, UNIVERSITY OF ILLINOIS.

combines the shrewd wisdom of a statesman, the high executive ability of an administrator, and the profound knowledge of a consummate scholar. He is the inspiring genius, the life and soul of the University of Illinois.

But whatever may be his other attainments, he is above all a man of large sympathy and broad out-look. He is deeply interested in the students from India. In an interview, which I had with him not long ago, he referred to them in these kindly and sincere words: "They (the Indian students) have made good records as students. They are faithful and conscientious. I am pleased with them—very much indeed. I wish there were many more

of them here." There are some American Universities that make discrimination between "Native-born" American and foreign students. The University of Michigan, for instance, demands an extra fee from all Indian students. But the President of the University of Illinois believes in a "square deal to all" in the matter of educational privileges. "The student from India," he said, "has the same chance here as any American. Illinois stands for absolutely equal treatment of all, white and yellow, men and women, young and old. We are willing to do our share for the rest of the world, as the rest has done its share for us." These noble words need no comment. They are indeed worthy of a citizen of the

State of Illinois that produced men like Lincoln, Garfield and Lovejoy.



EDMUND J. JAMES,  
President, University of Illinois.

All the professors and instructors at the University are serious workers. They are no triflers. They mean work and know how to get it done by the students. But while they urge that hard work is the necessary background for the enjoyment of everything, yet they as often recognize that a University is just as much a place for development as for enjoyment. There are many professors who invite the students to their homes and have "social hours." The Indian students here will never be able to pay the debt they owe for such entertainments to Professors Seymour and Mrs. Seymour, Dean Davenport, Dr. Folsom, Miss Bradford, Dr. Baldwin and Mrs. Baldwin.

There are innumerable ways of enjoying one's self. You ask, what are they? Look at the long list of clubs that a student can enter if he has time and inclination for them. There are Agricultural Club, Architect's Club, Biological Theory Club, Ceramic Club, Civil Engineer's Club, Chemical Club, Commercial Club, Electrical Engineering

Club, English Club, French Club, German Club, Library Club, Mathematical Club, Musical Club, Scandinavian Club, Scribbler's Club, Zoological Club. There are also three literary societies for men and three for women. Besides these, there is the Oratorical Association devoted to the interests of debating and oratory.

The 'clannish feeling' is here conspicuous by its absence, but within the last few years there have come so many foreign students from all parts of the world, that they have organized a club of their own. They call it the "Cosmopolitan Club." Its chief object is to cultivate better acquaintance among the representatives of various nations, develop social feeling and assist one another whenever there is any call for it.

The University publications, which are conducted by students, afford an opportunity to those who appreciate its value. Some of these student publications are "Daily Illini" (the daily University paper), "Illio," "Illinois Agriculturist," "Scribblers," "Technograph."

Last, but not least, comes athletics. Baseball, foot-ball, track, tennis, hockey and fencing are the most popular athletic sports. The student enthusiasm reaches white heat on the eve of an inter-collegiate game. The night before the game a mass-meeting is held to encourage the home team and to roast the opposing one. Thousands pack the Auditorium. And while the spellbinders and "star" players make rip-roaring speeches, the crowds burst out in a thousand throats, "we're loyal to you, Illinois." They yell themselves hoarse and hurl defiance in the teeth of the enemy! May I give here one of the 'versity yells?

Hola—a—ba—loo—Rah! Rah!

Hola—a—ba—loo—Rah! Rah!

Hoo—rah! Hoorah.

Illinois!

Wah! Hoo Wah!\*

The university of Illinois is a co-educational institution. Here both youngmen and youngwomen are instructed in the same class by the same professor. This tends to exert a mighty influence towards creating a very healthy moral tone. Each sex, conscious of the presence of the opposite, is constantly on its guard and deports itself in accordance with the stringent rules

\* The "yells" do not mean anything. They only help to make ear-splitting noise and gushing enthusiasm.

of decency and courtesy. But the students here are so frank, sincere and manly. Love



COSMOPOLITAN CLUB, UNIVERSITY OF ILLINOIS.

The members belong to China, Mexico, the Argentine Republic, Spain, U. S. America, South America, India, England, Germany, the Philippines, Japan and Greece. Counting from the right the third figure in the bottom row is Prof. E. C. Baldwin, and the fourth is Rathindra Nath Tagore. In the next higher row standing just behind Tagore is Santoshkumar Majumdar. In a line with him the figure occupying the extreme right is Nagendra Nath Ganguli.

of humour and innocent pleasantry are part of their mental make-up. Every year the

second year men issue a proclamation to the first year men to instil into their minds a due sense of their inferiority. This year the proclamation for the incoming class had these commandments in blazing letters: "Thou shalt not eat thy dinner in the library. Thou shalt not drink from the gymnasium tank. Thou shalt cease to cite thy deeds of high school renown. Thou shalt not carry long-bladed knives, that they may be turned against thee. Thou shalt deposit thy nursing bottle with the Colonel."

The annual proclamation of the second year class has passed into a tradition. But, is it not annoying? Not a bit of it. Even the first year men take the joke in good humour and seem to regard it with half delight—for it is a pleasant reminder that they will visit it on their successors and that they are Illinois men.

The University has an excellent location. It is situated at Urbana-Champaign, in the State of Illinois. These two towns are known as Twin Cities. They are a hundred and twenty-eight miles south of Chicago and they can be reached from New York in twenty-six hours. The University is laid out on a fine "campus," extending over more than two hundred acres. Beautiful rows of scarlet oak, Australian pine, weeping willow, interspersed with trimmed patches of fairy gardens, adorn the grounds. And a little outside the University the shining Crystal Lake, magically set among the wooded, rolling country gives one the pleasant sensation of being in a land of quiet romance and dream.

The students are scattered over the cities in fraternity houses, lodging houses and boarding clubs. The expenses are much smaller here than in any place I have yet struck. The yearly tuition is only seventy-two rupees as against four-hundred and fifty at Yale, Harvard, Columbia and Wisconsin. The same applies to other expenses to a great extent. The cost of meals is from eight to ten rupees a week, and a furnished room, with two in a room, costs about three rupees a week for



each student. The Registrar has carefully estimated that an average student can get along with from seven hundred and twenty-five to nine hundred rupees a year.

It must be noted in passing, that a few students come to the University every year with a small pocket-book. True, their means are limited, but they are men of ambition and backbone. They wait on tables, wash dishes, scrub floors, do clerical work, run errands and thus 'make' enough money to pay at least part of their expenses. These are men of grit and gumption—they

belong to that peculiar type of native Americans who have, what is known as "stick-to-it-iveness."

After all, it is the work that counts here. There is no cheap road to distinction. There is absolutely no favoritism. If a man has character and has ability, he can do everything and be everything. And to such a man, no matter what his nationality is, the University of Illinois sends cordial greetings.

*Illinois, U. S. A.*

SUDHINDRA BOSE.

## THE GERM OF THE UP-TO-DATE IN RURAL AMERICA

### II

#### EVER-PROGRESSIVE FARM LIFE.

AS we stood on the railway platform, waiting for the train which was to carry my companion and me to the farmhouse where we had planned to spend the summer, my memory spanned the ten thousand miles of land and sea that separated the American city, where I was, from the little Indian village not far from my home-town. Many an hour during my boyhood days had I beguiled, playing on the mud road, walking through wheat fields, pilfering ears of corn from the maize plantations, and swimming in the shallow mud pond which also formed the reservoir of drinking water of the community. I recalled the low-roofed, mud-walled, ancient-looking dwelling houses that lined both sides of the irregular, unpaved lane which formed the high way of the village. I incidentally thought of the old, decrepit woman who used to parch gram and maize for my afternoon treat; and of the banya who kept the old curiosity shop which contained a little bit of everything and not much of anything. The slow, humdrum life of the village had made a deep impression on my child-brain and this impression appeared charming and roseate to me as I looked backward over the vista of years. And I asked myself if my trip to the Illinois farm would bring me as much happiness as did the jaunt to the Indian village in the morning of my life.

It was but natural for memory to dwell on the boyhood scenes and the old village; for within a short time the railway train was to introduce me to village life in America. For three hours fled the railroad car through a rich agricultural country. The crops had all been garnered in, but a little stubble left by the harvesting machine was standing in the fields. In some places the agriculturists were plowing the fields with riding plows, burying the stubble under the earth and letting it rot there to enrich the land. In other places the farmers were burning the stubble, preparatory to plowing the field. We passed a number of farm homes as the train sped along. Whenever we flashed past one of these rural residences we saw several rows of trees planted about the houses. My companion explained to me that these were called "wind-breaks," since they were planted in the early pioneer days to break the force of the wind, which blew with great velocity over the treeless prairie. The country through which the train traveled was rolling and looked like a huge sea with tremendous green waves leaping mountain-high into the air. For three hours the train sped along at the rate of forty miles an hour, before we reached the little station where we were to alight. The farm house which formed our destination was distant a quarter of an hour's journey from the railway depot. My friend had taken the precaution to telegraph in advance of our arrival, and when we reached

the station a handsome top-buggy awaited us.

The driver of the vehicle was a woman, a cross between a blonde and a brunette, with large, hazel eyes and a slender, but exquisitely chiseled form, Grecian in its outlines. She explained to us, apologetically, that the electric automobile was being painted afresh and that was why we had to ride to the farm in a buggy. As she made these explanations I could not help but survey the turn-out, which was so stylish-looking and comfortable that I could not see the reason why an apology was needed. Whoever of the farmer-folks of my native land possessed such a handsome carriage, I asked of myself; but not choosing to disturb the young woman in her talk, I let her go on until she had catalogued to us the number of conveyances that her father possessed at the farm house. The explanation over, we clambered into our seats. Soft like a lullaby droned the young woman driver to the restive team: "So, ho, then, hurry home, Dearies." In response to this urging, the horses trotted ahead at a rapid pace. The road over which we were driven was Macadamized. Our driver explained to us that these paved country roads extended for miles. She explained that, where the roads were not Macadamized, they were carefully built so that they were in good condition the year round.

We must have driven fully a mile and a half, over hill and dale, when we arrived at the farm house. It was dusk time. Dark shadows were deepening and creeping in. Hemmed by oak and hickory trees on the South and East, with a beautiful lake fronting North and West, loomed a house, its magnitudinous dimensions half-hidden by the faint, winter twilight. The light was not strong enough to show the perspective, but so far as the eye could see, a beautiful panorama stretched before our vision. From where we alighted only a wee bit of the lake was visible. The trees intercepted the outlook.

The minute we entered the well-paved drive-way we commenced to admire the house. The first thing that attracted our attention was the porch, elegantly and artistically built. We felt possessed with an uncontrollable desire to mount to the top of it and admiringly survey the charm-

ing scenery around us. The house presented a simple and unostentatious appearance, though closer study revealed its massiveness. The driver explained to us that it was 74 by 92 feet in size, and besides a basement and loft was two stories high. It was constructed of reinforced concrete. 1250 barrels of cement and 1,200 cubic yards of sand and gravel moulded into 20,000 separate blocks were required to build it.



DR. MATILDA EATON,

A Country Doctor who goes from farm to farm on professional visits.

Our fair guide conducted us into the house through the main entrance. Running lengthwise and breadthwise through the house were four roomy corridors, all carpeted and lined with benches and lounges. Through shuttered windows the light stole faintly. The walls were tinted with rich, warm colors. The furnishings were of the

most expensive character and were up-to-date in every respect.

The commodious sitting room on the first floor had an immense bay window and an attractive, old-fashioned fireplace. In the center of the room several pillars of chaste beauty were suggestive of Grecian architecture. Richly upholstered seats about the walls formed an ensemble artistic and effective in the extreme from a decorative viewpoint. Besides these seats there were a number of comfortable-looking chairs and rockers. A piano and a mechanical pianoplayer, and a graphophone in this room furnished amusement for the family.



A FARMER-GIRL,

Dressed as a North-American Indian to take part in a "Grange" Entertainment.

The large dining hall was opposite the sitting room. The chief centre of attraction of this room was the beautiful mosaic floor

in which red and white tiles were artistically blended. This room also had an immense bay window. When we arrived the family was gathered about the table partaking of the evening meal. Supper over, the men and women filed to the smoking room and library on the second floor. This was a capacious, well-ventilated room, furnished with huge, easy chairs, soft couches and a large library table loaded down with books, magazines and papers. The walls were lined with book cases filled with books. While the men smoked and discussed the political situation (for it was Presidential election year), the women gathered about the table and read magazines, or embroidered dainty bits of fancy work as they talked together of the day's doings.

The kitchen was partitioned from the dining hall by means of a wooden wall. This wall was so built that it was virtually a huge sideboard wherein dishes, table-linen, table-silver and cooking utensils could be deposited. A portion of the wall was so arranged that it formed a sort of counter on which dishes could be deposited from the kitchen side and carried to the table from the dining room side, thus obviating a great deal of inconvenience and labor in carrying the food and dishes back and forth. The kitchen floor was of hard wood and the woodwork was given a weathered oak finish. This same effect was copied throughout the house. The kitchen was fitted with a large range in which wood or coal could be burned. The family used firewood in it, since it cost nothing but the labor required to cut it. The range was modern in all its appointments. Six or eight kettles could stand on it at the same time, directly over the fire, if desired, or on the thick iron plates that formed the top of the stove. The oven was fitted with a thermometer which indicated its temperature and thus afforded a definite means of enabling the baker to judge the amount of heat available for baking bread, pies, vegetables, meat and other food. The warming closet above the stove and about the pipe was used to heat plates, or keep food warm after it had finished cooking. The range was so constructed that it gave out absolutely no smoke, all smoke being carried through



a pipe which fitted into a flue in the wall and discharge above the roof of the house. The kitchen table formed an important item of furniture in the room. About it were placed two or three chairs on which sat the women of the house when engaged in the preparation of food. The slicing and paring of vegetables, the chopping of meats and such other operations were performed by the women while seated on chairs about this table. Much of the work of preparing food was done by machinery. For instance, meats, vegetables and fruits were cut into fine shreds with a "food chopper." By fastening a certain attachment to the "food chopper" nuts could be ground into butter. The chopper forced the material through as fast as the handle could be turned. The stones were removed from cherries with a "cherry pitter." Apples, peaches, potatoes and similar articles were pared by a machine which cut the skin from them faster than could be done by hand. A single twist of the wrist with a small instrument removed the cores from fruit. The cook could choose from half a dozen different styles of egg beaters when she needed to beat eggs. Bread and cake were stirred and kneaded by automatic "mixers." Cream was whipped in a tiny churn, or, if desired, there was in the cupboard a combination egg beater, cream whip, cake mixer and ice cream freezer. Vegetables and fruits were sliced on a slicing machine or grated with a grater.

One of the most frequently used conveniences in this model kitchen was the fireless cooker. This consisted of a well-built chest, made of hard wood. This chest was lined with a perfect insulating material (usually ordinary hay is used). By making use of the fireless cooker, breakfast could be prepared the night before and put on the table, a hot meal, without lighting the fire in the morning. The food was placed on the regular cooking stove and brought to the boiling point. The kettle was then placed in the fireless cooker, and when the cooker was properly closed, the heat could not escape and the food continued to cook for many hours, the same as though the kettle had been kept on the stove. This was a decided advantage in the summer time, when it was inconvenient to have a fire in

the stove throughout the day. It saved trouble and fuel. It cooked better than a stove, our hostess declared, because the flavor of the food was preserved and the house was not filled with the odors of cooking. She said she could do the cooking for the entire day in the morning, and have hot, well-cooked food for each meal. It was invaluable for the men in the field, as they could have a hot meal right where they were working without being necessitated to come to the house for dinner. Milk could be kept hot for the baby or hot water could be provided night-long in case of sickness, by using the fireless cooker. On the other hand, if it was not being used for cooking, ice cream could be kept solid in it—for it retained cold just as perfectly as it held heat.

A stairway led from the kitchen downstairs to the basement, which was not a mere cellar. It was floored with cement and sheltered the laundry, served for a storehouse, contained carpentry and blacksmith shops, and the plant to manufacture steam to heat the entire house and the small dynamo which furnished electricity for lighting purposes. The kitchen and store-room were ingeniously connected with each other. A wooden dummy moved up and down on pulleys without much effort, thus obviating the necessity of carrying things up or down stairs. This device saved time, temper and labor. The dairy was fitted up in an up-to-date style. Cream was separated from the milk by machinery and later mechanically turned into butter, although only enough butter was made to supply the home demands, as the farmer could sell his cream to the creameries for the same money it would bring after being turned into butter, and he found it more economical to sell it in that form. The electric dynamo furnished power to separate the cream and churn the butter. It may be incidentally remarked that the milk was drawn from the udders of the cow by a mechanical milker, which took the milk straight from the cow's teat in an air-tight tube, directly to an air-tight vessel. There was no handling whatever, and no chance for contamination or the entrance of bacteria. The cows actually seemed to like the milking operation, and it saved half the labor of milking, as one man could do the work of three.

The carpenter and blacksmith shops in the basement were thoroughly stocked with instruments and tools necessary for smithing and carpentry. The farmer declared that he was neither an expert blacksmith nor carpenter; but that nearly all the repairs necessary to the farm implements and mechanisms about the house were made in the basement.

Distributed through the house, one in the basement, two on the first floor and one on the second floor, were four roomy bathrooms, every one of them equipped with a porcelain-lined bath tub, marble wash basin and a large mirror fixed to the wall. The bath tub and basin were supplied with hot and cold water, thus permitting baths and ablutions with water at any temperature desired, at any time of the night or day. There were racks on which to hang towels. A rug covered a portion of the tile floor, and I remarked to myself that the bath room of this American farmer was better equipped than the drawing room of an Indian lawyer or merchant. A shelf contained tooth powder, tooth brushes and the dainty paraphernalia used by American women to manicure their nails, as well as chemical preparations for various toilet purposes and for beautifying the face.

The water which was available for baths and other purposes was pumped by a windmill from an artesian well. With the aid of a small gasoline engine it was forced to a tank high in the air, and this furnished the pressure which carried it all through the house, and even to distant fields where it was used for watering the stock.

The most prominent feature of the house that impressed itself upon me was the fact that in its construction sanitation was given paramount attention and that its hygienic cleanliness was maintained the year round. The arrangements for drainage were perfect. Night soil was received in a septic tank and later used as manure. Every room in the house was properly ventilated and every nook and corner of the house offered free entry to the rays of the sun to kill disease germs. If sickness came, in spite of all these precautions, a qualified woman doctor could be reached by telephone for consultation, or driven in an automobile to succour the sick person.

Here was a farm house typical of the farm houses that are going up in the great

American "West"—the territory between the Mississippi River and the Pacific Coast. The farm house was not isolated from civilization. The women of the household sat in the telephone booth with the telephone receiver at their ears and their mouths near the transmitter, exchanging social gossip with their neighbor twenty miles distant. At a certain time each evening the telephone operator called everyone on the circuit and read them the market news of the day. By this means the farmer was able to keep track of prices and sell his produce to the best advantage. The owner of the house was very much interested in the politics of the day, and during the week of election he would call up the political editor of a metropolitan daily paper and tell him the political prospects of his section of the country. The rural free delivery mail carrier came in the morning, loaded down with newspapers and letters. He delivered the mail for the farm people, sold them the stamps and postal cards which they might require, and carried back with him the mail which the people desired sent out. He incidentally retailed the gossip of the town, which was the center of his section of the rural free delivery. The district which demands the rural free delivery of mail obligates itself to keep the roads in such a condition that the mail carriers can ride over them every day in the year, and the introduction of rural free delivery of mail in America has proved a stimulus to the maintenance of good roads.

I noticed that the farmer subscribed to a Chicago and a New York daily paper, received four or five different Sunday papers on the Sabbath day from as many different cities in the State, and also took several popular magazines and two or three periodicals which digested current literature and offered the essence of it to the reader.

The men spent the day in the fields and the women busied themselves at housework. Mechanisms of many sorts rendered the work easy and agreeable, both on the farm and in the farm house. Drudgery was totally dissociated from the day's tasks. It was more or less a routine work; but it impressed me that the regularity did not render it humdrum and irksome, habit acting like oil on the machinery. The agriculturist plows his ground with a riding plow; he rides as he

horrows and shows the seed and harvests the crop. He rides on the manure spreader that throws the fertilizer over the fields. The weary plodding that marked the farming of yesterday would not be tolerated by the American farmer of to-day.



A PATRIOTIC FARMER-GIRL,

Dressed in the Stars and Stripes of the American Flag.

The day's work over, men and women gathered in the library or sitting room. Music and song enlivened the family until it was time to repair to bed. Or, the evening was spent chit-chatting and reading stories out of the current magazines and new novels.

Saturday evening was the biggest evening of the week. On this evening the big auto-

mobile was pressed into service and the party rode to the town a mile and a half away from the farm house. Sweetmeats, peanuts and "crackerjack" were bought without regard to the expense incurred and freely enjoyed by the men, women and children. The streets of the town were always aswarm with life on this particular evening and almost every week on Saturday night the travelling theatrical troupe gave a performance to which the party almost always repaired.

Sunday was a day of rest. Everyone woke up late on that day. Two of the older women were religious and attended church every Sabbath morning. The top-buggy took them to church and brought them home in time for dinner. The rest of the people at the farm-house spent the time until dinner scanning the pictures and news in the bulky Sunday papers which were brought from the town by one of the men, who usually rode one of the saddle horses. Dinner over, weather permitting, the party spent the afternoon auto-riding. If the weather was inclement and rain or wind precluded an outing, the men and women passed their time playing cards, checkers and dominoes. The two old women never joined these parties; but they did not reprimand the players.

The people at the farm house were pursuing agriculture, not as a living, but as a business. This distinction between the words "living" and "business" is made designedly; for, unlike Indians, these farmer-folks did not seem to sweat blood in gathering a miserable pittance and parting with a substantial part of it to keep up an expensive foreign bureaucracy. The proprietor of the farm was a graduate from an agricultural college and had married a woman who had graduated from the same college, and had gone to school with him. Both of them had been taught how to press machinery into service and make the most of their resources by conserving them and by utilizing every scrap; and a harvest had never proved a failure. They were consequently doing a splendid business and living comfortably. Their even, unruffled life presented a vivid and sharp contrast to the miserable existence led by the Indian peasant, constantly at war with the hunger-wolf. The American farm-



housewife always had time to hitch the horse to the buggy or ride in the automobile to town to purchase necessary supplies or visit her friends. In the town, provision has been made for her comfort. In stores and public buildings rest rooms have been fitted up expressly for the convenience of women from the country. Rocking chairs and couches afforded them a chance to rest. The farmer's wife of today finds leisure to do painting and fancy work; and the fine art work the women of the rural districts exhibit at the country fairs captures premiums that put substantial sums of money in their pocket books, as well as bring them honor in the community.

I had not been long at this farm house when I made the acquaintance of almost all the farmer men and women about the place within a radius of ten miles. These farmers were living a life worthwhile, and not merely eeking out a drudging existence. There were evenings in the week when they had musicales and clubbed together for mutual enjoyment. There is hardly a girl on the American farm who has not been taught to play some musical instrument and sing. All these things point to the fact that farm women of to-day have leisure and utilize it profitably and pleasantly.

It took some time for my Hindu mind to divest itself of the preconceived notion that the term "farmer" was synonymous with the word "ignoramus." But when I had attended some of the literary debates in which none save farmers took part, and in which the farmer women played a prominent part, I could no longer think of the American farmer as "*jat gumwar*." After I had attended a few "grange" meetings and a session or two of the farmer's Institutes, a deep respect for the knowledge of the average American farmer replaced my prejudices and incidentally I learned the root cause of America's ever-multiplying prosperity. The backbone of the nation has always been farming and so long as a nation needs meat and drink, agriculture will form the pivotal point of a nation's destiny. This may not be true of a people occupying a small island, who are forced by nature to buy their meats and grains from other nations; but this is the exception which proves the rule. In pursuing farming as a profession, like every other

profession, brains have to be wedded with muscular work and mechanism substituted in place of human agency wherever possible, in order to make the most of opportunity. The American farmer is more and more able to reduce the art of farming to a science and thus prosper, while the ignorant farmer of India is famishing and degenerating.

Stepping aside from this digression, a word may be added about "granges" and farmer institutes. The "granges" originated in the days following the early pioneer days of the "West," when farmers lived far apart, and the modern conveniences that now bring the farm and the city close together were unknown. The "grange" was a sort of lodge. The farmers of a certain locality would club together and form a "grange." The members would meet at stated intervals usually once a week, and enjoy debates and musical and literary programmes. The women members saw to it that a table was bountifully spread for the members, and the occasion was one of merry-making and enjoyment. One essential feature of the "grange" was the purchasing department. By clubbing together and sending in their order all at once, it was possible for the farmers to buy their supplies at wholesale prices. This item amounted to a considerable saving in a year's time. To-day, when the farmer is able to go to the city in a few hours' time in his automobile, or order at sometimes less than wholesale prices from a mail order house, the purchasing feature has fallen into disuse; but the "grange" still exists as a club and still the farmer members enjoy the programmes arranged for their benefit.

The farmer's institute is one of the most active stimulants to farm success that today influences the agriculturist. Annually large sums, ranging from Rs. 30,000 upwards, are expended in the "West" for the maintenance of these institutes, which afford instruction in farm management. The study includes live stock, dairying, poultry raising, soils, grains, grass, farm buildings, domestic science, machinery, horticulture and other topics of interest to farmers and their wives. Usually the State appropriates enough money to enable the farmers of the various localities to hold several institutes—usually less than five—in each county during the winter. Town and county usually enter

heartily into the work of the institute and there are lectures on topics other than agricultural, for instance, bird life, school improvement, sanitation, preventible diseases, highway and travel. Practical farmers and stock raisers, professors from the agricultural colleges and specialists are included among the instructors. Often the crowd attending the Farmer's institute is limited only by the capacity of the hall.

While at the farm I observed that in America even soulless commercial organizations are working for the uplift of the people. In our own land, railroads were introduced by our Christian foreign friends ostensibly with a view to relieve distress during famine periods by equalizing supply and demand. This ideal, however, has not been fulfilled and as we all know, Indian railroads have not only not mitigated suffering, but have accelerated it by draining the grain supply from Hindostan for the benefit of foreign countries. In the United States the railroads help to educate the farmer so that he will be able to raise bumper crops. This, of course, is done with a selfish end in view, since the greater the quantity of grain raised the greater will be the amount moved by the railroad from the field to the market place, and consequently the greater revenue will the railroad derive. But all the same, the educational propaganda taken in hand by some of the American railroads is proving of immense value to the farmer. The railway company equips a special car as a living room on wheels for two or three agricultural experts, who comfortably reside, eat and sleep on the car, and go from one place to another on educational propaganda work. When this car arrives at a railway station, the farmers in the neighbourhood in pursuance of notices previously given them, gather on the platform and the agricultural experts in plain, common, every-day language, explain to them the newest and most satisfactory methods of harvesting, thrashing, storing and selling crops. The professors encourage inquiries and kindly and judiciously answer all questions which are asked by the practical farmer. At first the far-

mers derided the idea of being taught better methods by persons whom they designated "book farmers"—that is to say, theorists—but the self-same farmers have derived so much benefit from the advice of these book farmers that the agricultural experts are no longer held in contempt. On the contrary, crowds gather, eager to hear these experts talk. Practical farmers come to them with their problems to seek their counsel and guidance; and as a result, an immense uplift work is taking place in the rural districts.

The beneficence of these lectures would lose most of its elevating influence were it not for the fact that primary education in the United States is free and compulsory, and the State makes a liberal provision for the instruction of those children residing on the farms. At an immense outlay of money, the government provides educational facilities everywhere in the land; and an effort is being made so that not a single child will be permitted to grow up unlettered, uneducated. Formerly, it was the custom to have a village school for a certain number of farms, and the farmer boys and girls were driven in their own buggies to the school-house, or, more often, they walked to school. Experience led the government to somewhat modify this plan. The administration is now establishing consolidated township schools which are centrally located and handsomely equipped. The school van carries the children in the morning to the school house and conveys them at night to their homes. In many places automobiles are used to annihilate the distance between the place of residence and the school-house. These consolidated schools make it possible for the State to employ child experts who know how and are inclined to properly develop the faculties of the boys and girls entrusted to their care. The government has gone to the length of making these consolidated township schools every bit as good as similar schools in the metropolitan cities. It may be mentioned that scientific agricultural instruction is made a leading feature of instruction at these schools.

SAINT NIHAL SINGH.

## THE SHORTEST CUT TO NATION ELEVATION

INDIA of to-day is not ashamed to sit at the feet of any nation to learn a lesson that will help evolve the Motherland. We have overcome our pride to the extent that we are prepared to learn, irrespective of the source from which the knowledge comes. Our pride consists in demonstrating to ourselves and to the world that Hindostan is a live country—constantly progressing—and this pride is so stimulating that we have changed our national nature so that we are glad to discard what has been proved to be worthless and degrading and substitute in its place something uplifting and noble. In consonance with this changed attitude, no longer do we find the Motherland chary of accepting a moral from the world to which she has given so much of her philosophy, religion and science.

Russia,—European Russia—is a backward country. It is poverty-stricken, cholera-ridden and priest-trodden. The hand of the unscrupulous and reactionary bureaucracy is constantly at the throat of the Russian people, throttling and choking the nation to death. Ignorance stalks through the country like a monster bent on evil design. The Czar's hirelings and the priest-exploiters fatten on the ignorance and superstition of the benighted Russian peasant. But, Russia, low as it is in the scale of nations, has a lesson for India and the present paper tells of it.

A Russian woman, Madame Alchevsky, of Harkoff, has accomplished an immeasurable amount of good for her people, despite desperate odds leagued against her.

The Sunday school is a universal institution throughout Christian countries and in several non-Christian lands. These Sabbath schools are religious—they are Bible academies held on Sundays. Madame Alchevsky has originated a secular Sunday school—a Sabbath school which teaches the ignorant peasant girls the rudiments of the three R's and develops their faculties of mind, implanting in their hearts the

love of liberty and a saner conception of labour and life.

The theory on which Madame Alchevsky works can be stated as this:

The Mother-heart is the pivotal point of the world. A nation's destiny revolves around its mothers. The mother gives birth to a child—suffers excruciating pain at the time of delivery; nourishes the babe with her own blood which nature transmutes into milk; teaches the child to lisp the first word and imparts to it the first instruction in table and company manners; cares for the child until it grows to manhood or womanhood—and even then the Mother-heart is ever anxious for the welfare of the grown-up son or daughter. A nation like the French, whose women members shirk the duties and office of motherhood, withers and dies. Mothers make or mar a nation, since they have the care and training of the coming generation in their hands. If they do not fulfill their duties faithfully and intelligently, mediocre and nondescript men and women step into the breach created by the demise of the men and women of today; and their failure to properly discharge their functions wrecks the destiny of the nation. The Mother-heart is not only the dispenser of happiness and comfort and care to the babe in arms and the child toddling around home: it is the fountain of a nation's glory and well-being.

Madame Alchevsky is interested in the evolution of Russia. Being intensely practical, she wishes to hit the nail square on the head and with all her might. She is ambitious to accomplish as much as she can—and is therefore anxious to make every blow count, count the utmost it can. She is not only a woman with noble ideas and patriotic desires—she is a woman of immense wealth and high social standing. She is devoting her time, energy and money to uplift Russia by the shortest cut—by elevating the mothers of the nation—by educating the mothers-to-be of the lowly people.



This woman is one of the greatest philanthropists of the age: and her uplift work is so immense and so eminently practical that it has already made a telling impression on Russia and has perceptibly elevated the people. A single girl taught in the secular Sunday school, or the night schools conducted on week days, which had their inception in the Alchevshy brain, has been the instrument of educating her own family and the immediate neighborhood. A drop of aniline introduced into the barrel has coloured the keful of fluid—one unit uplifted has elevated ten.

There are 90,000,000 peasants in Russia. According to the last Russian census, only three per cent. of Russians are able to read and write. The percentage of literates amongst the Russian peasantry is still smaller. Every Russian shop has a picture of the commodity it sells prominently painted on a sign, and this is what tells the average Russian where to go when he desires a certain thing. Not many years ago the lords and grandees of Russia were as ignorant as the peasants of to-day. The noblemen's sons and daughters, however, are at present being educated at home by an English Governess and German tutor, and taught how to uphold their station in life and continue to be the masters of the masses: but there is practically no provision made by the government of the land for the education of the peasants. The administration of the country spends merely 2 $\frac{3}{4}$ d per head per annum on education.\* The Empress of Russia is said to take a vital interest in the education of the Russian people; but her interest is confined to the

\* In order to realize the brutal manner in which the Russian Government neglects the education of its citizens, read the article: "Evolution, not Revolution in Russia," which appeared in the *Modern Review* for August, 1908.

sons and daughters of army officers. She encourages the Russian girls to make lace by sending out teachers to instruct them in lace-making: but nothing whatever is done to purge the brains of Russian peasant girls of superstition or to implant in their minds the germ of modernization and progression. In view of these facts, Madame Alchevsky has rendered her country a service of incalculable beneficence, since more than a million people have been taught to read and write in the Secular Sunday Schools initiated by this woman-philanthropist.

The first Secular Sunday School was organized a generation ago. The Russian Bureaucracy rests secure on the ignorance of the Russian peasant. The government, therefore, viewed with alarm the interest that the wives and sisters of the Russian noblemen exhibited in the free school and the support they gave the idea at the time of its inception. The administration sought to nip the institution in the bud: but Madame Alchevsky gritted her teeth, used her money and position; and the institution has taken a firm root in the Russian polity and is prospering to-day, upbuilding Russia and ensuring a bright future to the people.

There is a Madame Alchevsky hid somewhere in India. There are many Alchevskys in Hindostan to-day. The nation wants them to exert their influence—their wealth—to uplift the mothers of the land. The Russian Alchevsky has educated a million mothers-to-be. Three hundred Indian Alchevskys can regenerate the three hundred million Indians. Let the Indian Alchevskys come forth from their corner into the open arena and cheerily undertake the task that awaits them, and that will win them deathless fame.

## MILK AND MILK-TESTING FOR ADULTERATION

### I.—CRUDE METHODS OF MILK TESTING.

A gentleman in Calcutta once said—that there is no such thing as pure milk.

This may be true either because the milk dealer invariably adulterates the milk he supplies or that the milk-buyer has no

reliable means of testing the purity of the milk he receives, and goes on suspecting adulteration in all cases with or without reasonable grounds. Both causes may be true. Although milk is the universally recognised "ideal food" and the most important article of diet in India, and the

purity of milk a question of the most vital importance to us, we have no means of testing the purity of milk by a simple and cheap and at the same time reliable test. Above all things, both the buyer and the seller should see that justice is done. While it should be the duty of the milk-seller to supply pure milk, it should also be the duty of the buyer not to suspect the purity of milk without good grounds. The testing of the purity of milk is not such a simple affair as most people seem to think, and anything short of actual quantitative analysis of a sample of milk gives only approximate results. Spilling a few drops on paper or wood or the bare ground, will tell you by the degree of *adhesiveness* and soaking whether the milk is rich or poor in quality, but milk may be pure, but not necessarily rich. You may go a step further, and drop a lump of alum into a glass of milk to cause it to curdle, and from the degree of blueness of the milk serum separated, decide whether the milk has been watered; but mere differences of degree of blueness would not justify your conclusion that the milk is *watered*. Men of education today would rely on the lactometer, though many of them are not aware of the true scope and limitations of the lactometer. It is common in the towns of Bengal to see municipal servants fired with a new-born zeal for the extirpation of adulterated milk going about the Bazar armed with a lactometer, dip it into the milk-man's pail, take the lactometer reading and at once rush to the conclusion that the milk has been watered, and most *heroically* break the milk pail with a kick, spilling the milk in this fit of 'righteous indignation,' causing incalculable loss to many a poor honest milk-seller. Such crude methods of milk-testing may readily be made a source of illicit gain to unscrupulous officers—but for purposes of public health they are worse than useless. Unfairness in milk-testing on the part of the consumer is bound to produce an 'equal and opposite' reaction! When pure milk is declared adulterated and *vice versa* from defects in our methods of testing, the honest milk-dealer will leave the field in despair, while shrewd and dishonest dealers will become absolute masters of the field. The Calcutta milk-market seems to have reached this critical condition so that the consumer has

good reason to say that there is no such thing as pure milk in Calcutta. The mofussil towns too are rapidly drifting in the same direction.

## 2—COMPOSITION AND PROPERTIES OF MILK.

Before discussing the methods of milk-testing, it is necessary to have some ideas about the composition and properties of milk. Milk is not a chemical compound but a very intimate mixture or *emulsion* of water, fat, casein, albumen, milk-sugar, and ash. These constituents *minus* water, are the solids or total solids, and *minus* both water and fat are called *solides-not-fat*. Of these the fat has the highest market value, while the solids-not-fat have the highest nutritive value. It is to the milk-fat our attention should be chiefly directed in milk-testing. The liquid part of *dahi* and cheese-curd is called *whey*. Our *chhánár jal* is known as the *milk-serum*. The proportion of water in milk varies from 82 to 90 p. c.—84 to 88 per cent. being about the rule—the remainder 12 to 16 per cent. forming the total solids in milk. The average proportion of total solids in the Indian cow's milk is 16 p. c. while that in the English cow's milk is only 12 p.c. The difficulty in milk-testing arises from the fact that there is nothing in the appearance of the milk to distinguish milk *artificially* watered, from milk *naturally* thin and watery. The proportion of water in milk varies according to (1) the individual peculiarities of each cow, (2) its breed, (3) the time elapsed after calving, (4) the season of the year, (5) the nature of the feed, and (6) the milk itself, whether first drawn or last drawn at each milking.

The *fat* of milk while it has the highest market value is at the same time the most variable constituent of milk—and may vary from 2.5 to 7 p. c. The fat of milk is not dissolved in milk but occurs suspended in the milk serum as very minute globules of varying size, forming an *emulsion*. These fat-globules unite in the act of *churning* to form the butter we use. Milk-fats are glycerides or compounds of fatty acids with glycerine. Some of these fatty acids are insoluble in water, and non-volatile—they are palmitic, stearic, and oleic acids. On these depend the *hardness* or *softness*, and the melting points of butter. The other

fatty acids are soluble in water and volatile,—they are butyric, caproic, caprylic, capric, and lauric acids. These glycerides are unstable and readily break up by the action of bacteria causing butter to become rancid when decomposition sets in. On the volatile fats depend the peculiar flavor of butter whereby the adulteration of butter is detected. The non-volatile glycerides form '02 per cent. of pure milk-fat, and the volatile only 8 per cent. of it. The average proportion of fat in the Indian cow's milk is 5 p. c. and ranges from 4 to 6 per cent. The butter fat we know is lighter than water and has a specific gravity of 93 at 60°F. When pure, butter melts at 90°F to 99°F.

### 3—PROTEIDS IN MILK.

The proteids or nitrogenous substances in milk are mainly two: *casein* which forms nearly 80 per cent. of the proteids, and *albumen* which forms the greater part of the remainder. The casein coagulates by the action of dilute acids, and some other chemical substances. When coagulated by lactic acid formed from the lactose or milk-sugar of milk by the action of bacteria added to milk in the form of *starter* (*dambal* or *sanchar*), the casein forms our *dahi* curd having the fat entangled in it, and when coagulated by the action of rennet (an enzyme contained in the fourth stomach of the calf) it forms cheese-curd. Casein occurs in milk partly in solution, and partly in suspension in a finely divided colloidal condition mixed or combined with insoluble phosphate of lime from which it separates on coagulation. The albumen occurs dissolved in the milk-serum—(*chhánár jal*) and coagulates completely when the milk is heated to 170°F., being thus separated from the transparent liquid (*chhánár jal*). Unlike casein the albumen does not coagulate by the action of dilute acids or by the action of rennet. In our *chhana* both the casein and the albumen occur coagulated—the casein by the action of the acid added and the albumen by the heat applied and both are precipitated the one entangled in the other together with butter fat. In *dahi* on the contrary the casein alone coagulates, while the albumen remains dissolved in the curd-water or whey—while the milk serum from *chhana* is free from albumen.

### 4—LACTOSE.

Milk-sugar or lactose ( $C_{12}H_{24}O_{12}$ ) is a carbohydrate occurring dissolved in milk—in proportion varying from 3'5 to 5'5 per cent. The average proportion of milk-sugar in Indian cow's milk has been found to be 5'341 per cent. Milk-sugar is less sweet and less soluble in water than cane-sugar (sucrose). Milk adulterated with cane-sugar may to some extent be distinguished by the taste. Milk is left standing for some time by itself or after adding a starter (*dambal*), curdles, and becomes sour. This is due to the decomposition of milk-sugar by the action of bacteria, lactic acid being formed. The lactic acid thus formed causes the casein of milk to coagulate. This explains both the curdling, and the sourness of our *dahi*.

### 5—ASH.

Milk contains also 6 to 9 p.c. of ash or mineral matter—the average being 7 per cent. Of all the milk constituents, it is the ash constituents which are the least variable. The addition of chalk as a milk adulterant will be readily detected by the abnormal proportion of ash in the form of lime. The ash-constituents of milk are potash ( $K_2O$ ), soda ( $Na_2O$ ), lime ( $CaO$ ), magnesia ( $MgO$ ), iron oxide ( $Fe_2O_3$ ), phosphoric acid ( $P_2O_5$ ) and chlorine ( $Cl$ ). The exact state of combination in which these occur is not known. Nearly 50 per cent. of the ash is lime-phosphate.

### 6—SOME PROPERTIES OF MILK.

We next proceed to consider some of the properties of milk which have a direct bearing on milk-testing. Milk is of a white colour with a faint tinge of blue or yellow. The bluish tinge is characteristic of skim-milk, or milk from which cream has been removed, and skim-milk may often be readily distinguished thereby from whole milk. The yellowish tinge is characteristic of cream from cows' milk. Butter or ghee from cows' milk is readily distinguished from that from buffalo's milk by the yellowish tinge. Milk is opaque, and its opacity is chiefly due to the milk-fat, though partly also to the casein and albumen. Milk from which cream has been removed is readily detected by the opacity test. Watering may also be detected by the opacity



test if the quantity of water added exceeds the normal limits. When the fat and proteids have both been removed as in our *chhana*-making, a clear and transparent whey is left with a distinctly bluish tinge. The specific gravity of *chhanar jal* is above 1.027 at 60°F and if it goes below watering may be suspected.

#### 7—SPECIFIC GRAVITY OF MILK.

The specific gravity of a substance varies with temperature. The specific gravity of milk at 60°F (=15.5°C) varies from 1.029 to 1.035—average 1.032, that of distilled water at that temperature being taken as one. The specific gravity of skim-milk varies between 1.033 to 1.037; Fleischmann gives the specific gravity of pure butter-fat at 60°F as .93, and of the fat-free milk solids as 1.58 at 60°F. Butter-fat is readily distinguished from artificial fats by its greater specific gravity—i.e., about .93, the specific gravity of the latter being generally about .85. It will thus be seen that cream which contains the butter-fat is lighter than water. Pure whole milk is heavier than water and skim-milk heavier than whole milk. From these facts two things follow: (a) a low specific gravity of milk may be the result either of watering, or of its being exceptionally rich in butter-fat; and (b) cream may be removed from milk, thereby increasing the specific gravity, and then to avoid the suspicion of *watering*,—water may be added to the skimmed milk in just sufficient quantity to bring down the specific gravity within the normal limits of pure milk. It should be noted here that the co-efficients of expansion by heat of skim-milk, and of butter-fat differ very much at different temperatures,—so that it becomes difficult to make corrections in the specific gravity of milk from alterations of temperature, especially because the fat is the most variable constituent of milk.

#### 8—ADHESIVENESS.

The only other property of milk that can be utilised in testing its purity is its *adhesiveness*. A drop of pure milk on a glass, wood, or metal surface will show a much greater adhesiveness than either skim-milk or water, and skim-milk will show a greater adhesiveness than water. The

adhesiveness is due chiefly to the cream, and is a good test of the comparative richness of a sample of milk.

#### 9—MILK-ADULTERATION.

Milk is adulterated by (1) adding water. When the amount of water added is within the limits of the proportion naturally found in pure milk, it is almost impossible to detect it even by chemical analysis. (2) Milk may be skimmed to remove the cream which has the highest market value, and the characteristic blue tinge may be concealed by the addition of a little annato solution—(prepared from the coloring matter of the seeds of *Lathyrus*—Bixa Orellana, and used for imparting a high color to butter). (3) Milk may be first skimmed, and then to control the increase of the specific gravity above that of pure milk, water may be added. (4) Milk is watered and canesugar added to restore the sweetness of pure milk. (5) Milk is watered and starch or powdered chalk added to restore the natural consistency, and opacity of pure milk. (6) Condensed milk may be added to watered milk. (7) Lastly besides the preceding—*formalin*, Salicylic acid, Denzoic acid, Borax, Carbonate of Soda, and other chemicals are used for the preservation of stale milk. The deleterious effect upon our health of the continued use of these milk-preservatives, however small may be the quantity used at any one time, is well-known. It is lucky that our milk-dealers are ignorant of these secrets for the preservation of stale milk. "Where ignorance is bliss, it is folly to be wise." The day, however, is coming, if it has not already come, when educated dairy-farmers not always over-scrupulous, will appear in the field. The all-powerful lactometer of to-day will give us no protection against enlightened roguery. In the enlightened West artificial *watering* of milk within the limits of natural milk is not criminal, and selling *pure* milk in which the proportion of water exceeds certain legally prescribed limits, is criminal. In America, it is known that the harmful chemicals are used by each intermediate dealer as the milk passes from the producer to the consumer each supposing that his predecessor did not use any chemical preservative, until the quantity of chemical actually used many times exceeds the quantity required for milk-

preservation, so as to render the milk really poisonous.

#### 10—METHODS OF MILK-TESTING. LACTOMETER.

The commonest method adopted for the testing of milk is based on the comparative specific gravity of milk and water. It is based on the well-known law of floating bodies that the weight of the floating body is equal to the weight of the liquid displaced—so that it will sink more in a light than in a heavy liquid; for example, more in water or watered milk or cream, than in pure whole milk, and more in pure whole milk than in skim milk. On this principle has been devised the instrument with which we are familiar—called the lactometer—which indicates watering by sinking deeper in watered milk, than in the same milk when pure. The lactometer is a sort of hydrometer modified so as to be fit for purposes of milk-testing. Owing to the well-known law of expansion by heat, the weight of a given volume of a substance or its specific gravity is greater the lower its temperature. In other words the specific gravity for the same sample of milk will be the greater the lower its temperature and *vice versa*—the specific gravity will be the less the higher the temperature. For this reason all lactometers are standardized at a temperature of 60° F (or 15·5° C), and whenever milk is tested by the ordinary foreign made lactometer, it should first be brought to a temperature of 60° F to obtain a correct decision, or else at our ordinary temperature (78° F for Calcutta which is very much higher than 60° F) artificial watering will be suspected—though there may really be none. The graduations of the lactometer are different for different makes. The Queveune lactometer of American make seems to us to be the best, because (1) it has a thermometer fixed above the lactometer scale to indicate differences of temperature according to which the lactometer reading has to be corrected, (2) the lactometer degrees are such that they can be readily converted into specific gravity—for example 15° of the lactometer indicates a specific gravity of 1·015, and 25° indicates a sp. g. of 1·025 and so on, down to 40° indicating a sp. g. of 1·040; and (3) this lactometer carries with it a table for the correction of the lactometer reading or specific gravity according to

temperatures within 10° F below, and 10° F above 60° F, at which the instrument is standardized—the allowance being very nearly ·01 within that range of variation, to be added to the specific gravity for every degree of temperature above 60° P and ·01 to be deducted from the specific gravity for every degree of temperature above 60° F.

The mean annual temperature of Calcutta is however 78° F—while the foreign-made lactometers are standardised at 60° F; so that for our climate we should want an instrument standardised for our annual temperature,—and owing to complications from the differences in the co-efficients of expansion of milk-fat and the milk serum, we should have a correction table for variations of temperature, suited to our climatic conditions. Till all this has been done,—the lactometer as a test of purity of milk has little practical value for us. Even after everything has been done, we should remember that the lactometer only indicates the specific gravity, which, however accurately determined, is not by *itself alone* a reliable test of the purity of milk. Knowing that cream and water are both lighter than whole milk, and skim-milk heavier than whole milk,—the milk dealer may first take the specific gravity of the whole milk, and then remove the cream leaving the skim-milk heavier than whole milk, and then he may go on adding water till he has lowered the specific gravity of this watered skim-milk to just that of the whole milk which he had observed before. In dealing with such milk the lactometer will be useless. Again, cream and water being both lighter than whole milk,—a sample of milk unusually rich in cream, if tested by the lactometer alone, will readily be suspected as watered. It is well for us that our much-maligned *goala* is yet not so dishonest as a rule, or perhaps still too ignorant as a rule, to use any enlightened tricks; and it is well also for our public that the centrifugal cream separator is not yet in demand for the immediate separation of cream from fresh whole milk.

#### 11—CREAMOMETER.

To avoid this difficulty, the lactometer, where its use is known, is generally used in conjunction with another simple device called the *creamometer*. It is somewhat

like a test-tube but graduated from  $0^{\circ}$  to  $100^{\circ}$ . A number of these are placed in a frame for comparing the proportion of cream in the milk from a number of cows. The milk is filled up to  $0^{\circ}$  at  $60^{\circ}\text{F}$ , and left standing for 24 hours. The cream naturally rises and its quantity read off on the scale. At our temperature, however, the milk will curdle if kept 24 hours. To prevent curdling, it has been recommended to add 5 c.c., of a solution of 43 grams of potassium bichromate in a litre of water,—per pint of milk,—as this solution has a specific gravity of 1.032, very near the average specific gravity of milk. The milk in the creamometer for our climate can be set at near  $90^{\circ}\text{F}$ , a little below the melting point of butter-fat. The creamometer has not been introduced among us, and serious injustice may be done to the ignorant milkman on the mere lactometer reading of his milk.

#### 12—OPACITY TEST.

A very simple and inexpensive and at the same time reliable means for ascertaining the fat content of a sample of milk, to supplement the indications of the lactometer is found in the opacity of milk. Milk is opaque mainly on account of its fat-content, and only slightly on account of the nitrogenous constituents—casein and albumen. Milk serum (or our *chhanar jal*) we know is transparent. Speaking from memory, I found that 3 or 4 drops of pure milk, in place of 20 to 30 drops of skim-milk from the cream separator was necessary to be added to 3 c.c. of water to render the fluid just opaque. For practical purposes, you may draw lines and cross-lines with ink on a slip of white paper to form a number of small but prominent squares. Place a very small beaker thereon with  $\frac{1}{2}$  an oz. or 1 *kachcha* of water. You can see the squares underneath the beaker very distinctly. Now go on adding drop after drop of the milk to be tested from a dropper,—stirring the liquid as each drop is added. Count the number of drops required to be let fall till the black lines and cross lines just become invisible. Repeated trials of this kind with different samples of milk of known purity, will fix a standard by reference to which the removal of cream from milk may be readily detected

—and also the richness in butter-fat of different samples of milk compared. We should always bear in mind that it is the butter-fat in milk which has the highest market value, and that milk very rich in butter-fat is easily liable to be mistaken as watered, if the lactometer indications are our sole guide. An instrument called the *lactoscope* is also in the market in which the opacity of milk is utilised for determining its percentage of fat, by the different thicknesses of the layers of milk required—through which the light of a candle at the opposite end can be seen;—the thickness is measured and the percentage of fat determined by reference to a table supplied with the instrument.

#### 13—THE BUTYROMETER.

Of all the methods of milk testing for fat, the butyrometers are the best—and among these Babcock's and Gerber's seem to be the most reliable. A machine will cost Rs. 30 to 40, and may be had of the Dairy Supply Company, Museum Street, London. These consist mainly of a centrifugal machine, and some test-bottles and tubes. Strong sulphuric acid of specific gravity 1.82 to 1.83, is used to dissolve all non-fatty solids in milk, and set free the fat. The mixture is then placed in a centrifugal machine, and rapidly whirled for 4 minutes. After repeated whirling, complete separation of the fat is effected. The fat rises to the surface, and the length of the column of fat shews the percentage of fat in the sample of milk tested. In Gerber's method, a little amyl alcohol is also added to facilitate the separation of the fat. Both the acid and alcohol are supplied with the machine. The only objection to the introduction of these machines into our country, is that their use involves the handling of strong sulphuric acid, which is highly corrosive, and requires more care and skill in its handling than the ignorant milk-dealers of our country are expected to possess. There is no reason, however, why the municipal milk inspectors should not use these butyrometers for testing the fat-content of milk before declaring it as adulterated. Gerber's butyrometer can be seen at the Pollock Street godown of the Bengal Agricultural Department.

#### 14—OTHER TESTS.

The fat being the most valuable constituent of milk, when its proportion has been



determined, there is little else to do. In fact, if milk were priced according to its fat-content instead of mere quantity, there would be very little reason to fear milk-adulteration. Starch or chalk added to milk as adulterants is detected by the sediment that settles at the bottom when the milk is allowed to stand. Starch added is also readily detected by the blue colour produced when a drop of Iodine solution is added to it. Chalk used as adulterant causes an abnormal increase of milk-ash. Cane sugar added to milk is known by its greater sweetness, but more accurately by its action on polarised light through the polarimeter. With regard to the mere watering of milk, the specific gravity of the milk serum (or of the whey) furnishes a tolerably reliable guide. To 100 c.c. of milk add 2 c.c. of 20 per cent. Acetic acid. Heat the mixture on a water bath in a covered beaker for 10 minutes at 100° to 117°F. After cooling filter off the milk-serum, and take its specific gravity. If the specific gravity of the milk serum at 60°F is above 1.027, the milk may be presumed to be pure and if below, watered. The milk-serum corresponds to *chhanar jal*, which if filtered, will give the same results, if the milk from which the *chhana* is made is pure. Similarly the milk to be tested may be made into *dahi* and the whey filtered off. If the milk is pure, the specific gravity of the whey should range between 1.027 and 1.021. A specific gravity of the whey below 1.027 proves watering. We do not wish to notice the other methods of testing milk for adulteration as they involve greater knowledge of chemistry, and some skill in chemical manipulation,—for example, adulteration with common spring water is detected by the Nitric acid test,—milk being free from *nitrates*, which always occur in the water of tanks and wells.

#### 15—QUANTITATIVE ANALYSIS OF MILK.

Lastly it must be admitted that without

an actual quantitative analysis of a sample of milk in a properly fitted laboratory, it is impossible to know the proportions of the different adulterants used in the adulteration of milk. For us, the time seems still distant when at least each town shall have a qualified chemist with a laboratory for the service of the public. Without this, full justice cannot be done to the buyer or to the seller in cases of dispute as to the purity of the milk-supply. The following example of the complete analysis of a sample of milk will show why milk has been universally regarded as “the ideal food” and will be interesting to the reader (Winter Blyth's Foods and their Composition, p. 250).

	Per cent.	Per cent.
Milk fat	Olein 1.477	
	Stearin & Palmitin 1.750	
	Butyrin .270	3.50
	Caproin } .003	
	Caprylin }	
	Rutin }	
Casein	...	3.98
Albumen	...	.77
Milk Sugar	...	4.00
Peptone-like body (Galactin)	...	.17
Lacto-chrome	...	undetermined
Bitter principle (Glucoside)	...	.01
Citric acid	...	.09 to .110
Lactic acid (absent in udder but develops an hour after milking)	...	.01
Alcohol, odorous principle, urea, and Keratinin	...	traces
Total Ash	$\left\{ \begin{array}{l} \text{K } O = .1228 \quad \text{Fe } O = .0005 \quad \text{Cl} = .1146 \\ \text{Na } O = .0868 \quad \text{P } O = .1922 \quad \text{Mgo} = .0243 \\ \text{Ca } O = .1608 \quad \text{S } O = .005 \quad \text{Fluorine} = \text{trace} \end{array} \right.$	.70
Water	...	86.87
TOTAL	...	99.36

DVIJADAS DATTA.

## NOTE ON THE SILPA SASTRAS IN CEYLON\*

IN the collection of materials for a monograph on Mediæval Sinhalese Art, mainly as surviving in the eighteenth century, a number of points connected with the Silpa Sastras, or technical books of the craftsmen, proved to be of special interest. The books generally used by Kandyan craftsmen, are the *Sāriputra*, the *Rūpāvaliya*, and the *Vaijayantaya*. The copies of these books available, are, as was remarked by Ram Raz in his "Essay on Hindu Architecture" (still the only adequate account of any part of the Indian Silpa Sastras), exceedingly corrupt. They are also to a considerable extent kept secret, and it is only with difficulty that one may obtain permission from craftsmen to copy the volumes in their possession. The Colombo Museum library now possesses one copy of each of the works named, not better than the average Mss.

The most interesting of the three Sastras mentioned is the *Sāriputra*. This work deals with the measurements of images in general, and of images of Buddha in particular. It details the canons of proportion, and explains the use of plumb-lines suspended from a wooden framework as a simple pointing machine. I quote first the proportions of an image of Buddha. It should be understood that before work is begun, a scale of 'inches' or units is made, suitable to the size of the image required.

The height of a standing image is 124 of such units. Subdivisions and multiples of the unit are employed; of these the most important is the *mukha*, or face, consisting of  $13\frac{1}{2}$  units. This is the measurement of the face, from the roots of the hair on the forehead, to the chin. Upon the face so measured, are based all the other proportions of the figure, just as in European canons, upon the 'head.' The 'face,' it will be seen, is less than the 'head,' by the height of the head above the roots of the hair on the forehead.

\* Read at the Oriental Congress, Copenhagen.

The principal proportions are as follows:

Crown of head ...	$3\frac{1}{2}$ units
Face ...	$13\frac{1}{2}$ "
Neck ...	$3\frac{1}{2}$ "
Neck to breast ...	$13\frac{1}{2}$ "
Breast to navel...	$13\frac{1}{2}$ "
Navel to private parts ...	$13\frac{1}{2}$ "
Thigh ...	27 "
Knee ...	$4\frac{1}{2}$ "
Shank...	27 "
Foot, height ...	$4\frac{1}{2}$ "
" length ...	$13\frac{1}{2}$ "
Hand ...	$13\frac{1}{2}$ "
Palm ...	7 "
Middle finger ...	$6\frac{1}{2}$ "

The canon for images of men, or for divine images, other than images of Buddha, who though not divine, is greater than the Gods, is also a standard of nine faces but the face contains only 12 units and the measurements are altered throughout in the same proportion. The figure of Buddha, and of a God made on the same scale, would thus differ by  $9 \times 1\frac{1}{2}$  inches, viz.,  $13\frac{1}{2}$  inches.

The standard of nine faces of 12 units is evidently the universal Indian standard; we find it in Sukracharya's *Sukranitisara*, and in Varaha Mihira's *Brihat Sanhita*. It corresponds to a figure of about  $7\frac{1}{8}$  heads, in European terminology.

In the construction of large images, a simple but ingenious pointing machine is used. It consists of a wooden framework, having plumb-lines suspended from certain points upon the edges of it. The most important of these lines are the *madhya*, *karna*, and *kaksha sutras*, the *bahu sutra* at the side, and the *madhya sutra* at the middle of the back. I quote extracts from *Sariputra*\* to illustrate the use of these plumb-lines:

"A line must be drawn from the middle of the forehead, the middle of the tip of the nose, over the middle of the chest, and over the middle of the navel, the centre of the private part, between the two joints of the thumbs, and the middle of the ankles.

"This is the *madhya sutra* (medial plumb-line), which must be drawn at a distance of twelve inches (horizontally) from the centre of the crown of the head.

"From this plumb to the centre of the forehead

is three inches (units), to the tip of the nose one inch, to the bridge of the nose three inches, to the chin three inches and to the end of the neck seven inches; to the base of the neck, seven inches and three barley-corns, to the chest three inches, to the middle of the belly one inch, and the line must touch the private part."

In the verses here quoted, seated images are referred to. It will be seen that the plumb-lines serve as vertical axes of reference, from which to measure co-ordinates horizontally. Full details and translations are available in my *Mediæval Sinhalese Art*, recently published.

The *Rupavaliya* contains, in the available Ms. about 158 verses describing images of the Gods, and the forms of mythical animals. The following will serve as an example:

"(Sivanatha) A fair face with three eyes, a bow and arrow, a serpent garland, ear-flowers, a rosary, four hands, a *trisula*, a noose, a spear, a deer, hands betokening mildness and beneficence, a garment of tiger-skin, His *vahan* a bull of the hue of the chank."

The *Vaijayanantaya* contains more than a thousand verses, dealing with measurements of all kinds, forms of jewellery, swords, and building; it is a general handbook of the crafts. The following verse describes a writing style:

"The propitious measurements are, for the *chatra* four, for the *patra* two, the *nala* three, the *ganda* one, and the *lekhanīya* ten, and the whole, twenty inches."

Such are the *sastras* which, in corrupted forms, are still relied upon by the best Sinhalese craftsmen. Many, perhaps most, of these are the descendants of Tamil craftsmen (*Kammalar*), immigrants from Southern India, and originally Saivites, attracted by the promise of patronage from the rulers of the Sinhalese, themselves at some periods Tamils from Southern India. The Sinhalese arts and crafts are thus a compound of an early Hindu-Buddhist tradition and a subsequent continual close connection with Southern India. The *Sastras* in their present form in Ceylon are certainly of Indian origin.

A few words may be said as to the purpose and use of the artistic canons of proportion. These remarks will apply rather to the period of original growth of the tradition, than to the present or any late and degenerate time. Canons have probably been in use in the East from the earliest times as we know that they have in the West. But there is a tendency, not altogether unreasonable, to

regard them as purely mechanical devices, reliance upon which fetters free artistic expression, and characterises rather the decline than the flower of a great tradition. Yet it is the abuse, not the use of a canon that does this; and it is, therefore, worth while to enquire into the rationale of the use of formulas and canons by Indian imagers.

It is in drawing from the life that a canon is likely to be a hindrance to the artist; but it is not the method or the ideal of Indian art to work from models. Almost the whole philosophy of Indian art is summed up in the verse of Sukracharya's *Sukranitisara* which enjoins meditation upon the imager:

"In order that the form of an image may be brought fully clearly before the mind, the imager should meditate; and his success will be in proportion to his meditation. No other way—not indeed seeing the object itself—will achieve his purpose."

The object of such meditation is literally imagination, the definition of a mental image. The image is based upon the briefly detailed attributes of the mnemonic *slokas*, such as those of the *Rupavaliya*. Such mental images are essentially similar to those which are imagined and meditated upon in the ritual of personal worship, as for example, in daily concentration upon the *Gayatri* visualised as a Goddess:

"In the evening *Sarasvati* should be meditated upon as the essence of the *Sama Veda*, fair of face, having two arms, holding a *trisula* and a drum, old, and as *Rudrani*, the bull her *vahan*."

So close knit are religion and art in India, that the method of worship and of artistic imagination are the same.

The canons of proportion are then of use as a rule of thumb, relieving the imager of some part of the technical difficulties, leaving him free to concentrate his thought more singly on the message or burden of his work. It is only in this way that the canons must have been used in periods of great achievement, or by great artists. It must also be remembered that the use of some such device was always absolutely essential in the case of colossal images, for which alone many of the smaller measurements were needed. For quite small images the measurements relied on are very few.

The fact that the canon was used mechanically by inferior craftsmen, is no contradiction of its value, for even their work is



the better, not the worse, for their reliance upon tradition and rule. This is patent to those who are familiar with the degradation that results when even the old tradition, however rigidly interpreted, is abandoned by those who are not qualified to be independent of it, but are yet set upon a futile endeavour to imitate the foreign style and the individualism of the West. It is very probable that the old tradition as a living thing has gone beyond recall; but if so this only means that a new tradition, not less vital than the old once was, must be born, ere art can be produced again, as great as that which has been produced in days gone by. However this may be, it will be found that the study of the remarkable part of Indian literature known as the Silpa Sastras is indispensable for the right comprehension of Indian art, whether treated of as art, or as has been hitherto exclusively the case, regarded as the material for scientific and archæological analysis.

Lastly, I offer tentatively a few considerations as to the age of the Silpa Sastras. Owing to the systematic neglect of the Silpa Sastras by English and Indian Sanskritists, it is difficult to give any adequate account of the subject. The literature has evidently remained for centuries in the hands of craftsmen whose knowledge of the Sanskrit language was slight, though they might know the texts of the technical works, and comprehend their meaning by means of paraphrases in the various vernaculars. It is clear that the Silpa Sastras are the remains of a carefully systematised and complete technical literature, belonging to the purely Hindu (and Mahayana Buddhist) culture which now survives only in a fragmentary condition. It must have taken many centuries for the books to become as corrupt as they now are. The study of Indian arts and crafts shows that its present remains can be only the remains of former grandeur. Highly specialised and technical crafts and methods often survive in isolated areas, suggesting, like the biological islands of the zoo-geographer, a former more widespread and continuous distribution. This distribution must have obtained long ago, certainly before the Hindu culture of the north was influenced and altered by Islam. The golden age of Indian art and literature, when India was

most herself, I conceive to have been the period of the Guptas covering broadly the 4th, 5th, 6th and 7th centuries A.D., and only temporarily interrupted by the invasions of white Huns in the 6th century. In this period, the great traditions of Indian culture attained their fullest expression, and so crystallised. The Hindu civilisation found its ultimate literary expression in the Ramayana and the Mahabharata; the latter is in popular tradition particularly associated with the Court of Vikramaditya (= Chandragupta II). Somewhere about this time at any rate, the epics must have been written down in their final form, after centuries of oral transmission. Similarly in the South, the Mahavansa in its present form, dates from the fifth century.

It is probable that the Silpa Sastras also were written down at the close of this period. A certain parallel may indeed be drawn between the writing down of the materials of the epics, and traditions of the plastic arts. The matter of the Silpa Sastras had previously been handed down orally by the hereditary craftsmen, amongst whom their secret was jealously guarded. There seems to have been a tendency at this time to put into permanent form, all kinds of tradition previously transmitted orally in memory verses. There is indeed a very close parallel between the literary and the artistic phenomena. Compare, for example, the memory verse quoted above from the Rupavaliya, with this verse from the Dipavansa, summarising the history of seven weeks in the life of the Buddha:

"The throne, the Animisa (the sanctuary), the cloisters, the Gem-court, the Ajapala (tree), together with the Khirapala grove as the seventh."

In both cases we have mnemonic verses of great brevity, evidently adapted to oral transmission; the artist had to fill in the meagre details, as it were to build upon them, and make the image or the story live. It is clear that the artistic canons and memory verses cannot have been formulated at a very early period, for they imply the development of Hinduism, from and through Buddhism, such as could hardly have taken place before the close of the second century A.D. The Silpa Sastras do not seem to have arisen in connection with a dominant orthodox Buddhist cult; they are in fact essentially Hindu and Mahayana Buddhist.

We could not in any case suppose that any vital tradition could have been formulated in connection with the weak and effeminate sculptures of the Gandhara school, perhaps the least truly Indian, and artistically least important of all sculpture in India. There is some internal evidence that some of the Silpa Sastras date from a time subsequent to the decline of Buddhism as the dominant expression of the national religious consciousness. Thus, in the Rupavaliya, Buddha appears only as one of the ten *avatars* of Vishnu; and there is evidence in other works to show that the worship of the Jainas and Buddhists, though still tolerated and provided for in these works, occupied a position of very minor importance in the eyes of their compilers. On the other hand a purely Buddhist canon like the Sariputra would not have been preserved in India at all after the complete extinction of Buddhism as an important cult; it must antedate the decline of Buddhism in India, and that most probably, in Southern India. These lines of reasoning therefore suggest that many of the Sastras must have been finally written down between the second and sixth centuries A.D. A further piece of evidence is afforded by the Sukranitisara of Sukracharya, which contains important chapters on the measurements of images, and the aims of art; this work was translated into Tibetan in the seventh century, and must have been well-known in India for a considerable time previous to this.

In selecting the fifth century as a central date for the writing down of the Silpa Sastras, I do not attach importance to the exact figure, nor do I forget that not all the works in question can be contemporaneous. The truth is probably that we have to consider at least four stages in the history of these works; first their formulation and oral transmission; second their writing down in India; and thirdly the period of their subsequent neglect in the North, completed as the result of the Muhammadan conquests; and lastly their continued life in the South, where most of the surviving works are to be found at the present day. Here new recensions were made, with additions and interpolations relating to representations of local deities and saints. Artistic expression in the South seems to have culminated in the sculpture and architecture of the sixteenth and seventeenth centuries, after which followed a gradual decline, rapidly accelerated in the 19th century, until now there are but few craftsmen who understand their own books, and but few copies of these books obtainable, and these imperfect and exceedingly corrupt. The whole subject is in need of serious investigation, before the difficulties are enormously increased by the final destruction of the hereditary traditions of the craftsmen, and the loss of still existing books.

ANANDA K. COOMARASWAMY.

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## NATIVE STATES AND THE POLICY OF NON-INTERFERENCE

THE political outlook in India just now is naturally causing anxiety to every thoughtful citizen of the Empire; and it is but natural that every aspect of this great question should be thoroughly discussed by politicians of every school in England and India. The man who dogmatises about India is a fool, says our present Secretary of State, and the truth of this remark cannot be safely challenged. But although the problem is so vast and

complex that anything like a definite solution must appear impossible for the present, it is the duty of every patriotic citizen of the British Empire to study the situation as well as he can and to think out a solution for himself. The consensus of thinkers will decide which is the best.

This complex problem, moreover, presents a number of difficult and intricate situations. Of these the existence of the so-called Native States in India is by no

means an unimportant one. These States, several hundred in number, cover a large part of India under them and count nearly one-third of the population of this vast continent amongst their subjects. They are bound by treaties of alliance, allegiance and loyalty to the British Government, which is the paramount power over all, and are generally allowed freedom of action within their own territories, subject to this primary condition, that they do not injure in any way the interests of the British power and control in India. Now when Indian politics have come to the front so conspicuously, the question naturally arises—what will be the fate of these Native States in the future of India? Men like the Maharaja of Benares are offering their own solution of it and condemning indirectly all political agitation in the British India. But I humbly believe that an answer to this question must largely depend upon the attitude of the British Government towards these States in future. There was a time when the political officers of the British Government were more inclined to interfere in the affairs of the Native Princes than they are now. But circumstances, social and political, have changed considerably since, and now-a-days the settled policy of the Government seems to be non-interference in the administration of the Native States as far as possible. Lord Morley has declared so in Parliament, and the recent message of the King Emperor conveys substantially the same pledge to the Princes of India. This general policy notwithstanding, cases of interference are certain to happen now and then; but these do not affect the larger issues involved in the policy. Now it is with regard to this so-called policy of non-interference on the part of the British Government that I wish to place my thoughts before the readers of this journal. When we try to meet the problem face to face, we must remember that we have to deal with the Native Princes on the one hand and their subjects on the other. The duties of the paramount power do not end with the maintenance of peace within and without these States. The British Government is the Supreme power protecting the Princes and their subjects alike from internal and external war. But this guarantee of peace carries

with it a sacred responsibility which I hope the British Government will always realise. As the paramount power in the land the duties of administering the States during the minorities of the chiefs, and of educating them, devolve upon it. When the chiefs attain to majority, their affairs are entrusted to them, with a pledge, perhaps, that their rights and privileges will be strictly respected. The political officers deputed to these States have thenceforward really nothing to do with the internal administration of the States; and the recent declarations of Government go to show that for some time to come at least, interference in the affairs of the Native Princes will be very rare. The question then is: Is this policy a sound one? and my answer is that though good in itself, this policy will not meet the situation, a close analysis of which will convince the readers of this.

In the first place, the education of the Princes in their minority is entrusted, in the majority of cases, either to the political officers of Government or to the teachers in colleges specially meant for princes. I am not personally acquainted with the system of education adopted at the latter. But if the tree is to be judged by the fruit, in many cases it would be found that our Princes do not receive the best kind of education they could under the circumstances. Merely keeping them aloof from political influences and instilling into their minds stereotyped ideas will not train them for the onerous duties of the positions they have to occupy in life. In their case at least, it may be truly said, in the words of Aristotle, that their education must be relative to the respective *politics* of their States. These politics have reference, in India, both to the policy of the paramount power, and to the social and political condition of their subjects. Can it be then said of our Princes at present that they are well-trained for the responsible tasks to which they have been appointed? I suppose not. Here and there we may come across a Prince who understands his people and their needs, and tries to meet them. But as a general rule the administration of the Native States is far less pure and efficient than that of the British India. Of course no one expects all the Princes to turn out philosopher-kings. And yet when



individuals are called upon to wield an absolute power over millions of fellow beings, every care must be taken to see that they receive the best possible education and that their characters are already formed when they cease to learn and assume the powers of a Prince. To those who have some real knowledge of the inner working of the Native Durbars, the importance of this question of education of the Princes will be at once evident. If the British Government, therefore, really wishes to make these Princes absolute monarchs within their territories, it owes it to the subjects of those Princes that they must be well-educated in the principles of good government and morality. Otherwise, absolute power in the hands of bad individuals (and some of the Princes are bound to be bad individually) will work a good deal of mischief. I humbly urge, therefore, this question of the education of Princes to the serious consideration of the Government of India. The present system of educating them must undergo a radical improvement before it is thoroughly suited to the tasks imposed upon them. The present method of isolating the young chiefs, and educating them mainly through Englishmen, will not simplify the problem before us. If the British Government means to give them a complete freedom of action as regards their own affairs, it is incumbent upon the Government likewise to see that they do as a matter of fact, receive the right kind of education.

But supposing that they do get such a kind of education, it may be asked, where is the guarantee that they will in all cases be fit rulers of their people? The answer is,—of course, not. On the other hand it is found by bitter experience that many of the chiefs fall a prey to pernicious influences of various kinds when they leave school and become rulers. All the talk of enlightened Princes, indulged in by people in high position, is very grand but hollow. Such spectators, especially if they belong to the ruling class in India, are certain to see only the rosy side of things. The darker side will be naturally closed to them by an almost impenetrable veil, but the people know best—and they alone can know, how they have to suffer. At present there is clearly no guarantee that the subjects of the Native

Princes will have their rights and privileges respected by all the parties concerned. The paramount power is not at present inclined to look towards them. The present Government seems to have arrived at the conclusion that they have only to let the chiefs do as they like with their affairs, and this knotty problem will be solved. But time and experience will prove that this policy cannot mend matters. The chiefs are but human beings, affected by all the feelings which characterise their species. By means of this policy the paramount power may succeed in keeping them loyal and contented towards itself; but will this mean discharging its duties towards the subjects of those Princes? Let us suppose these subjects have serious grievances and fail to get them redressed. What will the British Government do? At present they will be told that Government do not like to interfere in the internal affairs of their ruler. Well, if they take the law into their own hands and resist? The sovereign power will come to the aid of the Prince and suppress the movement. Does it not then become the equally binding duty of that power to see that the chief on his part does not encroach upon the rights of his subjects? And will not a strict observance of this policy hamper the discharge of this duty? My contention, therefore, is that the British Government, while respecting the rights and maintaining the prestige of the chiefs, must be equally scrupulous in safeguarding the interests of the subjects whom they hand over to the arbitrary rule of the Princes in India. Had all the Native States some form of constitution to check the absolute authority of the chiefs, the case would have been altogether different. If the present policy is strictly adhered to in the future, the result will probably be that the more selfish amongst the chiefs will manage, on the one hand to secure the favour of the Supreme Government by pretending to repress sedition in their territories and doing all the things tending to that end, and on the other to aggrandise themselves at the cost of the helpless subjects. Let it not be supposed that this is a mere imaginary fear. At the same time I do not mean that all the Princes will do it. Of course, there are bound to be many amongst them whose natural instincts of patriotism

and self-respect will revolt against such a course. But this cannot be said of all; and my point is that the strict observance of this policy is not consonant with the prosperity and progress of the subjects of these Native States. On the other hand it is sure to work considerable mischief by removing the only check, so long existing, upon the absolute will of the Princes. Their selfishness or prudence will always induce them to be loyal to the British Government. Thus their loyalty, of which so much is said by the Princes themselves and the Government, is hardly a virtue on their part. It is a pure necessity in many cases. I do not in the least suggest that they *should not* be loyal. On the other hand, they *must* be so; only their being so does not bespeak any sacrifice on their part.

This guarantee being removed, I ask what is there to prevent the chiefs from gratifying their individual whims and ambitions at the cost of their subjects? They cannot complain to the British authorities, who will plainly tell them that they would not interfere in the matter. Under these circumstances they will have to remain silent and nourish secret discontent against both the chief who oppresses them and the power which protects him from their wrath. Is this state of things likely to add to the peace and prosperity of the Indian Empire? In former times, the British authorities were generally looked up to as the protectors of the oppressed people in the Native States. Can that be said of them now when the Government of India seems to be inclined to befriend the chiefs at any cost? All this may not be very evident to many of the readers of this magazine who have no experience of the intrigues and the oppression from which the subjects of Native States have to suffer. People who have some knowledge of these will readily realise the truth of the above remarks.

Thus if the paramount power is unwilling to exercise this check upon the administration of the Native States, some other power (e. g. public opinion) must do it, or the subjects will have to suffer. In this connection what is passing in British India may serve as an object lesson. There democratic ideas are gradually permeating all classes of Indian Society and the so-called *unrest* is nothing but an in-

evitable accompaniment of the movement of those ideas. When these take deep root in the minds of the people as they have already begun to do, it will be necessary for the Government to advance with the times and meet the demands of the rising democracy. That is the sum and substance of the present struggle. A constitutional and civilised Government like that of Great Britain—responsible to the British Parliament and to public opinion in Great Britain, responsible, again, to its own noble traditions, cannot, and will not, remain blind for ever to the legitimate demands of its Indian subjects. Now is it possible that the subjects of the Native States will be proof against all these ideas—ideas which are causing such a general fermentation in their neighbourhood, and are bound to spread with the spread of education? Of course not. What provision, then, is the British Government going to make for the solution of this problem so far as the Native States are concerned? The subjects of these States will have on the one hand grievances attendant upon personal rule to be redressed, and aspirations after political ideals on the other to be satisfied. There is no guarantee that the Princes will in all cases read the signs of the times and advance. If they are allowed a free hand, in many cases, instead of recognising the new spirit of democracy, which they will naturally regard with some suspicion, they will do all in their power to crush it, and to stifle the voice of the awakening political consciousness of their subjects. All Princes are not like the present Gaekwar of Baroda. My opinion, therefore, is that this policy of non-interference will not prove an unmixed blessing. No one can plead for petty interference by Government officials in the affairs of the Native States. At the same time our Princes must be made to understand that their loyalty to the supreme power will not protect them from the just interference of that power in their affairs, whenever they transgress the limits of justice and encroach upon the rights of their subjects. If the present policy is followed strictly, the only power to which the Princes are responsible will turn a deaf ear to the complaints of the subjects, and will rest satisfied with the assurance of loyalty on the part of the chiefs.

An idea seems to prevail in high quarters

that oriental races will always prefer the autocratic form of Government to the representative. Apart from the correctness or otherwise of this general belief, as far as the Native States are concerned, as a general rule, the administration of the British Government is preferred in point of efficiency and justice (between individuals) to the petty and servile despotisms of many of the Princes. It is an illusion to suppose that the so-called discontent will be allayed to some extent by respecting merely the rights and privileges of the Native Princes. The discontent will not be allayed by giving a free hand to Princes most of whom have no sympathy with the political aspirations of their countrymen. On the other hand to expect them to have it would bespeak an ignorance of human nature. People in India are slowly but surely awakening to a new consciousness, and in that awakening the Native Princes have not played any significant part as a rule; and it is futile to suppose that they will play any such part in the political affairs of India, unless there takes place a vast and radical change in their administration. It is evidently a misnomer to call them the natural leaders of the people. They might have been so once; but now they are not. The tendency to exaggerate their importance in the politics of India at present is clearly mistaken. It is, of course, true that they have great possibilities before them. But their realisation will require a great change in the attitude of the British Government towards them. The conclusion to which we are thus driven is this: if the British Government intends to let these Princes alone as regards their affairs, it must satisfy itself first that they will adopt a form of Government suitable to the needs of their subjects.

It must be evident to every careful observer of the affairs of the Native States that mere non-interference on the part of Government will not raise the status of the Princes in the eyes of both their subjects and those of the British Government. As long as the ultimate power and responsibility lies with the British Government and the present attitude is maintained, many of our Princes will become petty despots with considerable power in their hands for mischief, without either the inclination or the power to do good to their people. I call them des-

pots advisedly. For so long as human nature remains what it is, most of the individuals entrusted with absolute power over a considerable number of their fellow beings, must degenerate into despots. And in India, even this despotism will be mean. For to screen their misdeeds from the eyes of the world and especially of Government, such despots will resort to abject devices. They will be completely servile to the superior power to shield their arrogance to their victims. This picture may seem unpleasant and even harsh. But when we discuss questions of public importance, conventionalities must make room for plain truth. We have to admit, if we look facts in the face and take into account human nature as it is, that if interference by the British Government be undesirable in itself, even the policy of non-interference will fail, unless suitable provision is made for the protection of the rights of the people concerned. And even mere protection of the rights will not suffice; for the Native States must advance *pari passu* with the British Government in the path of progress. Thus if the British Government intends to do justice to the people of India, it cannot neglect the vital interests of nearly one-third of the population.

This sacred duty has to be discharged by the British Government, which, as the sovereign power in India, is the supreme arbitrator between the Native Princes on the one hand and their subjects on the other. But this policy of non-interference is not, I humbly believe, in consonance with the performance of that duty. It is for the British Government to guide our Princes in the path of good Government and justice, to correct their mistakes and to ensure the peace and prosperity of their States. This task certainly implies some interference, and it is just for this reason that the policy of non-interference is not wholly good. At least public opinion, which is a growing force elsewhere, must find due recognition in the Native States. It is for the British Government, moreover, to see that the same measures for the spread of education and the liberty of the press, which are adopted in civilised countries are also adopted in the Native States. In short, the subjects of these Princes must enjoy at least the same rights and privileges as are enjoyed by the



subjects of the British Government. Thus if the check of the supreme power is removed, at least there will be a free press and public opinion to serve as a necessary restraint upon the arbitrary rule of our Princes. As a matter of fact, very few Princes allow any freedom to the press at all; and the recent press legislation in an enlightened State like Mysore will clearly show the importance of this question.

We, therefore, cannot help concluding that the duty of the British Government does not end with the maintaining of the prestige and the status of our Princes. That Government has also to provide that they make an advance in the system of administration with the spread of new ideas amongst their subjects; and try faithfully to satisfy their aspirations. Ordinarily this work ought to be far more easy in the case of Native States than in the British territory. But the present peculiar situation of the chiefs has made it impossible for them to retain the same hold over their countrymen which they had fifty years ago. They are now but feeble monuments of a mighty past and I urge it is for the British Government to turn them into living actors in the political drama. While remaining loyal and faithful to the sovereign power, they must be compelled to realise their responsibilities in this age of progress. I remember a question was once asked in the House of Commons to the effect whether His Majesty's Government would advise the other Indian States to adopt the methods of Government followed in Baroda. The answer was that Government did not think it desirable to interfere with the discretion of the Princes. Now, this was, perhaps, exactly where interference on the part of Government would have been approved by the subjects of the Indian Princes. The point of my remarks is that while the batteries of democracy are shattering the old walls of despotism in every other part of the world, the British Government cannot, in justice to the people of India, isolate the Native States as the privileged strongholds of absolute authority. If the Govern-

ment is unwilling to interfere, it must safeguard the privileges of the subjects before they hand over the States to the rule of the Princes.

I do not desire that the status and the dignity of the Princes should in any way be lowered; but I sincerely believe that they ought to be compelled to adopt some form of popular Government in their States. Otherwise many of them are quite likely to degenerate into petty despots. Any interference necessary to secure this end, on the part of Government, will be just, and universally approved by the subjects. It is in fact binding upon the supreme power which holds the ultimate responsibility in its hands. It is an *active co-operation* in the interests of progress between the Princes and the Government that is wanted, and not this policy of non-interference which leaves the Princes and their subjects to their fate. In 1853, the London 'Times' expressed its opinion on this matter, which I should like to quote here. It called the system of keeping Native States intact "a make-believe of sham royalties." After describing how the oriental Princes degenerate into despots and how rebellion or deposition is the only remedy against their oppression, the 'Times' proceeds:

"This advantage we have taken away from the inhabitants of the States of India still governed by Native Princes. It has been well said, that we give these princes power without responsibility. Our hand of iron maintains them on the throne, despite their imbecility, their vices and their crimes... The theory seems in fact admitted, that Government is not for the people, but for the king, and that so long as we secure the king his sinecure royalty, we discharge all the duty that we, as sovereigns of India, owe to his subjects, who are virtually ours."\*

These remarks of the Times in 1853 may not be literally applicable now to the condition of the Native States. But they raise questions and throw out suggestions which even the present Government will do well to think over.

A "NATIVE-STATE"-MAN.

\* The Rulers of India Series. Life of Dalhousie, pp. 126-27.

## THE YELLOW GOD

## CHAPTER XXIII.

## PURSUIT.

THEY waited a while, expecting that he would rise again. But he never rose. A shot-weighted corpse could not have disappeared more finally and completely. The thing was very awful, and for a while there was silence, which as usual was broken by Jeeki.

"The gay dog gone," he said in a reflective voice. "All those old ghosts come to fetch him at proper time. No good run away from ghosts; they travel too quick; one jump, and pop up where you no expect. Well, more place for Jeeki now," and he spread himself out comfortably in the empty seat, adding, "Like Mungana's room much better than company, he go in scent-bath every day and stink too much, all that water never wash him clean."

Thus died the Mungana, and such was the poor wretch's requiem. With a shiver Alan reflected that had it not been for him and his insane jealousy, he too might have been expected to go into that said bath and have his face painted like a chorus girl. Only, would he escape the spell that had destroyed his predecessor in the affections of the priestess of the Bonsas? Or would some dim power such as had drawn Mungana to the death drag him back to the arms of the Asika or to Big Bonsa's torture pit? He shuddered at the very thought of it, for all he had undergone and seen made him superstitious, then bade the men paddle faster, ever faster.

All that night they rowed on, taking turns to rest, except Alan and Jeeki, who slept a good deal, and as a consequence awoke at dawn much refreshed. When the sun rose they found themselves across the lagoon, over thirty miles from the borders of Asikiland, almost at the spot where the river up which they had travelled some months before flowed out of the lake. Whether by chance or skill, Fahni had steered a won-

derfully straight course. Now, however, they were face to face with a new trouble, for scarcely had they begun to descend the river when they discovered that at this dry season of the year it was in many places too shallow to allow the canoe to pass over the sand and mud banks. Evidently there was but one thing to be done—abandon it and walk.

So they landed, ate from their store of food, and began a terrible and toilsome journey. On either side the river lay dessicated swamp covered with dead reeds ten or twelve feet high. Doubtless beyond this swamp there was high land, but in order to reach this, if it existed, they would be obliged to force a path through miles of reeds; therefore they thought it safer to follow the river bank. Their progress was very slow, since continually they must make detours to avoid a quicksand or a creek, also the stones and scrubby growth delayed them, so that fifteen or at most twenty miles was a good day's march. Still they went on steadily, seeing no man, and when their food was exhausted, living on the fish which they caught in plenty in the shallows, and on young flapper ducks that haunted the reeds. So at length they came to the main river into which this tributary flowed, and camped there thankfully, believing that if any pursuit of them had been undertaken, it was abandoned. At least Alan and the rest believed this, but Jeeki did not.

On the following morning, shortly after dawn, Jeeki awoke his master.

"Come here, Major," he said in a solemn voice, "I got something show you," and he led him to the foot of an old willow tree, adding, "Now up you go, Major and look."

So Alan went up, and from the topmost fork of that tree saw a sight at which his blood turned cold. For there, not five miles behind them, on either side of the river bank, the light gleaming on their spears, marched two endless columns of men, who from their head-dresses he took to be Asiki.

For a minute he looked, then descended the tree, and approaching the others, asked what was to be done.

"Hook, scoot, bolt, leg it!" exclaimed Jeeki emphatically, then he licked his finger, held it up to the wind, and added, "But first fire reeds and make it hot for Bonsa crowd."

This was a good suggestion, and one on which they acted without delay. Taking red embers, they blew them to a flame and lit torches, which they applied to the reeds over a width of several hundred yards. The strong northward wind soon did the rest; indeed within a quarter of an hour a vast sheet of flame twenty or thirty feet in height was rushing towards the Asiki columns. Then they began their advance along the river bank, running at a steady trot, for here the ground was open.

All that day they ran, pausing at intervals to get their breath, and at night rested, because they must. When the light came upon the following morning they looked back from a little hill and saw the outposts of the Asiki advancing not a mile behind. Doubtless some of the army had been burned, but the rest, guessing their route, had forced a way through the reeds and cut across country. So they began to run again harder than before, and kept their lead during the morning; but when afternoon came the Asiki gained on them. Now they were breasting a long rise, the river running in the cleft beneath, and Jeeki, who seemed to be absolutely untiring, held Alan by the hand, Fahni following close behind. Two of their men had fallen down and been abandoned, and the rest straggled.

"No go, Jeeki," gasped Alan, "they will catch us at the top of the hill."

"Never say die, Major, never say die," puffed Jeeki, "they get blown too, and who know what other side of hill?"

Somehow they struggled to the crest, and behold! there beneath them was a great army of men.

"Ogula!" yelled Jeeki, "Ogula! Just what I tell you, Major, who know what other side of any hill?"

## CHAPTER XXIV.

### A MEETING IN THE FOREST.

In five minutes more they were among the Ogula, who, having recognised their chief while he was yet some way off, greeted him with rapturous cheers and the clapping of hands. Then, as there was no time for explanation, they retreated across a little stream which ran down the valley, four thousand or more of them, and prepared for battle. That evening, however, there was no fighting, for when the first of the Asiki reached the top of the rise and saw that the fugitives had escaped to the enemy, who were in strength, they halted, and finally retired.

Now Alan, and Fahni also, hoped that the pursuit was abandoned, but again Jeeki shook his big head, saying.

"Not at all, Major, I know Asiki and their little ways. While one of them alive, not dare go back to Asika without *you*, Major."

"Perhaps she is with them herself," suggested Alan, "and we might treat with her."

"No, Major, Asika never leave Bonsa-Town, that against law, and if she do so, priests make another Asika and kill her when they catch her."

After this a council of war was held, and it was decided to camp there that night, since the position was good to meet an attack if one should be made, and the Ogula were afraid of being caught on the march, with their backs towards the enemy. Alan was glad enough to hear this decision, for he was quite worn out, and ready to take any risk for a few hours' rest. At this council, he learned also that the Asika bearers, carrying his gold with their Ogula guides, had arrived safely among the Ogula, who had mustered in answer to their chief's call and were advancing towards Asiki-land, though the business was one that did not please them. These Asiki bearers, it seemed, had gone on into the forest with the gold, and nothing more had been heard of them.

As they were leaving the council, Alan asked Jeeki if he had any tidings of his mother, who had been their first messenger.

"No. Major," he answered, gloomily, "can't learn nothing of my Ma, don't know where she is. Ogula camp no place for old girl if they short of chop. But p'r'aps she never get there; I nose round and find out."



Apparently Jeeki did "nose round" to some purpose, for just as Alan was dropping off to sleep in his bough shelter, a most fearful din arose without, through which he recognised the vociferations of Jeeki. Running out of the shelter, he discovered his retainer and a great Ogula, whom he knew again as the headman who had been imprisoned with him and freed by the Asika to guide the bearers, rolling over and over on the ground, watched by a curious crowd. Just as he arrived Jeeki, who notwithstanding his years was a man of enormous strength, got the better of the Ogula, and kneeling on his stomach, was proceeding to throttle him. Rushing at him, Alan dragged him off, and asked what was the matter.

"Matter, Major!" yelled the indignant Jeeki. "My Ma inside that black villain, that all. Dirty cannibal got digestion of one ostrich and eat her up with his mates, all except one who not like her taste and tell me. They catch poor old lady asleep by road, and stop and lunch at once when Asiki bearers not looking. Let me get at him, Major, let me get at him. If I can't bury my Ma, as all good son ought to do, I bury him, which next best thing."

"Jeeki, Jeeki," said Alan, "exercise a Christian spirit and let bygones be bygones. If you don't, you will make a quarrel between us and the Ogula, and they will give us up to the Asiki. Perhaps the man did not eat your Ma; I understand that he denies it, and when you remember what she was like, it seems incredible. At any rate he has a right to a trial, and I will speak to Fahni about it to-morrow."

So they were separated, but, as it chanced, that case never came on, for next morning this Ogula was killed in the fighting with two of his companions, while the others involved in the charge kept themselves out of sight. Whether Jeeki's "Ma" was or was not eaten by the Ogula no one ever learned for certain. At least, she was never heard of any more.

Alan was sleeping heavily when a sound of rushing feet and of strange, thrilling battle-cries awoke him. He sprang up, snatching at a spear and shield which Jeeki had provided for him, and ran out to find from the position of the moon that dawn was near.

"Come on, Major" said Jeeki; "the Asiki

make night attack; they always like do everything at night who love darkness because their eye evil. Come on, quick, Major," and he began to drag him off toward the rear.

"But that's the wrong way," said Alan, presently. "They are attacking over there."

"Do you think Jeeki fool, Major, that he don't know that? He take you where they *not* attacking. Plenty Ogula to be killed, but not *many* white men like you, and in all the world only *one* Jeeki!"

"You cold-blooded old scoundrel!" ejaculated Alan, as he turned and bolted back towards the noise of fighting, followed by his reluctant servant.

By the time that he reached the first ranks, which were some way off, the worst of the attack was over. It had been short and sharp, for the Asiki had hoped to find the Ogula unprepared and to take their camp with a rush. But the Ogula, who knew their habits, were waiting for them, so that presently they withdrew, carrying off their wounded, and leaving about fifty dead upon the ground. As soon as he was quite sure that the enemy were all gone, Jeeki went off to inspect these fallen soldiers, armed with a large battle-axe. Alan, who was helping the Ogula wounded, wondered why he took so much interest in them. Half an hour later his curiosity was satisfied, for Jeeki returned with over twenty heavy gold rings, torques and bracelets, slung over his shoulder.

"Where did you get those, Jeeki?" he asked.

"Off poor chaps that peg out just now, Major. Remember Asiki soldiers nearly always wear these things and that they no more use to them now. But if ever he get out of this Jeeki want spend his old age in respectable peace. So he fetch them. Hard work though for rings all in one bit and Asiki very tough to chop. Don't look cross, Major, you remember what 'postle say, that he who no provide for his own self worse than cannibal!"

Just then Fahni came up and announced that the Asiki general had sent a messenger into the camp proposing terms of peace.

"What terms?" asked Alan.

"These, White Man: that we should surrender you and your servant and go our way unharmed."

"Indeed, Fahni, and what did you answer?"

"White Man, I refused, but I tell you," he added warningly, "that my captains wished to accept. They said that I had come back to them safe, and that they fear the Asiki, who are devils, not men, and who will bring the curse of Bonsa on them if they go on fighting with them. Still I refused, saying that if they gave you up I would go with you who saved my life from the lion and afterwards from the priests of Bonsa. So the messenger went back and, White Man, we march at once, and I pray you always to keep close to me that I may watch over you."

Then began that long tramp down the river which Alan always thought afterwards tried him more than any of the terrible events of his escape. For although there was but little fighting, only rearguard actions indeed, every day the Asiki sent messengers renewing their offers of peace on the sole condition of the surrender of himself and Jeeki. At last one evening they came to that very place where Alan first met the Ogula, and once more he camped upon the island on which he had shot the lion. At nightfall, after he had eaten, Fahni visited him here and Alan boded evil from his face.

"White Man," he said, "I can protect you no longer. The Asiki messengers have been with us again, and they say that unless we give you up to-morrow at the dawn, their army will push on ahead of us and destroy my town, which is two days' march down the river, and all the women and children in it, and that afterwards they will fight a great battle with us. Therefore my people say that I must give you up, or that if I do not they will elect another chief and do so themselves."

"Then you must give up a dead man, Fahni."

"Friend," said the old chief in a low voice, "the night is dark and the forest not so far away. Moreover, I have set no guards on that side of the river, and Jeeki here does not forget a road that he has travelled. Lastly, I have heard it said that there are some other white people with soldiers camped in the edge of the forest. Now, if you were not here in the morning, how could I give you up?"

"I understand, Fahni. You have done

your best for me, and now, good-night. Jeeki and I are going to take a walk. Sometimes you will think of the months we spent together in Bonsa-Town, will you not?"

"Yes, and of you also, White Man, for so long as I shall live. Walk fast and far, for the Asiki are clever at following a spoor. Good-night, Friend, and to you, Jeeki the cunning, good-night also. I go to tell my captains that I will surrender you at dawn," and without more words he vanished out of their sight and out of their lives.

Meanwhile Jeeki, foreseeing the issue of this talk, was already engaged in doing up their few belongings, including the gold rings, some food, and a native cooking pot, in a bundle surrounded by a couple of bark blankets.

"Come on, Major," he said, handing Alan one spear and taking another himself. "Old cannibal quite right, very nice night for walk. Come on, Major, river shallow just here. I think this happen and try it before dark. You just follow Jeeki, that all you got to do."

So leaving the fire burning in front of their bough shelter, they waded the stream and started up the opposing slope, meeting no man. Dark as it was Jeeki seemed to have no difficulty in finding the way, for, as Fahni said, a native does not forget the path he has once travelled. All night long they walked rapidly, and when dawn broke found themselves at the edge of the forest.

"Jeeki," said Alan, "what did Fahni mean by that tale about white people?"

"Don't know, Major, think perhaps he lie to let you down easy. My golly! what that?"

As he spoke a distant echo reached their ears, the echo of a rifle shot. "Think Fanny not lie after all," went on Jeeki; "that white man's gun, sharp crack, smokeless powder, but wonder how he come in this place. Well, we soon find out. Come on, Major."

Tired as they were they broke into a run; the prospect of seeing a white face again was too much for them. Half a mile or so further on they caught sight of a figure engaged in stalking a buck among the trees, or so they judged from his cautious movements.

"White man!" said Jeeki, and Alan nodded.

They crept forward silently and with care, for who knew what this white man might be after, keeping a great tree between them and the man, till at length passing round its bole, they found themselves face to face with him and not five yards away. Notwithstanding his unaccustomed tropical dress and his face, burnt copper-coloured by the sun, Alan knew the man at once.

"Aylward!" he gasped, "Aylward! You here?"

He started. He started at Alan. Then his countenance changed. Its habitual calm broke up as it was wont to do in moments of deep emotion. It became very evil, as though some demon of hate and jealousy were at work behind it. The thin lips quivered, the eyes glared, and without spoken word or warning, he lifted the rifle and fired straight at Alan. The bullet missed him, for the aim was high. Passing over Alan's head it cut a neat groove through the hair of the taller Jeeki, who was immediately behind him.

Next instant, with a spring like that of a tiger, Jeeki was on Aylward. The weight of his charge knocked him backwards to the ground, and there he lay, pinned fast.

"What for you do that?" exclaimed the indignant Jeeki. "What for you shoot through wool of respectable nigger, Sir Robert Aylward, Bart? Now I throttle you dirty pig-swine. No magistrates' court here in Dwarf Forest," and he began to suit the action to the word.

"Let him go, Jeeki. Take his rifle and let him go," exclaimed Alan, who all this while had stood amazed. "There must be some mistake, he cannot have meant to murder me."

"Don't know what he mean, but know his bullet go through my hair, Major, and give me new parting," grumbled Jeeki as he obeyed.

"Of course it was a mistake, Vernon, for I suppose it is Vernon," said Aylward, as he rose. "I do not wonder that your servant is angry, but the truth is that your sudden appearance frightened me out of my wits and I fired automatically. We have been living in some danger here and my nerves are not as strong as they used to be."

"Indeed," answered Alan. "No, Jeeki will carry the rifle for you; yes, and I think that pistol also, every ounce makes a differ-

ence walking in a hot climate, and I remember that you always were dangerous with fire-arms. There, you will be more comfortable so. And now, who do you mean by 'we'?"

"I mean Barbara and myself," he answered slowly.

Alan's jaw dropped; he shook upon his feet.

"Barbara and yourself!" he said "Do I understand——"

"Don't you understand nothing, Major," broke in Jeeki. "Don't you believe one word what this pig-dog say. If Miss Barbara marry him he no want shoot you; he ask you to tea to see the Missus and how much she love him, ducky! We just go on and call on Miss Barbara and hear the news. Walk up, Sir Robert Aylward, Bart., and show us which way."

"I do not choose to receive you and your impertinent servant at my camp," said Aylward, grinding his teeth.

"We quite understand that, Sir Robert Aylward."

"Lord Aylward, if you please, Major Vernon."

"I beg your pardon—Lord Aylward. I was aware of the contemplated purchase of that title; I did not know that it had been completed. I was about to add that all the same we mean to go to that camp, and that if any violence towards us is attempted as we approach it, you will remember that you are in our hands."

"Yes, my Lord," added Jeeki bowing, "and that monkeys don't tell no tales, my Lord, and that here there aint no twelve good-trues to sit on noble corpse unhappily deceased, my Lord, and to bring in verdict of done to death lawful or unlawful, according as evidence may show when got, my Lord. So march on, for we no breakfast yet. No, not that way, round here to left, where I think I hear kettle sing."

So, having no choice, Aylward came, marching between the other two and saying nothing. When they had gone a couple of hundred yards Alan also heard something, and to him it sounded like a man crying out in pain. Then suddenly they passed round some great trees and reached a glade in the forest where there was a spring of water which Alan remembered. In this glade the camp had been built, surrounded by a



"boma" or palissade of rough wood, within which stood two tents and some native shelters made of tall grass and boughs. Outside of this camp a curious and unpleasant scene was in progress.

To a tall tree that grew there was tied a man, who from the fashion of his hair Alan knew to belong to the Coast negroes, while two great fellows, evidently of another tribe, flogged him unmercifully with hide whips.

"Ah" exclaimed Jeeki, "that the kettle what I hear sing. Think you better take him off fire, my Lord, or he boil over. Also his brothers no seem to like that music," and he pointed to a number of other men who were standing round, watching the scene with sullen dissatisfaction.

"A matter of camp discipline," muttered Aylward. "This man has disobeyed orders."

By now Jeeki was shouting something to the natives in an unknown tongue which they seemed to understand well enough. At any rate the flogging ceased, the two fellows who were inflicting it slunk away and the other men ran towards them, shouting back as they came.

"All right, Major. You please stop here one minute with my Lord, late Bart., of Bloody Hand. Some of these chaps friends of mine. I meet them Old Calabar while we get ready to march last rains. Now I have little talk with them and find out thing or two."

Aylward began to bluster about interference with his servants and so forth. Jeeki turned on him with a very ugly grin and showing his white teeth, as was his fashion when he grew fierce,

"Beg pardon, Right Honourable Lord," he said, or rather snarled, "you do what I tell you, just to please Jeeki. Jeeki no one in England, but Jeeki dam big Lord, too, out here, great medicine man, pal of Little Bonsa. You remember Little Bonsa, eh! These chaps think it great honour to meet Jeeki, so, Major, if he stir, please shoot him through head; Jeeki, sponsible, not you. Or if you not like do it, I come back and see to job myself, and don't think those fellows cry very much."

There was something about Jeeki's manner that frightened Aylward, who understood for the first time that beneath all the negro's grotesque talk lay some dreadful iron purpose. At any rate he halted with

Alan, who stood beside him, the revolver of which Aylward had been relieved by Jeeki in his hand. Meanwhile Jeeki, who held the rifle which he reloaded, went on and met the natives about twenty yards away.

"We always disliked each other, Vernon, but I must say that I never thought a time would come when you proposed to murder me in my own camp," said Aylward.

"Odd thing," answered Alan, "but a very similar idea was in my mind. I never thought, Lord Aylward, that however unscrupulous you might be—financially, a time could come when you would attempt to shoot down an unarmed man in an African forest. Oh! don't waste breath in lying. I saw you recognise me, aim, and fire, after which Jeeki would have had the other barrel, and who then would have remained to tell the story, Lord Aylward?"

Aylward made no answer, but Alan felt that if wishes could kill him he would not live long. His eye fell upon a long, unmistakable mound of fresh earth, beneath a tree. He calculated its length, and with a thrill of terror noticed that it was too small for a negro.

"Who is buried there?" he asked.

"Find out for yourself," was the sneering answer.

"Don't be afraid, Lord Aylward, I shall find out everything in time."

The conversation between Jeeki and the natives proceeded; their heads were close together, it grew animated. They seemed to be coming to some decision. Presently one of them ran and cut the lashings of the man who had been bound to the tree, and he staggered towards them and joined in the talk, pointing to his wounds. Then the two fellows who had been engaged in flogging him, accompanied by eight companions of the same type—they appeared to be soldiers, for they carried guns—swaggered towards the group who were being addressed by Jeeki, of whom Alan counted twenty-three. As they approached Jeeki made some suggestion which, after one hesitating moment, the others seemed to accept, for they nodded their heads and separated out a little.

Jeeki stepped forward and asked a question of the soldiers, to which they replied with a derisive shout. Then, without a word of warning he lifted Aylward's express rifle which he carried, and fired first one barrel

and then the other, shooting the two leading soldiers dead. Their companions halted amazed, but before they could lift their guns, Jeeki and those with him rushed at them and began stabbing them with spears and striking them with sticks. In three minutes it was over without another shot being fired. Some were despatched, and the others, throwing down their guns, had fled wounded into the forest.

Now shouting in jubilation, certain of the men began to drag away the dead bodies, while others collected the rifles, and the remainder, headed by Jeeki, advanced towards Alan and Aylward waving their red spears. Alan stood staring, for he did not in the least understand the meaning of what had happened, but Aylward, who had turned very pale addressed Jeeki, saying:

"I suppose that you have come to murder me also, you black villain."

"No, no, my lord," answered Jeeki politely, "not at present. Also that wrong word—execute, not murder—just what you do to some of these poor devils," and he pointed to the mob of porters. "Besides, mustn't kill holy white man; poor black chap don't matter, plenty more where he come from. Think we all go and see Miss Barbara now. You come too, my Lord Bart, but perhaps best tie your hands behind you first; if you want scratch head, I do it for you. That only fair, you scratch mine this morning."

Then at a word from Jeeki some of the natives sprang on Aylward and tied his hands behind his back.

"Is Miss Barbara alive?" said Alan to Jeeki in an agonised whisper, at the same

time nodding towards the grave that was so ominously short.

"Hope so, think so, these cards say so, but God He know alone," answered Jeeki. "Go and look, that best way to find out."

So they advanced into the camp through a narrow gateway made of a V-shaped piece of wood, to where the two tents were placed in its inner division. Of these tents the first was open, whereas the second was closed. As the open tent was obviously empty they advanced to the second, whereof Jeeki began to loosen the lashings of the flap. It was a long business, for they seemed to have been carefully knotted inside; indeed at last, growing impatient, Jeeki cut the cord, using the curved knife with which the Mungana had tried to kill Alan.

Meanwhile Alan was suffering torments, being convinced that Barbara was dead and buried in that new-made grave beneath the trees. He could not speak, he could scarcely stand, and yet a picture began to form in his numb mind. He saw himself seated in the dark in the treasure-house at Bonsa-Town; he saw a vision in the air before him. Lo! the tent door opened, and that vision reappeared. There was the pale Barbara seated weeping. There again, as he entered she sprang up, and snatching the pistol that lay beside her, turned it to her breast. Then she perceived him, and the pistol sank downwards till from her relaxed hand it dropped to the ground. She threw up her arms and without a sound fell backwards, or would have fallen, had he not caught her.

(To be continued.)

## THE SO-CALLED INFERIORITY OF THE COLOURED RACES—II

IN our previous article on this subject, published in the *Modern Review* in June last, we tried to show, principally on the authority of Dr. Scholes, the entirely fallacious character of the reasonings, based on physical differences, by which the superiority of the colourless races over the coloured is sought to be proved. It will be

our purpose to day, relying mainly \* on the same source, to attempt to show that just as science does not support the theory

\* Mainly, but not, entirely. Other authorities consulted are —Ameer Ali's *History of the Saracens*; Draper's *History of the Intellectual Development of Europe and Conflict of Religion and Science*; Lecky's *History of European Morals*; Buckle's *History of Civilisation*, edited by J. M. Robertson; Bluntschli's *Theory of State*; Wilkinson's *History of the Ancient Egyptians*; Brennand's *Hindu Astronomy* (London, 1896), a valuable book, now become rare.

of physical superiority, so history refutes the theory of mental superiority of the colourless over the coloured races.

It was actually believed by some pious slave-owners in the Southern States of the American Union, that colour has no function except as a mark of inferiority, and especially as the sign of a curse upon the Ethiopian race, of which slavery is a corollary. Dr. Scholes meets this racial fanaticism by an argument which ought to appeal to Christians:—

"If the black skin of the Ethiopian were the expression of the servitude to which the Deity in a curse had condemned him, then what curse was there that consigned to the rigours of Egyptian bondage, for four hundred years, the Hebrews—the chosen people of God? And if a divine curse, were the Hebrews black?"

"Further, if in addition to the black skin, the mental and moral degradation of the Ethiopian be also symptoms of this curse, then of what curse were the moral and mental degradation of the European, in former ages, the symptoms? The Greeks had their slaves, who probably were all whites; the Romans had their slaves, who were more white than black....."

Not only is the capacity for intellectual progress denied to the coloured races, but it is also asserted that they are incapable of moral progress, for, on the authority of no less a scientist than Darwin, high moral attainment is the equivalent of high intellectual development. But Dr. Scholes shows by quotations from Mommsen and others that the century preceding the Christian Era, though one of very high intellectual attainment in Rome, was at the same time a period characterised by an insane display of wealth and a mad extravagance, an unrestrained sexual license, and slavery on an extensive scale. The intellectual progress made by western Europe in the eighteenth century does not therefore connote a corresponding moral progress.

In order that the assertions of the mental superiority of the colourless races may be sustained, it must be shown (1) either that the colourless race has always been progressive, or that, when unprogressive, its position mentally was higher than that in which the mental condition of the coloured races has invariably stood; (2) that the coloured races have been uniformly unprogressive, that the depth of their unprogressiveness has been always greater than that which the colourless race has ever reached, and that when brought in contact with a

progressive race they had never evinced any capacity to rise from their habitually low plane of existence.

The progress made by the Afro-Americans, the modern Egyptians and Indians, and the phenomenal success of Japan in assimilating all that is best in European civilisation are sufficient examples of the fact that the coloured races, when they come in contact with the civilised white races, can raise themselves in the scale of civilisation.

Dr. Scholes, in his *Glimpses of the Ages*, has abundantly proved, by lengthy extracts from ancient historians like Tacitus, Polybius, Plutarch and Cæsar, that the Germans, Gauls, Celts and Britons, the predecessors of the highly civilised races of modern Europe and America, were in a state of existence which was "in certain of its phases lower than that in which the most barbarous of modern savages are now found." Cæsar describes the native Briton as follows:—

"The inhabitants of Kent, which lies wholly on the sea-coast, are the most civilised of all the Britons, and differ but little in their manners from the Gauls. The greater part of those within the country never sow their lands, but live on flesh and milk, and go clad in skins. All the Britons in general paint themselves with woad, which gives a bluish cast to the skin and makes them look dreadful in battle. They are long-haired, and shave the rest of the body except the head and upper lip. Ten or twelve of them live together, having their wives in common, especially brothers or parents, and children among themselves, but the issue is always ascribed to him who first espoused the mother."

The Roman historians expatiate on the ignorance, treachery, superstition, unreliableness, unprogressiveness, and general low form of life of these early barbarians; and dwell upon the absence among them of all knowledge of the metals and of any art, and of permanent habitations; they speak of the extreme poverty and wretchedness prevailing among these people, of the practice of incest, polygamy, human sacrifice and domestic slavery and of the indolence and ferocity of these predecessors of the modern Englishman, Frenchman and German. The degradation of womanhood had gone so far that the tillage of the soil was imposed on women. A Chinese poet of that age would have been entirely justified in singing

Better fifty years of Cathay  
Than a cycle of Europe.

We will now pass briefly in review some



of the ancient civilisations of the world which were of a non-European origin. To take the earliest\* of them first. We all know about the ancient Egyptians, who possessed a civilisation of a very high order eighteen centuries before Christ. Their pyramids are inimitable; so also their stupendous bronze statues; they possessed the secrets of hardening or tempering bronze with which modern Europe is unacquainted; the secret of embalming dead bodies is a lost art. Their musical instruments, their jewellery, their gold and silver vases, their chairs, ottomans and fauteuils, and their manufactures of cotton, linen and paper, formed the models for the imitation of the most advanced nations of later times. They attained a mastery in the manufacture of glass which has not been successfully imitated by the modern nations. The sculptures of Thebes and Beni Hassan, the architecture of the temples and the tombs, are a marvel to this day. In the mathematical and the physical sciences, such as Geometry, Astronomy, Chemistry, Mechanics, they were the teachers of Greece. Their laws and priestly regulations were framed with great wisdom. Lest the reader thinks that the above remarks are exaggerated, I shall quote a few sentences from Wilkinson's standard work :—

"Nor were they deficient in taste,—a taste, too, not acquired by imitating approved models, but claiming for itself the praise of originality, and universally allowed to have been the parent of much that was afterwards perfected, with such wonderful success, by the most highly gifted of nations, the Greeks." ".....the wonderful mechanical skill of the Egyptians; and we may question whether with the ingenuity and science of the present day our engineers are capable of raising weights with the same facility as that ancient people." "How far then do we find the Egyptians surpassing the Greeks, at this early period, in the science of music! Indeed, long before the lyre was known in Greece, the Egyptians had attained the highest degree of perfection in the form of their stringed instruments; on which no improvement was found necessary, even at a time when their skill was so great that Greek sages visited Egypt to study music, among the other sciences, for which it was renowned." "Many of their ornamental vases as well as those in common use present the most elegant forms, which would do honour to the skill of a Greek artist; the Egyptians displaying in these objects of private luxe, the taste of a highly refined people."

Winkelman is of opinion that the Egyptians

"Carried the art of glass-making to a higher degree

\* In the opinion of European savants.

of perfection than ourselves, though it may appear a paradox to those who have not seen their works in this material."

Regarding their social customs, Wilkinson says :—

"In some instances, we find men and women sitting together, both strangers as well as members of the same family; a privilege not conceded to females among the Greeks, except with their relations; and this not only argues a very great advancement in civilisation, but proves, like many other Egyptian customs, how far this people excelled the Greeks in habits of social life."

Well do Dr. Birch and Mr. S. Lane-Poole remark :

"The superior position of women in the social scale ..... shows that the Egyptians reached a higher point of delicacy and refinement than either their Eastern or Western successors. Colossal in art, profound in philosophy and religion, and in possession of the knowledge of the arts and sciences, Egypt exhibits the astounding phenomenon of an elevated civilisation at a period when the other nations of the world were almost unknown."

Greece imparted her civilisation to Rome, and Rome to modern Europe. Whence did Greece derive her civilisation? To this Dr. Scholes replies, after citing ancient historians like Diodorus and Herodotus, and some modern writers on the subject, that Egypt was the educator of modern Europe through Greece, that "Egyptian civilisation is to modern civilisation what oxygen is to the air we breathe, it is its basis," and that "the spring of European art, no less than of European science, is Egypt, and not Greece." Dr. Scholes observes that "among most of our modern historians the prevailing habit is either to deny, ignore, or to deprecate the fact that the Greeks were thus obligated to the Egyptians." Nevertheless, it is a fact that Cecrops and Danaus, the leaders of the Egyptians, settled respectively in Athens and Argos, and thus contributed the largest share to the up-building of Greek civilisation. Modern historians who find it impossible to ignore the indebtedness of ancient Greece to Egypt, have directed their energies to proving that the ancient Egyptians were not Ethiopians. They want to retain the Aryan kinship of the ancient Egyptians at all costs. We have seen in our previous article how the anthropometrist Nott, in his anxiety to maintain the supremacy of the white over all other races, even though they be of the 'supreme Caucasian' type, said : "the Hindoo

is almost as far removed in structure from the Teuton as is the Hottentot." But when he finds it to his purpose to prove the unity of the Indo-European race, in view of the possible derivation of the ancient Egyptians from the Hindus, he says: "All the Caucasian families belong to that vast chain of nations called Indo-European, in consequence of their having a common tongue, the Sanscrit." This veracious historian, however, holds that the ancient Egyptians were Europeans and not Hindus, which is the view propounded by another eminent ethnologist, Heeren, while a third, Featherman, surmises that they were Syrians or Assyrians. There are others, however, who could not totally ignore the evidence of history, and these, including Volney, Prichard, and Rollins, were compelled to declare in favour of their Negro origin. Dr. Scholes, analysing the philological, physical and historical evidence with great care and impartiality, arrives at the same conclusion. We therefore see that the Negroes are now "fallen from their high estate", and that at one time their ancestors civilised modern Europe.

Let us now turn to the ancient Mexicans and Peruvians. I shall take my facts from Draper's well-known history. In Mexico, the legislative power resided in the monarch, who was however subject to the laws of the realm. The judges held their office independently of, and were not liable to removal by him. The laws were reduced to writing, which though only a system of hieroglyphics served its purpose so well that the Spaniards were obliged to admit its validity in their law courts, marriage was regarded as an important social engagement, divorces were with difficulty granted. No distinction of caste was permitted. There was a well-organised postal service of couriers. The army was provided with hospitals, army surgeons and a medical staff. The higher classes were strictly unitarian. At the conquest, the Mexican calendar was better than the Spanish. There were sun-dials, instruments for the solstices and equinoxes. The globular form of the earth and the obliquity of the ecliptic were known. Their agriculture was superior to that of Europe; there was nothing in the old world to compare with their menageries and botanical gardens. They practised with skill delicate mechanical arts like those of the jeweller and enameller.

They were skilful weavers of cloth. They knew how to move immense masses of rock. Polygamy was confined to the wealthy. Mexicans gave Europe tobacco, snuff, chocolate, cochineal. They had theatrical and pantomimic performances. The King's palace was a wonderful work of art. Its harem was adorned with magnificent tapestries of featherwork; in its garden were fountains, cascades, baths, statues, alabasters, cedar groves, forests and a wilderness of flowers. In conspicuous retirement was a temple dedicated to the omnipotent invisible God. In this no sacrifices were offered, but only sweet-scented flowers and gums.

The Peruvian civilisation was developed independently of the Mexican, as the two nations were ignorant of each other. The state of Peruvian civilisation is at once demonstrated when it is said that the mountain-slopes had become a garden, immense terraces having been constructed where required for the purposes of agriculture, and irrigation on a grander scale than that of Egypt carried on by gigantic canals and aqueducts. Two great military roads were built, one on the plateau and the other on the shore. The former for nearly two thousand miles crossed sierras covered with snow, was thrown over ravines, or went through tunnels in the rocks. Our admiration for this splendid piece of engineering is enhanced when we remember that it was accomplished without iron and gun-powder. Of these roads, Humboldt says that they were among the most useful and most stupendous ever executed by the hand of man. In Cuzco was the imperial residence of the Inca. The king's palace at Yucay is described by the Spaniards as a fairy scene. The popular religion was Sun-worship, but the higher classes believed in the one invisible God. The popular faith had a ritual and splendid ceremonial. Polygamy, though permitted, was confined to the higher classes. The people were divided into groups, and over each group of ten thousand an Inca noble presided. Through this system a rigid centralisation was insured. An annual survey of the country, its farming and mineral products was made, and the inventory transmitted to the Government. A register of births and deaths was kept, and periodically a general census was taken. "In Peru a man could not improve his social state...he

could become neither richer nor poorer; but it was the boast of the system that everyone lived exempt from social suffering—that all enjoyed competence.” The army consisted of two hundred thousand men. Their year was divided into months and weeks. They had gnomons to indicate the solstices. Their writing was inferior to that of Egypt, but they had a literature consisting of poetry, dramatic compositions and the like. In Spain there was nothing that could be compared with their great water-works. The aqueduct of Condesuya was nearly five hundred miles long. “Its engineers had overcome difficulties in a manner that might well strike modern times with admiration.” They built edifices of porphyry, granite and brick.

Our knowledge of Mexican history would have been much ampler than it is, but for the fact that immense quantities of Mexican literature were consigned to the flames by the Spanish Archbishop of Mexico, just as Cardinal Ximenes burnt a vast number of Arabic manuscripts at Granada at about the same time. As Draper remarks:—

“The enormous crime of Spain in destroying this civilisation has never yet been appreciated in Europe. After an attentive consideration of the facts of the case, I agree in the conclusion of Carli, that at the time of the conquest the moral man in Peru was superior to the European, and, I will add, the intellectual man also. In Spain, or even in all Europe, was there to be found a political system carried out into the practical details of actual life, and expressed in great public works as its outward, visible and enduring sign, which could at all be compared with that of Peru?”

Of the civilisation of China, it is not necessary to speak much. The Chinese system of administration is well-known. The people are remarkably chaste and honest, they are physically strong and peacefully disposed. Ma Twan Lin's Catalogue of Chinese literature is a library in itself. Printing, gun powder and the mariner's compass are Chinese inventions. Silk and porcelain have been introduced into Europe from China. In certain of the mechanical arts, in chemistry, metallurgy, architecture, agriculture, and horticulture, the Chinese display wonderful skill. Of their manufactures one authority thus speaks:—

“The principal manufactures of the Chinese are silk, cotton, linen and pottery, for which they are especially celebrated. The finest porcelain is made in the province of Kiang-se..... Their skill in handi-

crafts is astonishing. Their rich silks and satins, light gauzes, beautiful embroidery, elaborate engraving on wood and stone, delicate filigree work in gold and silver, carvings on ivory, fine lacquered ware, antique vessels in bronze, and their brilliant colouring on the fans of pith paper, command our admiration.”

Draper thus speaks of the Chinese civilisation:—

“What is it that gives to her wonderful longevity? ..... The organisation of the national intellect is the principle. A broad foundation is laid in universal education. It is intended that every Chinese shall know how to read and write. The special plan then adopted is that of competitive examinations. The way to public advancement is open to all. Merit, real or supposed, is the only passport to office. Its degree determines exclusively social rank. The Government is organised on mental qualifications..... The intention is to give a dominating control to intellect. .... The Chinese have heard of our discordant opinions, of our intolerance to those who differ in ideas from us, of our worship of wealth, and the honour we pay to birth; he has heard that we sometimes commit political power to men who are so little above the animals that they can neither read nor write; that we hold military success in esteem, and regard the profession of arms as the only suitable occupation for a gentleman. It is so long since his ancestors thought and acted in that manner that he justifies himself in regarding us as having scarcely yet emerged from the barbarian stage..... A great community aiming to govern itself by intellect rather than by coercion, is a spectacle worthy of admiration...”\*

Egypt, Mexico, Peru, China, India, these are the great ancient civilisations of the non-European world, and all of them were indigenous and self-developed, none produced from exotic models. It is not necessary here to dwell on ancient Hindu civilisation. The world is indebted to the Hindus, among many other inventions, for the decimal notation, for algebra and trigonometry. I refer those who want to know more on this subject, to the bibliography given at the end of Professor Macdonell's *History of Sanskrit Literature*. I shall only content myself with one or two extracts from Brenand's Hindu astronomy, which will serve to show that European writers have not been fairer to the Hindus than to the Egyptians. Says he:—

“In some quarters an attempt has been made to minimise these faculties [those of close reasoning in the science of mathematics and kindred subjects even in their most abstruse aspects] upon grounds which, in the opinion of the present writer, are not only inadequate, but which show in the critics themselves a want of appreciation of the true merits of Hindu astronomy.”

\* For a further exposition of the Chinese position, see *Letters from John Chinaman*.



Again,—

"A conviction formed many years ago that the Hindus have not received the credit due to their literature and mathematical sciences from Europeans and which has been strengthened by a renewal of my study of those materials has led me also to a desire to put before the public their system of astronomy, &c."

Of the imitative type of civilisation as opposed to the spontaneous, the Saracenic may be mentioned as the highest non-European example. Dr. Scholes says:

"The Greeks, so to speak, have been the instructors as we have seen, of both the Romans and the Saracens. The Romans were of the same race as the Greeks, whilst the Saracens were Semitic. But although linked in the one case by the affinity of race, yet which of these two peoples, trained by the same master—the Greeks—has in mental calibre borne the closer resemblance to its teacher? Certainly it is the Saracens, who in poetry, philosophy, science and letters, revealed the Greek cast of intellect."

Mr. Ameer Ali's *Short History of the Saracens* is now a text book in Indian colleges, and only a brief notice of that wonderful people is therefore necessary to illustrate the above eulogistic observation.

At a time when a pall of dense ignorance and barbarism enveloped the white races of Europe, the Arabs alone held aloft the torch of learning. The history of the Abbaside dynasty of Bagdad, the Fatemite dynasty of Cairo and the Omureyade dynasty of Cordova, —all of which flourished between the 8th to the 13th century of the Christian Era—reads like a romance. Under Harun Al-Rachid and his successor, Al-Mamun, Bagdad attained the acme of civilisation. There all the known sciences were cultivated. Philosophy, *belles lettres*, mathematics, astronomy, medicine, algebra, chemistry, land-surveying, botany, geology, natural history, were cultivated with equal avidity. "When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and creating science", says Draper. The empire of the Moors abounded in extensive libraries, and the books ranged over the whole course of the domain of intellect—romances and tales, history, jurisprudence, politics, philosophy, travels, biography, books of reference, encyclopædias. The philosophy of Averroes is akin to the Vedanta of the Hindus. "Rationalism acquired a predominance such as it has perhaps not gained even in modern times in European countries." "The vast literature,"

says Sedillot, "which existed during this period, the multifarious productions of genius, the precious inventions, all of which attest a marvellous activity of intellect, justify the opinion that *the Arabs were our masters in everything*. They furnished us on the one hand with inestimable materials for the history of the middle ages, with travels, with the happy idea of biographical dictionaries; on the other, an industry without equal, architecture magnificent in execution and thought, and important discoveries in art." The palace of Alhambra in Granda has been aptly called 'a fabric of the genii.' Persons having a taste for learning flocked to the Moorish Universities of Spain from all parts of Europe. Gebert passed from the infidel university of Cordova to the papacy of Rome. The English monk Abelard found a refuge there. Nowhere was ornamental gardening better understood. To the Saracens we are indebted for many of our personal comforts. To quote again the words of Draper:—

"Scarcely had the Arabs firmly settled in Spain before they commenced a brilliant career. Adopting what had now become the established policy of the Commanders of the Faithful in Asia, the Khalifs of Cordova distinguished themselves as patrons of learning, and set an example of refinement strongly contrasting with the condition of the native European princes. Cordova, under their administration, at its highest point of prosperity, boasted of two hundred thousand houses, and more than a million of inhabitants. After sunset, a man might walk through it in a straight line for ten miles by the light of the public lamps. Seven hundred years after this time, there was not so much as one public lamp in London. Its streets were solidly paved. In Paris, centuries subsequently, whoever stepped over his threshold on a rainy day stepped up to his ankles in mud..... Those sovereigns might well look down with supercilious contempt on the dwellings of the rulers of Germany, France and England, which were scarcely better than stables..... No nation has ever excelled the Spanish Arabs in the beauty and costliness of their pleasure gardens..... In the midst of all this luxury..... the Spanish Khalifs, emulating the example of their Asiatic compeers, and in this strongly contrasting with the Popes of Rome, were not only the patrons, but the personal cultivators of all the branches of human learning..... The Mahomedan liberality was in striking contrast with the intolerance of Europe. Indeed, it may be doubted whether at this time any European nation is sufficiently advanced to follow their example..... How different was the state of all this from the state of things in Europe! The Christian peasant, fever-stricken or overtaken by an accident, hied to the nearest saint-shrine and expected a miracle; the Spanish Moor relied on the prescription or lancet of his physician, or the bandage and knife of his surgeon..... while Constantinople

and Rome were asserting, in all its absurdity, the flatness of the earth, the Spanish Moors were teaching geography in their common schools from globes."

The general standard of European civilisation at the time will appear from the conduct of the crusaders, and the contrast they presented to the army of Saladin. "Even down to the meanest camp-follower," says Draper, "every one must have recognised the difference between what they had anticipated and what they had found. They had seen undaunted courage, chivalrous bearing, intellectual culture far higher than their own." Michaud says that in Asia, the first crusaders "committed crimes which make nature shudder," and that they "forgot Constantinople and Jerusalem in tumultuous scenes of debauchery," and "pillage, violation and murder were everywhere left on the traces of their passage." "If contemporary accounts are to be credited, all the vices of the infamous Babylon prevailed among the liberators of Sion." Of the eighth crusade he says, "Beneath the shadow of the standard of Christ the crusaders gave themselves up to all the excesses of debauchery; the contagion of the most odious vices pervaded all ranks." Similar is the testimony of Joinville and Gibbon. According to Von Sybel, Mills, and many other writers, cannibalism was openly practised among the lower ranks of the crusaders.

European historians have pursued a similar course towards the Saracens as they have done towards the ancient Egyptians and Hindus. This is what Draper says in this connection:—

"I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mahomedans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever..... The Arab has left his intellectual impress on Europe, as before long, Christendom shall have to confess; he has indelibly written it on the heavens, as everyone may see who reads the names of the stars on a common celestial globe."

In another book, referring to the conspiracy of silence among European writers with regard to the contributions of the Saracens to the cause of civilisation, Draper says:—

"It has been their constant practice to hide what they could not depreciate, and depreciate what they could not hide."

But the indebtedness of modern Europe

to the Moorish culture can no longer be concealed; through Spain and Constantinople, Saracenic culture has descended to modern Europe. "The pagan literature of antiquity" says Lecky, "and the Mahomedan schools of science, were the chief agencies in resuscitating the dormant energies of Christendom." *Ex oriente Luxe.*

The empire of the Moors was overthrown by Ferdinand and Isabella, and soon after Torquemada, with his horrible inquisition, established a reign of terror in Spain. In the eloquent language of Conde, himself a Spaniard,—

"An eternal gloom envelopes the countries which their presence had brightened and enriched. Nature has not changed; she is as smiling as ever; but the people and their religion have changed. Some mutilated monuments still dominate over the ruins which cover a desolate land; but from the midst of these monuments, of these cold ruins, comes the cry of Truth, 'Honour and glory to the vanquished Arab, decay and misery for the conquering Spaniards.'"

Stanley Lane Poole says as follows on the loss inflicted by Christian fanaticism in Spain:—

"The misguided Spaniards knew not what they were doing..... They did not understand that they had killed their golden goose. For centuries Spain had been the centre of civilisation, the seat of arts and sciences, of learning and every form of refined enlightenment. No other country in Europe had so far approached the cultivated dominion of the Moors... The Moors were banished; for a while Christian Spain shone, like the moon, with a borrowed light; then came the eclipse, and in that darkness Spain has grovelled ever since."

A dip into the history of ancient Egypt, India, Mexico, Peru, China\* and the Saracens therefore shows, that the proposition in favour of the supposed innate superiority of the white races is absolutely baseless; the arguments advanced in support of the theory being characterised by Dr. Scholes as "a mangled medley of sophistries, prepared on

\* "Western surgery is just now credited with performing marvels—all of which are said to be the invention and product of Western brains. Those who are of this opinion would do well to read the paper read by Mr. James Cantile at the Caxton Hall the other day on "China in its medical aspects." Mr. Cantile said with great truth that the Chinese, who were the most intellectual race on the face of the earth, developed the science of medicine about 2,000 years before Christ. Six hundred years before Christ an excellent study of the pulse was written. Then there was a surgeon who performed an abdominal operation every detail of which anticipated Listerism. There was no regular medical education, and the Chinese surgeons were trained by being apprenticed to other surgeons. It was remarkable to compare ancient Chinese surgery with modern Western surgery, for they would find that many of the methods of treatment which people in the West thought were of quite recent discovery, were invented and used in ordinary practice in the East 3,000 years ago." *Amrita Bazar Patrika, January, 1909.*

the Procrustean plan, by mutilating facts, which are either lengthened or shortened in accordance with the requirements of the bed, 'Caucasian superiority.'" We shall now offer a few observations on the favorite doctrines of Henry Thomas Buckle, the representative in England of a class of historians whose aim is to identify all branches of human knowledge with modern white races; who, in his *History of Civilisation*—a book which at one time used to be widely read in this country—had the audacity to perpetrate the following sentence:

"In these four countries [Mexico, Peru, India, Egypt]...there existed an amount of knowledge despicable if tried by an European standard," &c.

According to Buckle, the chief factors in the evolution of civilisation are (1) soil (2) climate (3) food and (4) aspects of nature. The cause of the early development of civilisation in Egypt, India, Mexico and Peru, is explained by him by the fact that in those countries a fertile soil yielded an abundant harvest and led to a rapid accumulation of wealth; but owing to the same cause man became indolent and civilisation was arrested and gradually fell to decay. Similarly, the climate of Europe being cold, evoked the energy of man and led to his steady progress. Where the climate is extremely cold, however, as in Sweden and Norway, or where it is comparatively warm, as in Spain and Portugal, labour becomes fickle and unstable, whereas in the more temperate regions of Europe the people show a capacity for a steady and unflinching industry. A temperate climate is therefore the best for the growth of civilisation. In regard to the aspects of nature, Buckle holds that in Asia, Africa and America, high mountains and great rivers, earthquakes, hurricanes and pestilence, aroused the imagination of man and made him superstitious; in Italy, where according to Buckle, the same conditions prevail, the excess of imagination has developed the artistic talent, whereas in countries where the aspects of nature are neither terrible nor grand, nothing interfered with the peaceful development of the intellect.

As to the effect of food on civilisation, Buckle speaks as follows:—

"The diet of hot countries, by its cheapness, the ease with which it is procured, and the smallness of the amount required for the individual, increases

population; while the diet of cold countries, for reasons the very opposite of those just given, restricts the growth of population. The result being, in the case of the labouring class in the tropics, poverty and submission, whereas in colder climates the democratic spirit has prevailed, manifesting itself in revolutions, insurrections, &c."

So far as India is concerned, the following extract from an article by the Rev. J. T. Sunderland in the *New England Magazine* for September 1900, will sufficiently demonstrate the falsity of this specious theory:—

"The population of India is not so dense as in a number of States of Europe, which are prosperous, have no difficulty in supporting their people, and in which famines are never dreamt of. Nor is the birthrate high in India. It is less than in England, and much less than in Germany, and several other continental countries. Indeed it is 75 per 1000 less than the average birthrate of all Europe. India is not over-populated."

I shall now make an extract from Dr. Scholes which will, I trust, dispose of the other theories regarding soil, climate and aspects of nature, associated with the name of Buckle:—

"We are told that these civilisations, [those of Mexico, Peru, India and Egypt] are the results primarily of fertile soil, coupled with the absence in those places of certain natural phenomena. But situated in the same latitudes, equally favoured by soil, and by the absence of restrictive natural phenomena, are regions which, in their sum total, quadrate with those other regions that have produced civilisations. Yet these regions [e. g. Northern Australasia, the islands of the Pacific, and California] have remained uniformly barbarous. Therefore, is it logical to conclude that the civilisations of those more enlightened states are due to soil? If so, then to what is the backwardness of the uncivilised regions due? For they are in the same latitudes as the civilised; they have the same fertility; and they also enjoy, like these civilised regions, immunity from oppressive aspects of nature. Secondly, we are told that the civilisation of Europe is chiefly the result of its temperate climate, and that its extreme cold in the North, and its severe heat in the South, have produced in the inhabitants of those parts fickleness and instability of character. But seeing that the same temperate climate as that of Europe failed to produce a civilisation among the North American Indians, seeing that civilisations (Roman and Grecian), as high as those in the more temperate parts of Europe, have likewise been produced in the South, seeing that those peoples were neither unstable nor fickle, and seeing also that in latitudes corresponding, on the American Continent, to the area of extreme cold and to the area of extreme heat in Europe, civilisations (Canadian and American) like those of the more temperate regions of Europe have been reproduced, and that the peoples are neither unstable nor fickle, is the theory sustained, that makes the temperate climate a chief cause of civilisation? Buckle, as we have seen, regards soil and climate as two of the chief causes of civilisation.....Lastly, as



for the aspects of nature influencing the imagination to an abnormal degree in hot countries, we have taken the Italians, who are said to have been so influenced; we have compared them to their sires, the ancient occupiers of the peninsula, and we have seen that upon the ancients the phenomena of nature produced no such effect: hence, granting that the Italians are specially imaginative and superstitious, the assertion that the excessive growth of the imagination is due to climate is disproved, and since there is no better proof regarding the Spaniards and Portuguese, this same assertion with respect to them is likewise disproved. Again, taking India, whose superstition Buckle has cited in order to prove the predominating power of the imagination in tropical and subtropical peoples, we have compared a specimen of that superstition produced by its imagination, with a specimen produced by the imagination of Europe, and I believe it will not be honestly denied, that a similarity, rather than a dissimilarity, exists between the specimens. Therefore, from all these facts, I conclude, that the proposition brought forward by Buckle that food, climate, soil, and the aspects of nature "originated the most important consequences in regard to the general organisation of society," or are the chief causes of civilisation, is not only not proved, but is, by the very arguments with which he supports that proposition, disproved."

Buckle himself has been compelled to admit that "of the two classes of laws which regulate the progress of mankind, the mental class is more important than the physical." This makes his reliance on physical phenomena alone all the more strange and remarkable. The German political philosopher Bluntschli says of Buckle that "like all Englishmen, he lays too much stress on economical conditions." Can statesmen remedy the evil effects of unfavourable physical conditions? he enquires, and replies, "They can, if they are seriously devoted to the work of advancing a healthy national life." The whole question, therefore, depends upon the personal equation of the ruling section of the community. Bluntschli agrees with Buckle in thinking that a moderately fertile soil is the best. But he is careful to add "Doubtless history proves that these conditions do not necessarily lead to an equal distribution of wealth and a healthy national life, and there are many other more powerful factors involved." Again he says:—

"But we must not exaggerate the importance of

natural phenomena. After all, less depends on them than on the moral and intellectual education of man by man. Even in hot countries reason may be educated and fancy curbed by a feeling for the beautiful; and superstition may grow rank and thought be choked under a temperate sky. Man is not the creature of natural forces: he must face nature boldly and independently, making use of her when she is kind, and combating her when she is cruel."

Buckle would destroy the self-confidence of the non-European, Bluntschli would encourage it. Referring to Buckle's services, his editor, Mr. Robertson, says that Buckle was a pioneer, but not the final and accurate codifier of sociological law. Mr. Robertson truly observes that—

"The early Mediterranean civilisation grew from Asiatic seed, and the northern civilisations from the Mediterranean. But for these transmissions of culture, there is no reason to suppose that northern Europe would have emerged from barbarism."

To rectify Buckle's exposition, therefore,

"We have to note that the higher European civilisation is derivative, first by way of Mediterranean contacts with the civilisations of Egypt and Western Asia, then by way of Mediterranean contacts with northern barbarism."

So much for Buckle and his theories. He is one of a class of historians which, according to Dr. Scholes, "pursues truth, in order that, securing from it a badge, or symbol, it may with the same decorate some conventional prejudice, or political crime." European historians have taught us much for which we are sincerely grateful, but let us abjure with all our might their detestable habit of "cooking" facts to feed their national vanity. Dr. Scholes has adopted "*Fiat Justitia, ruat cælum*" as the motto of his book, and he has rendered a real service to the cause of truth and humanity by exposing in all its ugly nakedness, the infamous attempt of some English and American historians and pseudo-scientists to set up the false theory of white superiority as an immutable law—a theory which was propounded with the sole object of justifying political crime.

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Man is not put into the world as a music-box mechanically set with a certain fixed number of tunes, but as a violin with infinite possibilities. This music no one can bring forth but the individual himself. He is placed into life not a finality, but a beginning,

not a manufactured article, but raw material; not a statue, but an unhewn stone ready alike for the firm chisel of defined purpose or the subtle attrition of uncontrolled circumstances and conditions,

SEMI-SLAVERY IN A BRITISH PROVINCE AND ITS  
DEFENCE BY A BRITISH SATRAP

## INTRODUCTION.

THERE was a time, not very long ago, when the Civil Service of India and its organs in the Anglo-Indian and British Press were active in denying the existence of any real discontent in India. This denial was, no doubt, prompted by the apprehension that the existence of discontent might naturally be taken as arguing the existence of misrule. As discontent has not only proved too stubborn a fact to be explained away as the factitious creation of "professional agitators", but has deepened and darkened until its existence has to be admitted, and that in the aggravated form of unrest, a disposition is now observable on the part of the spokesmen of the Civil Service, such as provincial governors, to approach the people through their leaders, or supposed leaders, and endeavour to make them believe that they are quite happy under the British rule and may expect to be happier when the reforms now under consideration have borne fruit. This disposition is no where more conspicuous than in the part of India, which delights in the ponderous name of the United Provinces of Agra and Oudh. The Lieutenant-Governor of these provinces, Sir John Hewett, has of late been convening meetings, in several large towns, of those who are recognised by government as leading men, and through these worthies he has been trying to convince the people at large that British Government has conferred many benefits upon them and means to confer many more. One of the latest of these meetings was held in the shape of a "divisional darbar" at Bareilly where the *darbaris* of the Rohilkhand and Kumaun Divisions were invited. Sir John Hewett treated the *darbaris* of Rohilkhand to several courses of statistics showing how much revenue their bounteous government had remitted or suspended during the recent famine, how many persons were granted gra-

tuitous relief and how many were admitted to relief works, how many acres had, since, the mutiny, been added to the cultivated area, how many miles of railway had been opened, how many post and telegraph offices, dispensaries and schools had been erected and how many municipal and district boards had been created. If the *darbaris* of Rohilkhand were satisfied with these figures, which were, of course, designed to produce a picture of glowing prosperity, and were disposed to shut their eyes to the facts around them in the shape of widespread poverty, ignorance and disease, and of the long roll of deaths due to famine, plague, and other preventible causes, then Sir John Hewett may undoubtedly be congratulated on the success of his endeavours. His Honour can, however, by no means be congratulated on the result of his attempt to explain away a certain grievance of the people of the Kumaun Division, for in making that attempt, he was, as will be presently seen, not only manifestly illogical and self-contradictory, but placed himself before the wide world in the unenviable position of a defender of what is little short of slavery.

## SEMI-SLAVERY IN A BRITISH PROVINCE.

One of the long-standing grievances in the Kumaun Division, which consists of the Himalayan Districts of Almora, Gurhwal and Nainital, is the practice of impressing proprietors and tenants of all land, except in towns, in the service of the official and non-official travellers, who are almost all Europeans, with the exception of a few Indian district officials. These proprietors and tenants are not only required to serve as coolies and menial servants but to supply fodder for horses and food for men, including milk and eggs and to erect temporary sheds for the clerks and servants of officers on tour. Brahmans and other well-to-do men usually send substitutes, but are liable

to serve in person, if they cannot arrange for vicarious service. The wages of the coolies actually employed in transport and the price of the wheat, rice and some other articles, supplied are, no doubt, paid by the officers and other tourists, and usually reach those to whom they are due except when underlings are successful in intercepting them. But the wages and prices paid are less than a half, or third, of those for which voluntary labour and supplies would be available, and no wages are paid to those who are called in excess of requirements although they may have had to be absent from their homes and work for several days. Nor are any wages paid for the sheds erected, or for service done as scullions or other menials; and milk, fuel and fodder are seldom, if ever, paid for. The system under which forced labour and supplies are exacted, under the authority of Government, is locally known as *utar*. This system, so far as it relates to forced labour, was defended by Sir John Hewett in the following words—the subject of forced supplies being passed over in silence, whether discreetly or inadvertently, it is difficult to say:—

\* A matter upon which a good deal is heard at times is the *utar* system by which the villagers in Kumaun are required on payment to assist in carrying baggage for travellers in the hills. The Chief Secretary made a statement regarding this matter at the meeting of the Legislative Council held in April last, and I have made personal inquiries regarding it. I find that the requirement is, as indeed is only natural, undoubtedly unpopular at harvest time, but that it is not so at other times, and indeed the money which comes into the villagers' pockets in this way is very much appreciated. I have also ascertained that the grievance put forward in some newspapers that Brahmans and Rajputs have to carry loads is an imaginary one. Many villagers of both these castes have themselves assured me that they are very glad to make money in this way. Personally, when I march in the hills, I have as much of my carriage in the form of mule transport as possible, but I am not sure that this is always popular, since it prevents money from going into the villagers' pockets. At all events, most travellers can only travel with the assistance of coolie transport. In the existing conditions of transport in the hills, the abolition of the system of *utar* is impracticable and provided that payment is prompt, and that more men are not required to attend a camp than are likely to be wanted, the system seems to me to be free from serious objection.

This statement undeniably amounts to an admission that one class of the King Emperor's subjects, *viz.*—the agricultural com-

\* This cutting is from the "Advocate" of 5 November, 1908. The report is the same in the *Pioneer* and other papers.

munity of the province of Kumaun, are forced by the Local Government to serve another class, *viz.*—British travellers, in the capacity of coolies, and to neglect their crops at harvest times. This admission is a strange and startling commentary on the oft-repeated claim that the pledge given in the Royal Proclamation of 1858, to treat all classes of subjects alike, has been duly fulfilled; and if a system under which members of an agricultural community are forced to serve a privileged class as coolies, and that at a time when their crops have to be harvested, is not a sort of slavery, it must be acknowledged that it is difficult to define the term slavery. That such a system is regarded free from serious objection by a compatriot of Wilberforce, and one who has risen to the high position of the head of a Provincial Government, cannot but be looked upon as an addition to the many evidences of the decadence of the British race which have, of late, been noticed with concern by the more thoughtful and outspoken among British journalists. He who sees no serious objection to enforced labour, so long as wages are promptly paid, cannot be expected to see much objection to slavery so long as slaves are fed and clothed sufficiently. The statements contained in the above extract not only constitute a defence of the principle of slavery and an attack on human rights and liberties, but are manifestly self-contradictory.

#### THE SELF-CONTRADICTION.

The *utar* system is defended by Sir John Hewett on the ground that it is not unpopular, except at harvest times, and that "the money which comes into the villagers' pockets in this way is very much appreciated." If the villagers really like to earn wages as coolies, they may well be expected to come forward voluntarily, and there should be no need for maintaining the *utar* system, which admittedly consists in forced labour. But Sir John Hewett emphatically affirms that in "the existing conditions of transport in the hills, the abolition of the *utar* system, is impracticable," and thus contradicts his only defence of this indefensible system.

#### A PIECE OF GUBERNATORIAL LOGIC.

His Honour claims to have "ascertained



that the grievance put forward in some newspapers that Brahmans and Rajputs have to carry loads is an imaginary one." How he ascertained this is stated in the words, "Many villagers of both these castes have themselves assured me that they are very glad to make money in this way." Now, let it be granted that the villagers who gave this assurance to His Honour, were really a large number, forty or fifty, or more, that they were not produced by any interested person or persons after previous tutoring, and that they spoke the truth and nothing but the truth; does it follow that what they said of themselves was true of all, or most, members of the castes to which they claimed to belong or actually belonged? If some members of a caste be fallen so low as to be glad to earn the wages of a coolie, does it follow that other members of the caste will not think it a grievance if they are forced to work as coolies? Sir John Hewett made his speech at the Bareilly *darbar* shortly after his tour through a portion of the Kumaun hills, and his summer headquarters are situated in the Kumaun division. As he was to speak on the subject of *utar*, one would suppose that he had taken care to consult some well-informed and reliable person and acquaint himself with at least the principal facts relating to the subject. But when a number of coolies calling themselves Brahmans or Rajputs, tell him that they are glad to make money by working as coolies, and he jumps to the conclusion that Brahmans and Rajputs in the hills do not think it a grievance to be impressed as coolies, it is clear that his information was drawn from no better source than the coolies about his camps who may have come as substitutes for landowners in better circumstances or some of the officials who are interested in the perpetuation of a system under which they can have the services of coolies on a nominal hire and food and other requirements at half price or free of charge. If his Honour had taken any trouble to ascertain facts from reliable men, he would have known that it is grossly untrue to say that the *utar* system is not a real grievance in Kumaun.

#### THE REAL FACTS.

Land in the hills of Kumaun is chiefly

owned by peasant-proprietors, the poorer among whom have to work for wages, but those who can pay the Government revenue, and feed and clothe themselves and their families and meet other simple wants from the produce of their lands, will never work for wages, least of all work as coolies. A considerable number of these peasant-proprietors are high-caste Brahmans, who do not work for wages even if they are poor, and abstain from certain kinds of work even on their own lands. This class of Brahmans is quite distinct from an inferior class who do not object to handle the plough and are therefore called *halia*-Brahmans, nor do they avoid working as menials and coolies, if they are poor. Evidently the men interrogated by Sir John Hewett were so-called Brahmans of this class and some poor men of Rajput origin who freely work as coolies and menials. But even these men will not work as coolies for five times the ordinary wages when their crops are ripe. But whether a man is accustomed to work as a coolie or not, and whether he has to attend to his crops or not, he is impressed all the same, not only on public service, but for the convenience of European travellers, so long as he owns or holds any land in the hill villages of Kumaun. All proprietors of village lands are made to sign an engagement that they will meet such requisitions for coolies and supplies as may be made by Government. Some readers may be startled to hear of proprietors of land being required to sign an engagement which virtually makes their tenure conditional on their agreeing to serve foreign travellers as coolies whenever called upon to do so, and which implies that land does not belong to the children of the soil, but to the Government, which may grant its use to such persons, and on such conditions as it likes. Such readers stand in need of being informed that the claim of Government to the ultimate ownership in land is not confined to the province of Kumaun, but has been laid, in public documents, to all land in British India.

#### THE ILLEGALITY OF THE *Utar* SYSTEM.

Under the regulations relating to the impressment of bearers, boatmen, carts, or bullocks, for the public service, only those persons are liable to be impressed who are accustomed to the work, and officials com-

selling persons to do work to which they are not accustomed, or impressing carts or bullocks kept for private use or for agriculture are liable to be dismissed from government service.\* But these regulations are conveniently ignored in Kumaun. The Allahabad High Court have, on an appeal from a person fined for not complying with an *utar* requisition, ruled that such fines cannot be imposed, as there is no legal obligation on any one to comply with such requisitions, and a similar ruling has issued from the Chief Court at Lahore. Although the *utar* system has thus been declared illegal by the highest judicial authorities, the executive authorities in Kumaun snap their fingers at the ruling of the High Court; and the Head of the Executive Government comes to their aid by lending countenance to the barbarous system in a public assemblage. The people of Kumaun can lawfully refuse to submit to *utar*, but any united action in this line will most probably be given the complexion of a conspiracy against the British Government and there may be a crop of deportations and prosecutions.

#### AN ENGINE OF OPPRESSION.

The avowed object of the *utar* system is to assist travellers in their journeys. Even if its operation be confined to this object, it is a serious evil, since it is not only pernicious in principle by being a violation of the rights and liberties of man, but inflicts great hardship upon this hill peasantry. The province of Kumaun has been called the playground of the European in Upper India. The hills of Kumaun, especially near the snows, afford some of the grandest and most beautiful sights to be seen in nature and abound in game of many kinds. They, therefore, attract a large number of European travellers. The times selected for hill-excursions are the spring and autumn which are the harvest times of the peasantry. The autumn harvest is the most important in the hill. Therefore, September and October are the busiest months for the agriculturists, and these are exactly the months when these people are most liable to be impressed for service in the camp of high officials and other European travellers, they being the months when the

hills present their serenest and loveliest aspects. When a body of soldiers or a high officer with a large following is marching through the hills, coolies are required in large numbers, and supplies requisitioned in large quantities, and the subordinate officials employed in collecting coolies and supplies often impress many more coolies and order much more fuel, fodder and milk than are actually required! for it pays them to do so. Agriculturists are not only called away from harvesting their crops but such of them as are not actually required to serve as coolies have to purchase their release by lining the pockets of corrupt subordinates. While the agricultural operations of the hill peasants are thus impeded, they have to pay their quota of land revenue in full, and the revenue assessed on lands in the Kumaun Division, more specially in the Gurhwal District, is so heavy that it has in many cases to be largely paid from wages of non-agricultural work. All this does not, however, suffice to fill the cup of the woes of the Kumaun peasantry. While it is in itself a serious abuse of the powers of Government to make people sign engagements to submit to exactions like the *utar*, the engagements taken from the landowners in Kumaun are further abused by the local authorities who turn them into an instrument for seizing men to perform offices which have not the least connection with the avowed objects of the *utar* system. Men impressed under this system are not only required to carry wounded persons and dead bodies in police cases, and to help in making roads, and doing other works for which there is need of cheap labour, but have, occasionally, to act as bailiffs for serving summonses and sometimes even to carry mail bags for the Postal Department! It is well-known in Kumaun that the cart-road connecting the towns of Ranikhet and Almora with certain European tea plantations was made by a patriotic British officer with the aid of *utar* labour.

We have learnt from a reliable source that land-owners and tenants in Kumaun, impressed under the *utar* system are not only required to keep in repair district roads, but also to carry stones and timber for, and otherwise help in, the building and repair of village schools managed by the District Board and of the staging bungalows main-

\* Section 8, Regulation XI of 1806.

tained by the Public Works Department, and that no wages whatsoever are paid for the labour thus contributed to the making of roads, &c.

#### *Utar*: AN UNNECESSARY EVIL.

Sir John Hewett makes it appear that Europeans could not travel in Kumaun without the aid of forced labour. But it is not so. While the grand scenes and the plentiful game of the Kumaun hills attract many Europeans as sight-seers and sportsmen, the shrines of Badrinath and Kedarnath, which were, no doubt, located near the Himalayan snows with the wise purpose of inspiring and elevating the minds of pious Hindus with the grandeur of God's works, attract a hundred times more Hindus as pilgrims. Of these the poorer, of course, perform their pilgrimage on foot; but the large number of wealthy pilgrims who visit these shrines every year require coolies for the conveyance of themselves and their baggage, and they make their own arrangements for these coolies. They have to pay liberal wages, and these wages attract hill coolies to Hardwar and other places at which their services are engaged for long distances. If European travellers, official and non-official, begin to pay their coolies at the same liberal rates, they can have no difficulty in securing a sufficiency of voluntary labour and unforced supplies. Let

the Government abolish the *utar* system and in six months' time agencies for the supply of voluntary labour will come into existence by the spontaneous working of the laws of supply and demand.

#### BRITISH REPUTATION.

The grievance which Sir John Hewett has been pleased to set down as imaginary has been repeatedly brought to the notice of himself and his predecessors both in the public press and at the Legislative Council. But neither he nor his predecessors have shown any disposition to apply a remedy. On the other hand they have stood up to uphold a system which favours the pockets of their countrymen. In such cases, the Government of India is usually as ready to support the action of local governments as heads of local governments are to support "the man on the spot." It remains to be seen whether leaders of opinion in Great Britain will awaken to the duty of maintaining the reputation of their country, which has the honour of having led the way to the abolition of slavery, and will call upon their representatives in India to put an end to the semi-slavery of *utar* which is an offence against civilization and humanity and an ugly blot on the name of the British Government and British race.

HAIMAVATA.

## AN INDIAN IN THE ROLE OF A WORLD-JOURNALIST

**I**N the journalistic firmament of India a new star has appeared, and this literary light, though young of years, has already proved to the reading public in Hindostan that its lustre is of a beneficent, uplifting character to Indians at large. The reception accorded to him by the readers of the leading Indian periodicals has been of the most cordial kind. In less than half a dozen years of making his debut in Indian journalism, Mr. Saint Nihal Singh has won his way into the highest-grade literary circles and today, to quote the *Indian Daily Telegraph*, "his articles have become quite

a feature of the Indian reviews." At the beginning of the year 1909 of our Lord, there is scarcely one periodical of note in India which does not heartily welcome papers written by Mr. Singh, for his literary work during the past two or three years has not only given him a wide reputation as a virile and forceful writer, but also has gained him the respect and gratitude of all sections of his countrymen for his studying world institutions in the course of his extensive travels and sending messages of uplift to India. Mr. G. A. Natesan, editor of *The Indian Review*, recently wrote,



in noticing one of Mr. Singh's articles in *The Modern Review*: "Mr. Saint Nihal Singh has laid his countrymen under a deep sense of obligation to him by his excellent articles in the various Indian periodicals." *The Subodh Patrika* of Bombay expressed similar sentiments in saying: "Mr. Saint Nihal Singh has already laid his countrymen under a deep debt of gratitude to him by his able and informing contributions to Indian monthlies." These sentiments find frequent echoes in other Indian newspapers, and as a practical testimony to the worth of his work, Mr. Singh's articles on education, child-training, woman's uplift and Indians abroad—subjects on which he has established his claim to be a high authority and a progressive thinker—have been widely copied and scattered broadcast throughout the land. His important papers are now being gathered together and a popular edition of this collection will be issued shortly under the title: "Messages of uplift for India." To this volume Mr. B. C. Flower, the editor of *The Arena*, a leading Twentieth Century Review published from Boston, U. S. A., has contributed a lengthy introduction.

Mr. Singh's achievement in India is remarkable when it is taken into consideration that he is one of the most popular writers for high-grade publications and that he has won his place amongst the most notable writers of Hindostan at an early age and in a short time; but his success in world-journalism is still more remarkable and characteristic of the man. In China, Japan, Canada and the United States he has won flattering recognition as a writer on Oriental topics and problems and his reputation is now crossing the Atlantic and spreading in England. While he was in China he wrote frequently for the leading dailies in Hong Kong and Shanghai and the articles he contributed to these journals were of a nature that commanded the attention and enlisted the interest of the reader. One of the Hong Kong newspapers was so pleased with his style of writing and the analysis he made of the topics of the day, wherein he revealed a knowledge which old journalists of sixty seldom possess, that its management offered him a regular salaried position as one of the leading staff writers—an offer which his ambition to travel made him

reject. In Japan Mr. Singh not only contributed to the leading English papers in the country, but some of his important articles were translated and published in Japanese newspapers. In the land of the Mikado, he attended a dinner at which the leading ambassadors to the Court of the Emperor and the Japanese statesmen of note were present. He was the only Indian accorded this honor and was invited there as one of the editors of the *Japan Times*, which position he temporarily filled, as a reliable and efficient reporter was needed to report this important function. In connection with this dignified affair, Mr. Singh tells an amusing incident. He had been travelling without a bank account, making money with his pen to pay his expenses as he went along. His wardrobe contained nothing save a few collars and neckties and cheap shirts, for the only suit of clothes he possessed he wore on his back. This shortage of raiment offered a dilemma which the young man had to overcome before he could attend the gay fete, where everything had to be conventional and just-so. The management of the *Japan Times* rose to the occasion and a swallow-tail coat, a white bow tie and a pair of pump shoes were provided; but Singh had to beg, borrow or buy a pair of black trousers and an evening shirt. Since begging and buying were out of the question, a friend came to his aid and loaned both these articles of attire. But as luck would have it, the friend was considerably slenderer than Mr. Singh, and the young Indian, surrounded by high functionaries, had to pretend lack of hunger and eat as if he had the appetite of a sparrow, lest his borrowed shirt and pantaloons might burst open. In fact, the two top buttons of the trousers broke before the writer reached his headquarters after midnight. This incident gives a deep insight into the character of Mr. Singh, who, during a part of his stay in Tokyo, worked as a laborer in a factory, and devoted the rest of his time to interviewing leading Japanese personages like Count Okuma and Baron Kanda, showing the grit and diplomacy of William T. Stead in so doing.

The Dominion of Canada even out-did Japan in welcoming Mr. Singh, and also in allowing him the opportunity to achieve a unique literary success. There he rose into

instant prominence—there was no weary waiting—his career was ready for him, the minute he touched Canadian soil. When Mr. Singh arrived in Canada, the Dominion was worked up over the Indian immigrant. Mr. Singh studied the situation closely. He organized an active campaign with a view to making the Canadians give his countrymen their just dues. Of this campaign, he bore not only the brunt of the burden, but all the burden. He wrote on the situation for the leading Canadian publications. He took the stump and lectured before prominent clubs, organizations, schools and churches, in all the vital centres of Canada. No Indian, no foreigner, ever contributed a pie toward the expenses of this Oriental Sir Galahad. His earnings from his pen proved more than ample for his limited wants, for Mr. Singh knows no taint of liquor or tobacco, nor is he a slave of any other expensive vice. So devoted was Mr. Singh to the cause of his countrymen in Canada that columns upon columns of matter prepared by him on the situation was furnished by him to the Canadian newspapers, which did not feel interested enough to buy the material. Such self-sacrificing, sustained zeal, could not but win out in the long run. His writings in all the leading newspapers and magazines of the country not only pacified Canadians who were worked up by Canadian mischief-makers who misrepresented the Indian immigrants; but he reasoned with the Canadian government, through his conferences, first with the immigration authorities of Vancouver, British Columbia, and later with the Minister of the Interior, the Federal head of the Immigration Department of the Dominion, at its capital, Ottawa, not to take the rash step of deporting Indian immigrants *en masse* from the land. His services in this connection were gratefully acknowledged by the Hon. Frank Oliver, the Canadian Minister of the Interior, and won him the respect and gratitude of his countrymen in and out of India. Mr. Singh has not ceased agitating in Canada that the Indian new-comer ought to be treated at least on a par with the German, Russian and Doukhobors, that find their way to the land of "Our Lady of the Snows." His pen is still busy in the service of his countrymen, his latest articles on the subject of Indian immigration now appear-

ing in *Canada West*, a leading Canadian Magazine.

One pathetic incident of the days when he was in the thick of the battle which he waged for the benefit of his countrymen, does Mr. Singh relate. It was midwinter—the middle of a Canadian winter—bitter cold. The publications which owed Mr. Singh money did not make payments as promised. The little bank account he had built up had run low almost to the vanishing point on account of the heavy expenses entailed by the fight for the Indian immigrants. One day he and an Indian friend were taking dinner together at the hotel where the young journalist was putting up, when he told his friend the state of his finances. His friend looked upon the situation humorously and gayly said: "Remember, the Canadian government's proposal: Deport all *destitute* Indians." This remark, Mr. Singh relates, made a permanent impression on his mind.

Another Canadian experience of a somewhat analogous character, is related by Mr. Singh. Within a week of his arrival in Vancouver, he had been honored by being accorded the privileges of the Vancouver Club, a privilege that was never before extended to an oriental. There, one day, he was invited to take dinner with Sir Mackenzie Bowles, an ex-Premier of Canada. The host seemingly forgot that his swarthy guest had not been in the Dominion two weeks and did not know much about the country and its peoples. No mention was made of the fact that Sir Mackenzie had held the premiership—the highest office that a native of Canada could hold. It was a noon dinner and lasted for several hours and Mr. Singh made a great impression upon Sir Mackenzie, who invited him to call on him when he reached Ottawa. In making his investigations about the immigration question, Mr. Singh had made the acquaintance of a number of young Canadians and to them he casually related that he had dined with Sir Mackenzie Bowles and had had a rattling good time. They informed him that he must be dreaming, for Sir Mackenzie Bowles was an ex-Premier of Canada—he must be mistaken about the identity of the person he had dined with. As luck would have it, these self-same people formed a part of an audience at a

Canadian Club meeting at which Sir Mackenzie was to speak, and Mr. Singh occupied the seat of honor, sitting next to the ex-Premier at the luncheon table; and a week later Mr. Singh was himself the guest of honor of the Club and delivered a thoughtful and informing lecture on India before it.

The humor of this situation lies on its surface; but, more significant than the humor, is its moral. Imagine a foreigner without a single white hair on his head, possessing just one suit of clothes and that a salt and pepper suit, moderately priced and by no means new, without a bank account, stepping into a country whose language was not his own native-tongue, a land inimical to his countrymen, and within the brief space of two weeks rising into remarkable prominence as a thoughtful student of current history and sociology, a terse, vigorous writer and a powerful, effective speaker. Behold this man speaking before clubs where men of the calibre of His Grace the Archbishop of Canterbury, Rt. Hon. James Bryce, Rt. Hon. John Morley, H. Rider Haggard, Jerome K. Jerome, Booker T. Washington, Andrew Carnegie and the Governor General of Canada had spoken—and observe him not only address these gatherings, but win their applause and respect and establish his reputation as a clever speaker. Then cast in your mind the fact that he wielded his pen, employing a foreign language, to such good effect that within a few months of his landing in Canada he was reckoned a virile writer.

Saint Nihal Singh knows what a price success demands, what privations one must suffer who is anxious to attain eminence in the literary field; but the world at large can behold the laurels won by the young Indian journalist. The *Toronto Globe*, probably the largest newspaper in Canada, wrote of Mr. Singh:

"Mr. Singh is a man of culture, whose lectures last winter (1906) before various Canadian Clubs gave evidence of great breadth of view. . . . Mr. Singh has achieved a distinguished name for himself as a literateur and is recognized as one of the foremost of Oriental journalists and an authority on matters pertaining to the Indian Empire. He is well-informed upon the world's current topics."

The *Winnipeg Free Press*, a Canadian paper which vies with the *Toronto Globe* in popularity, remarked:

"British rule in India has produced many bright

men, splendid types of Western civilization of which Mr. Saint Nihal Singh is so notable an example. To deny men of the kind that Mr. Singh himself typifies, the right of representation when they are taxed, is quite out of accord with the principles upon which the Empire is built."

Regarding Mr. Singh's literary abilities, the Editor of the *Canadian Magazine*, the largest popular periodical in the Dominion, expressed himself:

"This is just a line of appreciation of your article, 'Hindu Immigration' and also the article on the 'Political Affairs in India.' You write with an extremely facile pen for a foreigner, and to our mind you are well up to the standard of our native contributors."

About Mr. Singh's intrepidity, the same editor wrote in his magazine:

"Mr. Singh is a cultured gentleman and he has espoused the cause of his fellow countrymen by coming to the West and practically *bearding the lion in his den*."

That India should be proud of a son who won laurels such as these, from a people by no means friendly toward Indians, hardly needs urging. But Mr. Singh's reputation as a literateur is not confined to Canada, nor is his work for the good of India being done in the Dominion alone. Mr. Singh's reputation preceded his coming to the United States. His views on the Indian immigration question and the Indian Unrest had been widely quoted in the States, having been culled by American reviews and newspapers from Canadian publications. *The American Review of Reviews*, one of the largest and sanest reviews in the country, had published extracts from Mr. Singh's articles in the *Canadian Magazine*. The Newspaper Enterprise Association of Cleveland, Ohio, had obtained an article from him which was syndicated and read by millions of American men and women. Thus, when Mr. Singh crossed the boundary line that separates the land of the Maple Leaf from that of the Stars and Stripes, his career as a literateur was assured. His articles found their way into such high-grade magazines and newspapers as the *Arena*, *Harper's Weekly*, *Christian Herald*, *Lippincott's*, *Pacific Monthly*, *Overland*, *New York Evening Post*, *Chicago Tribune*, and other popular publications.

When he arrived in Buffalo, the *Courier*, a large metropolitan daily, remarked:

"Singh, who has the name of a Chinaman, the manner of a Frenchman, the appearance of an Indian,



and the manner of a journalist, writes of Japan, China, India and America. He is a very wide-awake, intelligent little man and talks interestingly on any subject."

When he wrote for the *Cincinnati Times-Star*, the editor introduced his paper with the remarks:

"Saint Nihal Singh has mastered the English language and has become an author, journalist, lecturer and globe-girdler. His brilliant work has been commended by many newspapers and publications."

The *Chicago Examiner*, in the course of a column article about him, wrote:

"Not only is he a prophet with honor in his own country, but he writes for most of the high-grade magazines and newspapers in Japan and China, and since coming to America his writings have been in demand by magazines and newspapers in Canada and the United States. Mr. Singh has thoroughly mastered the editorial part of newspaper making."

When he visited Seattle, all the papers wrote of him kindly. The *Seattle Post-Intelligencer* said:

"Saint N. Singh, journalist and lecturer from India, a highly educated and cultured Hindoo, speaks several languages fluently and is particularly interested in the study of economics and the science of government. While in Seattle he has delivered numerous addresses."

The Editor of the *American Review of Reviews*, in quoting excerpts from Mr. Singh's political article, referred to him as "a celebrated India journalist and traveler" and characterized his views as "interesting and instructive." A writer criticising one of Mr. Singh's political articles wrote in *Harper's Weekly*: "I.....believe him to be a very able young man, and being a native of India, he is in a position to know a great deal about conditions in that country." Two American magazines both with a circulation of 100,000, were so impressed with Mr. Singh's able work for placing the condition of India before America, that they characterized him as "The Benjamin Franklin of India." The *Arena* wrote of Mr. Singh:

Mr. Saint Nihal Singh is a scholarly Asiatic. .... Mr. Singh, after receiving an excellent education in India, has travelled extensively in China and Japan. .... since which time he has sojourned for some time in Canada and America. .... (He) is one of a number of young scholars of the great brooding mother of Oriental civilization who are making an impress on Western civilization."

Mr. Singh has not yet had time to write to any extent, for English publications; but his articles have been widely copied in Great Britain from American and Oriental publications, and the *English Review of*

*Reviews* has commented favorably upon his writings, published in magazines the world over.

It may be asked, what is there about Mr. Singh that is making him a prominent figure in world journalism and bringing him such unqualified praise from the most conservative quarters. This query is easily answered. Mr. Singh is not in the literary business for mere lucre. Literature pays his expenses; but money is not his god—it only comes to him incidentally. He is devoting his life to a noble purpose. To the Orient he is sending messages of uplift. These messages are not only carefully and beautifully worded, but their subject matter is carefully selected and all conclusions are conscientiously and thoughtfully arrived at. Everything that he writes for India is meant to help along its evolution. In the Occident Mr. Singh writes about the Orient. He is dispassionate enough to flay the faults of Orientals, but as a general rule he strictly adheres to doing constructive work. He shows how Asia is waking up from the stupor of ages—how the people are becoming democratized. His general theme is the uplift of the Orient, and this topic he discusses from countless angles. Unlike some other Indians who have visited America, he is not going around with his hat in his hand, begging aid for the down-trodden, poverty-ground, inconsequential humanlings of India. No. He is telling Canadians and Americans that Indians are men—MEN, in the best sense of the word—that the slogan of these men is more and more coming to be: "Nations by themselves are made"—that these men are progressive, active, up and doing—that they are not woman-haters or woman-maltreaters, but they are more and more giving opportunity to the female sex to come into its own. Mr. Singh writes infrequently about British repression in India; but for the most part his refrain is the constructive work that Indians are doing for themselves. Since the world is not interested in the "under-dog," who is satisfied to abide in vile subjection or too weak to get on top, Mr. Singh touches the sympathetic chords in the hearts of his readers through writing of uplift and consequently uplifts the readers. This is at the bottom of Mr. Singh's success as a literateur, and he has

today the unique honor of being the man who writes for a larger number of periodicals printed on two different continents than any other of his countrymen.

Mr. Singh is the maker of himself. He was born in an affluent family, his father, likewise, being a self-made man, having risen to a notable position in society from straightened circumstances. Being of an independent turn of mind and unable to brook the strict regulations of an orthodox Sikh home, Mr. Singh cut his moorings from his family at the early age of seventeen. At the time of his departure from the parental nest he owned just two pice. He thus has literally made his own way in the world. Before he was twenty he worked as editor of a semi-weekly paper printed in English in his native town. While still in his teens he wrote half a dozen booklets in Goormukhi, his mother-tongue, some of which have been printed several times and have had an immense circulation. Mr. Singh has gone through the entire literary mill, and has worked on papers in six or eight countries and on two different continents.

Mr. Singh's methods of work are unlike those of most literary men. There is nothing spectacular about him. He pursues literature as a profession, endeavoring

to rescue it from sordid commercialism. He is systematic in his work, and rises at a certain time, at the same hour, in winter and summer, Sunday or week-day. He dictates his articles all morning and goes over his work and revises it in the afternoon. He devotes his evenings to reading newspapers, magazines and books. His work is his only recreation, as he seldom frequents theatres or other places of amusement. A characteristic of Mr. Singh is that he walks from six to ten miles a day. He never works for more than two hours at a stretch. Walking is done between-times, unless the weather is too inclement, in which case he takes indoor exercise. The same system that regulates his life is seen in Mr. Singh's work. He plans his articles, maps them out carefully in the form of a diagram on a sheet of paper, dictates them with the ease and fluency of an accomplished lecturer. He walks all the time he dictates, with his hands behind him or in his trousers pockets, thus adding many miles of walking to his out-door walks. Almost all of his articles are illustrated from photographs specially taken for him. System enables him to conserve his time and keep an equable temper.

AN AMERICAN.

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## A MESSAGE JAPAN GAVE ME FOR INDIA

I had spent many months in Japan, traveling to and fro, investigating conditions, conferring with men and women, high and low, native and foreign, studying modes of life and ways of work obtaining in the land of the Mikado, drawing from them conclusions and instituting comparisons between them and the methods of life and work prevalent in other countries I had visited and studied. These months constituted the busiest period of my life; but they were filled with favors, friends had heaped on my head. Finally, when the time came for me to bid Japan adieu, I was reluctant to leave a land wherein I had learned a great deal and derived con-

siderable pleasure. It was during those moments that the spirit of Japan breathed in my ear a message for India.

It was not the sordid Japan, immersed in the give-and-take of commercialism, that vouchsafed me this advice. That Japan is selfish. That Japan looks upon Hindostan as its commercial rival—a country which must be kept down. It was the other Japan, the Japan that has not forgotten the debt it owes to India, the Japan whose eyes are not glamoured by commercial jealousy, who spoke to me. And this Japan gave me a message for India which, in her estimation, and in my own, will conduce to the evolvement of Hindostan.

Japan told me in effect :

Both the Asian and European are self-centered. Both believe in their own superior methods of work, modes of life, enlightenment. Like head-strong urchins, in championing their individual pets they are slinging mud upon each other. Before long they will wrestle with each other and, in wrestling, learn to overlook each other's faults and foibles and respect each other's good points; and from that time forward they will become impersonal to the extent of working for the common good of humanity, ignoring man-made colour-lines and continental consciousnesses. But the Asian, obsessed with the achievements of his ancestors, and the Occidental, insane about his destiny to lord it over the world on the principle of the survival of the fittest, will both need many hard kicks and sad experiences before the backbone of their pride is broken. The under-dog, down-trodden and enslaved, will have neither self-respect, nor the ability to inspire respect for him in the mind of his master. Slave Asians will not meet on an equal plane with the Occidentals that hold them in serfdom. Only free peoples shall be permitted to federate and work for the weal of humanity. India, therefore, must plan to place herself on a level with other enlightened nations, and by peaceful progress, ensure her individual evolution until the time comes to cast aside individuality and work for the common good of all people.

And Japan continued :

So long as India felt that she must keep her own entity, Hindostan prospered and enriched the world by material and spiritual gifts. The world prized Indian products. The world drank deep at the fountains of Indian religion, philosophy and art. The world fed itself on Indian achievements and discoveries. But when Hindostan began to doubt its divinity, when India overlooked the fact that the world expected great things of her, she became a subject of arrested growth and her literature, religion, philosophy, art, manufacture and industry, remained at a standstill or degenerated through lack of life-giving impetus.

And Japan observed :

India once again must resume the thread of *active* life, where she left it. She once again must endeavor to creditably fill her

place amongst the ranks of the nations—fulfill the destiny which has been awarded to her. India must cease to think of herself as weak, emaciated, incapable. She must derive inspiration from her past—must cultivate emulation for the activities of the present-day progressive nations, and work for her evolution in her own way, so that the people themselves, and the world at large, may be better for Hindostan's activity.

When Japan had outlined to me these general truths, she spoke in this wise :

Hindostan must realize that a building is never stronger than its weakest part—that a nation never is stronger than her women, her serving people. Those who bear the future generations—and those who produce food stuffs and the necessities of life for the people, are the pillars of a nation. The nation that does not esteem and love these members of society automatically perishes. The nation which does not train them thoroughly dies a lingering death. India has sinned—India has not respected and educated its working people—she has not given her women the opportunity to develop themselves properly. The nation has consequently not got the good out of its backbone, and its work for these many centuries, has lacked manhood. The thing for India to do is to rid herself of these curses—reorganise society on a saner, more modern basis, the basis of fundamental democracy: equalizing opportunity and ensuring social equality to all, without respect to their occupations, and granting special privileges to none.

Then Japan told me the parable of the foot-ball. Japan said :

Watch a gang of foot-ball players. Observe the devices they employ in their attempt to score success over their competitors. One player kicks the football, aiming to send it flying to his friend, who runs, a few yards apart, with the object of moving forward simultaneously with his fellow-player. The attempt of the two is to kick the ball from one to the other, always running forward, and eventually putting it over the goal, and to this tactics the main credit of winning the game is due.

Japan exhorted :

This is illustrative of the manner in which things should be run in this world. Material-



ism and spirituality should progress simultaneously. Neither of the two is evil. Neither of the two is all. Both are imperfect without the other. The physical and the spiritual are both essential for the well-being of humanity—for its progression, the two make a wholesome confection on which the nation can live and thrive. Individually they are like the candy which must be eaten with care, in small quantities, on pain of sickness—death.

While Japan spoke this, her tones grew palpably sorrowful. She explained to me:

Her people, lured by materialism, are neglecting spirituality. They are not simultaneously evolving themselves along physical and spiritual lines. Industrialism and jingoism have side-tracked them from the road to sane success. The Occident has erred and failed to take this dual path of spirituality and materialism that conduces to national well-being. God gave Japan the mission of setting up a new standard of civilization, wherein neither the body was treated as serf and looked down upon, nor the spirit neglected. But Japan has not fulfilled this divine mission, and therein shows egregious folly, and the nation of the Mikado is fool enough to persevere in this course of setting up industrialism and war-

ism as its pantheon of gods, and is failing to rectify its mistake of starving out the real man.

Choked with emotion, Japan could not talk further for some time. But, when the steamer on which I was to sail Occidentward heaved its anchor, she pulled herself together and whispered in my ear a message, which she charged me to convey to my people. Japan told me:

What Japan has failed to do, let India do. Let Hindostan be the saviour of the world. Let India build up an enlightenment of a new order—a civilization which rests secure on the twin props of spirituality and materialism. Let India dovetail the body and spirit activities and out of the two design a board on which humanity can dance, sing and grow. This is India's mission. Let India fulfill it and thereby not only put herself on the path of progress, but also enrich all humanity.

These words fell on my ear as the steamer slowly sailed out of the Yokohama roads—and this message I give to the people amongst whom I was born and educated—the people of my home-land—the land I love.

SAINT NIHAL SINGH.

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## THE TODAS OF THE NILGIRI HILLS

THE first day that I saw Todaland, I felt a new delight. Here was the first age of man when the human intellect was yet in its infancy, when art was only rudimentary, when men were troglodytes, hardly used to living in thatched huts, when their household utensils were made of earth, when the laws which governed human society were simple and yet without a system, when marriage meant the forcible abduction of the bride from her family, when on account of the scarcity of women polyandry was extensively practised. In our civilised modern age this primitive long-past period in the history of human evolution seems but a fitting subject for the rich colourings of romance. At that

moment the past seemed to mingle with the present, the old with the new, romance with history, and through it all I realised the one great fact of the unity of man—realised the fact that every single period in the evolution of man was only a chapter which together with the rest go to make up the vast history of human evolution. I almost saw pictures of the monarchs and masters of our modern human intellect forming themselves slowly into shape in the indistinct lights of this darksome camera.

Some of the greatest thinkers of this and of the last century, have said and written a great deal about the gradual development of the human mind. It cannot, however, be



TODAS AND TODA DWELLINGS.

seriously denied that there still remains a good deal relating to the working of the primitive mind which is enshrouded in mystery, and which is hard to explain by any one of the theories, to establish which our ethnologists, sociologists and psychologists have made various attempts. The Todas of the Nilgiri Hills in Southern India, are to all intents and purposes a primitive race of men, but some of their customs and institutions show a decidedly advanced stage of civilisation. It cannot be said that contact with modern civilisation has altered the complexion and the character of such customs and institutions. For, as matters stand at present, they live far away from all human habitation in some open space in the jungles of the Nilgiri hills, and until the advent of the English in India as a ruling race in the middle of the eighteenth

century they were not known to have ever had any dealings whatsoever with their civilised neighbours. Even for fifty years after the establishment of British rule in India, the Todas lived in isolation, and maintained their aloofness more or less completely; and during the last hundred years these inhabitants of the Nilgiri hills have had but very little to do with the outside world. They are seldom interfered with by their neighbours—in fact, they are left severely alone. All that they seem to have learnt from their more advanced neighbours is the use of clothes and silver ornaments. Their customs and usages are ancient, and do not from all accounts appear to have been touched or affected by the thoughts and ideas of the civilised world. And what is more, the ideas of a community, relating to God, to marriage and to other equally im-

portant subjects, showing the slow progress of the human mind, cannot be appreciably affected or altered by contact, however close, of a hundred years only, with another community. There can, therefore, be no doubt that the customs, usages and institutions of the Todas are immemorial, handed down from sire to son for ages past; and the queer and curious mixture of what indicate both an advanced and primitive state of the human mind cannot but supply ample food to our modern philosophers for reflection.

In appearance the Todas as a race are neither like the prognathous Negro, nor do they at all resemble the flat-nosed Mongol. If in the evolution of man his features undergo any change, and if correct and regular features in a man be any indication or criterion of his civilisation then the Todas must be a highly evolved, civilised community. There is nothing in their looks to point to the conclusion that they are of non-Aryan origin. In fact, some British ethnologists have expressed their doubt as to their origin being non-Aryan; whereas others have sought to establish the more positive theory of their having been the descendants of Italians, Jews or Arabs. Be that as it may, there is no gainsaying the fact that they are a race of strong, well-built, handsome men. The features of some are so correct and beautiful that they recall to one's mind some of the finest Greek statues. So far as their complexion goes, the great majority of them are brown, a few are even inclined to be fair, but not one of them is black. Both men and women have for their clothing a piece of cloth worn round the waist, and this serves very much the same purpose as the civilised skirt; and a long piece of cloth, falling in folds, covers them from shoulder to foot. It is, however, said that before coming into contact with the English, they did not know the use of clothes, and used to go about stark naked. In their habits they are astonishingly cleanly—much more so than the masses are in Europe. Though living in a cold climate, they bathe every other day, and they make it a point to wash their hands and mouths after each meal. It is true that the modern-world laundry with all its elaborate paraphernalia is wholly unknown to them; but nevertheless they

wear clean clothes, washing them daily with plain water. Their young ladies are as particular about their looks as they are about their cleanliness. They curl their hair with their fingers with considerable ingenuity, and then do it up with a deal of care and attention. They tattoo their bodies but on a small scale, and some of them even indulge in the luxury of wearing silver ornaments.

The Todas live in groups of twenty or twenty-five men, each group having only three or four huts. Their hut has the shape of a bow, with three sides completely shut up but having a very small opening on the fourth. The opening is so low and small that one has to squeeze oneself in, and has practically to creep through to get in. Inside the hut on one side there is a place for cooking, and on the other a raised platform where the married and the unmarried, the old and young, the male and the female, sleep together. In primitive times, when the art of cloth-making was unknown, one could understand people huddling themselves together, if for nothing else, at all events, to avoid feeling cold in wintry weather. But it is difficult to understand why people should so live, when clothes to keep them warm are within easy reach. The Todas get their clothes from their civilised neighbours, and can get them whenever they like. Besides, they are not hard pressed for land for building huts upon. Yet, curiously enough, they live as if they were wild gregarious animals.

The Todas have no marriage ceremony—in fact, no ceremony of any kind except the funeral ceremony to which we shall refer later on. They marry their boys when they are only eight or ten, and their girls when they are only three or four years of age. With them marriage is simply an agreement between the parents; and once such an agreement is entered into, the marriage is considered to be an accomplished fact. All that there remains to be done is for the bride to come and live with her husband. Their customs relating to marriage admit of polyandry, but only to the extent of two or more brothers having one wife between them. In spite of the sanction which polyandry receives from hoary-headed tradition, it must be confessed that it is seldom practised. We did not come



across a single instance of polyandry in any one of the Toda villages which we visited. In fact, upon inquiry, we ascertained from the Todas themselves that for all practical purposes polyandry was to them a dead institution. Nevertheless, it is quite clear that there was a time when polyandry was much practised by them. Their inheritance, however, has always been through the male—an usage hardly consistent with polyandry and rarely found in a polyandrous community.

The Todas can hardly be called polytheists, and their idea of God is far from being primitive. To them God is the creator of this universe; and Him they worship in a temple. Nor are the Todas noted for the multiplicity of their temples, each Toda village having one temple only. There is nothing inside it, made either of stone or of wood, which they worship. It is an empty room where only the male members of the community can go. Their worship takes the form of making various preparations of milk such as butter, clarified butter and so forth, with which they make their offerings to the Creator. They believe that God comes to their temple to accept their offerings and is most pleased when those offerings consist of preparations of milk. They have some sort of a vague idea about the soul and the next world. They do not believe in ghosts but firmly believe that every Toda, upon cremation after death, goes to high heaven. This belief when analysed resolves itself into this: that when the body is reduced to ashes, something which is inside the body but which does not quite belong to the flesh, leaves this sublunary planet of ours and goes to high heaven. This may be a vague and crude conception of the soul, but it is none the less a belief, nay, faith in its existence.

A most significant feature of the Toda community is the stationary condition of its numerical strength. It may sound paradoxical but it is nevertheless true that they are a prosperous but not a growing race. They are well off, each of them

having from twenty-five to fifty buffaloes. These buffaloes give them milk in abundance, but cost them nothing. Furthermore they have nothing to pay to the Government, or for the matter of that to anybody else, being wholly free from all sorts of taxes and land revenues to which the civilised man is a victim. In fact, they have more than they want. Yet, strange to relate, they get few children, and theirs is anything but a growing population. They do not believe in, nor do they go in at all for, agriculture, and consider it derogatory to accept service under any one, although, curiously enough, they do not find anything humiliating in begging. They are strict vegetarians, and live principally on fruits, roots of trees, available in the jungle, and also on preparations of milk.

The Todas cremate their dead. Upon the death of a Toda in a village his corpse is temporarily removed to another Toda village, where the Todas surround the dead body, and howl and dance round it; and in their dance they keep time and step with each other. This is their method of saying funeral prayer, and this also is the only kind of dance that they know, and in which only the male members of the community can take part. Formerly, the Toda, after his death, was cremated in his own hut, which, with all his belongings therein, was set fire to and reduced to ashes with his corpse. This custom, however, has within recent years undergone a slight change. At present when a Toda dies, a separate hut is built for his cremation, and his surviving fellow-villagers throw into it a few articles made of metal. It is there that his corpse is removed for cremation, and it is there that the dead body is reduced to ashes with the hut itself. After cremation eight or ten buffaloes have got to be sacrificed, and when this is done the Toda women have got to indulge in tuneful lamentations having a weird and doleful air about them. This is their style of singing and this is the only kind of singing they have; and as their women cannot dance so are their men forbidden to sing by irrevocable custom.

SWARNAKUMARI DEVI.

## LIFE STORY OF A GREAT PARIAH\*

THIS is the most interesting book we have ever reviewed. For one thing, the subject of the biography was an original, and the life of this "representative Pariah," as he is called, abounds in unusual and striking incidents. The author, too, has laid bare his hero's character with a truthfulness and absence of reserve rarely seen in a son's portrait of his father. Its style makes the volume worthy to stand on the same shelf as the immortal biography of Justice Onoocool Chunder Mookerjee. Lastly, the author's reflections, revealing as they do the heart of an educated Pariah, are of the deepest significance, and Hindu society would do well to ponder on them. Students of demonology will find many interesting things in this work.

Nagloo was descended from the silver-mace-bearers of the Rajahs of Ongole in the Madras Presidency. During a terrible famine of the 18th century, one member of the family tasted beef and sank to the bottom of the social scale. But a high-priest, with the universal toleration of the Hindus, gave him a place in the Pariah caste and assigned bamboo-work as his profession. Religion, too, came to the fallen family from the sect of Ramanuja, the people's apostle of the South. From this man sprang Govindoo (born 1753), who made a fortune as contractor for supplying transport bullocks to the English Government during the wars of the South. Govindoo's son, Polaya (1783-1833), was a master of sorcery and witchcraft and cured diseases by his spells. But, alas! he squandered away his father's wealth, looted a granary during the famine of 1833, and died of torture in the Nellore Jail. The great wizard's death did not pass uncelebrated:

"There is a tradition in connection with Polaya that the compound of his house on the night after his demise was a regular pandemonium of devils, ghosts, and disembodied spirits requiring propitiations, pro-

mised but not given by the sorcerer. And because of this his books on sorcery in the Telugu language, the next morning, were consigned to the flames in superstitious terror." (p. 17.)

The unhappy magician's orphan boy, Nagaya or Nagloo (born 1823), soon lost his mother too, and was brought up by his uncles at Hyderabad and Jalna. Not liking this life he fled to Kamptee (in the Central Provinces) and took service as a dog-boy to a military officer. By his intelligence and honesty he rose high among *Khansamans*, was appointed the *chaudhuri* or headman of his caste-people at Saugor, and grew in wealth as the owner of carts which plied for hire (1855). In the service of Captain Clifton he accompanied Whitlock's force throughout the Mutiny campaign in Bundelkhand. In his recollections we get a glimpse of "the harrowing scenes enacted on the victorious General Whitlock's making his entry into Banda" (p. 47), and also learn much about the loot of Banda and Kirwi by the British.

Disgusted with service under military officers, Nagloo settled at Nagpur, placed his daughter in a missionary girls' school (no small act of moral courage at that time), and got employment under civilians. In the service of Mr. Brereton, Chief Engineer of the G. I. P. line, he made a fortune from "reasonable commission" on the sleepers that he had to purchase in his master's name for the new line under construction. In 1864, he gave up domestic service and established a hotel (the first in the Central Provinces) at Nagpur, which was well patronised by European and Parsi merchants, tourists, and *shikaris*, and also "privately by native gentlemen from Brahman to Sudra." But now and then some of the latter, were too exhilarated by wine to think of their caste: "one Nayudu of Lascar Line, after a little drunk (*sic*), when bandying words with his brethren, would burst out... "what do you say man? This hand had derive (*sic*) its strength from eating various viands at Nagloo's Hotel!!!"

\* *Life of M. Nagloo*, by his son, M. N. Venkata-swami, M.R.A.S., M.F.L.S. (G. Khooshaldoss, Hyderabad-Deccan, 1908), xxiv and 238.

As the "pioneer of the hotel enterprise" in that jungly and backward province, Nagloo helped the development of the country and rendered conspicuous service to the State, by supplying the facilities of civilised life to Government servants, exploiters and merchants in the midst of an inhospitable wilderness. And that, too, at a time when Kellner & Co., shrank from the work as unprofitable. Success smiled on the enterprising Pariah, and he opened a second hotel at Nagpur. The European Club at Nagpur appointed him "Contractor of viands and wines, and also manager," and he highly satisfied his patrons by his *bundobast*. The highest honour of his life came in 1866, when he was appointed Head Gumashta for settling social disputes among the 18 castes (of the Madrasis?) resident in C. P. and Berar. Next he built a splendid house for his Hotel.

But in 1868 a decline set in. The Nagpur Hotel brought in less and less. He opened a Hotel at Jubbulpur (1870), which had become an important railway centre, but the defalcation of his managers compelled him to close it in three years. (It was reopened in 1876, but had no better luck.)

What with bad European customers,—who refused to pay their bills and smashed the teeth of the Hotel servants,—and what with dishonest managers, an extravagant household, a troop of poor cousins who were fed and married at his expense, and above all the costly luxury of a defamation suit, Nagloo sank deeper and deeper in debt. The crash came in 1879. His creditors lost all patience, sued him in the Civil Courts, and drove him to sell his Nagpur Hotel and its grounds for Rs. 10,000 only (though he had declined Mr. Tata's offer of Rs. 70,000 for the same.) Nagloo's hotel on Panchmarhi hill, which was very profitable, had now to be transferred to another; the re-opened hotel at Jubbulpur had to be closed. He had now only a small hotel left, the Empress Hotel in combination with the Dak Bungalow at Nagpur, which a kind Commissioner had leased out to him. But the old man's fortunes were past recovery. He fell into the snares of a venal servant-woman named Sayuloo, on whom he wasted all his earnings; the hotel was mismanaged, and in the end Sir Antony Macdonnell had to transfer the Dak Bungalow Hotel to

better hands. This filled Nagloo's cup of misery to the brim. He was already palsy-stricken, and died within two months of the loss of his last hotel, (26th May, 1893).

In connection with this hotel-keeper, we present the following characteristic Fuller incident to Bengali readers:

"On [Mr. Venkata-Swami] asking Sir Bamfylde Fuller for a small promotion to a small post under him, he spoke, 'I have been *charged too much by your father*'!! Lady Fuller always sent for the 'largest fish-kettle, and came in person to the Hotel at times when she required other things.' (p. 134)

His was a singular character. He believed in ghosts and witches, as we may well expect in a man of his position and education; every night he grew tipsy, sang snatches of ballads or kicked his patient wife (though he therein but imitated the *sober* Bulwer Lytton); he "played Krishna in the company of low women"; and to the end of his days he retained the unclean habit of spitting on the walls of his furnished drawing room. All these traits and many more we see in his son's truthful narrative. But Nagloo was a good soul. He was singularly charitable and kind, ever ready to help and oblige others, a master organiser, a man of inborn business capacity. Wealth and official favour did not develop insolence or pride in him; he remained as humble and respectful as before, (This is a most admirable characteristic often noticed in low-caste Hindus who make their own fortunes.) Nagloo worshipped, according to his light, non-Aryan gods, to whom he raised shrines at Nagpur. Both his sons received College education. They have not left the pale of Hinduism. But, we ask the Hindu leaders, what social prospect have they to offer to these educated Pariahs? Do they expect to enforce Manu's Code in the Twentieth Century? Would they end by driving such men into the arms of Christian missionaries?

We now quote Mr. Venkata Swami's earnest pleading, the cry wrung from his very heart by his social disabilities, which should give us food for thought and lead to greater charity and sociality on the part of high caste Hindus:—

"Our argument would be in the interrogative form: 'whether a Pariah is not a man brought into existence by the Author of the Universe just as he called into being the other human creatures that go by different castes? And if so, why talk disparagingly of the



humble man and exclude him from the social organization from time immemorial?

[Among other races] the deserving have the liberty to rise above the ranks. The defect is [in] the social organisation of the Hindus, which permits a [venal] dancing girl to tread [on] the threshold of a Hindu

house, while a polished Pariah has to wait outside at the door. ... That Being, who is no respecter of persons, has distributed equally on mankind, beauty, wealth, education, etc., without distinction of caste or creed." (Pp. 156 *et seq.*)

JADUNATH SARKAR.

## THE BREAKDOWN OF THE BOYCOTT—A REPLY

IN the December number of the *Indian Review*, Prof. Kale of the Fergusson College, Poona, has attempted to show with the help of statistical figures taken from the Annual Review of the Trade of India for 1907-08, that the boycott—as distinguished from *Swadeshi*, as he puts it—has failed in India. With all deference to the honest motives which have prompted the learned Professor to show us how we stand in respect of the industrial movement, whose progress we all have at heart, I have to demur to both the data on which Prof. Kale bases his conclusions and the line of reasoning which he follows. It seems to me that throughout the learned Professor is labouring under a grievous misapprehension as to the real position and true significance of the boycott movement in India. The unsavoury associations with which the word "boycott" is ordinarily surrounded seem to blind the critic to the fact that from the very nature of the circumstances, the boycott movement in India cannot have the same significance, nor the same strength, as it has in other countries. I propose to show below how this bias, this misconception as to the true nature of the Indian boycott movement, makes the learned Professor proceed on utterly insufficient data and draw hasty conclusions, preventing him from estimating the boycott as its true strength, and thus putting the cheap ridicule which he attempts to pour on it, out of court. It also lands him into strange inconsistencies as when at one place he attempts to divorce boycott from *Swadeshi* with a view to condemn and ridicule the former, and at other places identifies the *Swadeshi* with boycott, as, for instance, when he talks of indigenous manufactures being unable to produce any impression on the imports, and expresses a regret thereat.

Prof. Kale has failed to take into account the following considerations in his criticism of the boycott movement in India:—

1. *The boycott as it obtains in India is no boycott at all in the real sense of the term.* The boycott in its genuine form is a commercial ban to which the people of one country, spontaneously and of their own accord, subject the goods of another nation—and of that nation only—at whose hands, the redress of some political grievance under which the former is labouring, is sought. It is only in this form that a movement can be recognised as boycott and its strength gauged from its effectiveness in bringing the offending nation to its knees. The one essential condition for ensuring the success of the boycott, is that there shall be free scope for the transfer of one's custom from the trader whom we have boycotted to other traders who are in the market. It is only in this form and under this condition that the boycott can be expected to achieve wonders, as for instance in Turkey. Turkey had a grievance against Austria and declared a boycott of Austrian goods and in a few weeks brought Austria to its knees. What was the secret of the Turkish boycott? Its secret lay in the fact that in its commercial fight with Austria, Turkey could confidently count upon the indirect co-operation of other nations, so far as commercial facilities were concerned in ensuring the success of the boycott. The place of Austrian goods could be easily filled up by Turkey by merely transferring her custom to German and other trade competitors, whose self-interest lay in replacing Austrian goods by flooding the market with their own goods. German and other rivals of Austria had all along been on the lookout for a loophole and were only too glad to avail themselves of this golden opportunity.

Hence the easy ousting of Austrian goods from the Turkish market in so short a period. But the movement which goes under the name of "boycott" in India stands on quite dissimilar grounds and consequently it is a misnomer to call it boycott. The Indian boycott though originally meant to be directed against British goods alone, is now directed against *all* foreign goods, whether British, German, American or Japanese. Whereas the Turkish boycott is directed against Austrian goods alone, and whereas the self-interest of all other foreign competitors leads them to throw in their lot with the Turks and thus facilitate the speedy success of the boycott, the Indian boycott is not a boycott of British goods alone, but a universal boycott, so that India is confronted not by Great Britain alone, but also by Germany, the United States, France, Austria, Norway and Sweden, Japan and even China and Java,—in fact, the whole world is arrayed against her. Let Prof. Kale reflect on what this means and let him answer whether the Indian boycott is a boycott in truth and whether any reasonable man could expect such boycott to achieve results like the Turkish or Chinese boycott. The Indian boycott embraces all foreign goods and India cannot transfer her custom to any foreigner. That is to say, India has to be her own tradesman. She has to meet both the demand and the supply. In fact she has to become self-sufficing. Of course, no nation can be self-sufficing. Hence the ideal aimed at, is that if you have any surplus of goods or if you can profitably exchange your goods with other nations, let others buy at your hands and not let you be dependent on others for supplying your primary needs. That is exactly what Swadeshi aims at. Hence I maintain that:

2. *The Boycott is only Swadeshi emphasized.* Far from being distinguishable from Swadeshi, as Prof. Kale attempts to define it, the boycott as it obtains in India is pure Swadeshi and Swadeshi is boycott—as Mr. Surendra Nath Bannerjee has rightly maintained from the very beginning of the agitation. Hence any criticism that is directed against the Indian boycott on economic and statistical grounds, is also and really directed against the Swadeshi movement. You cannot divorce boycott from Swadeshi.

It has no separate existence from Swadeshi. It may exist by itself in other countries, but in India, it has no separate existence. For as I have maintained above a universal boycott is no boycott at all. It is purely Swadeshi. At best it is the negative and destructive aspect of the movement which with the positive Swadeshi, has to raise the superstructure of India's industrial prosperity. Boycott may go—nay, it is bound to come to an end,—having accomplished what it has to accomplish, which was to rouse the people to a sense of the industrial slavery into which they had fallen, of being hewers of wood and drawers of water to other industrial nations of the world. It has roused the enthusiasm of the people to clear the ground for the foundation that has to be laid and given such a phillip to industrial activity as will accelerate its progress for generations to come. These considerations will show that the distinction between boycott and Swadeshi which some moderate politicians make, is as unreasonable and meaningless, as the clamour which some extremists are raising over the proposal to divorce boycott from Swadeshi. This may appear a little paradoxical, but it will be apparent when we consider the fact that the boycott—the universal, but so-far-as-is-advisable form of boycott, is only another name for Swadeshi, so that even if the shadow of "boycott" vanishes, we have Swadeshi left and we shall be none the poorer. The rose called by any other name would smell as sweet. You need not persuade people to "boycott" British goods or any foreign goods, but persuade them to use Swadeshi goods, as far as possible. But joke apart, if foreign piece-goods still hold the market, which is to blame? Swadeshi or boycott? If it indicates that boycott has failed, has Swadeshi gained? If boycott goes away, shall Swadeshi not have failed if foreign goods still flood the market? If boycott is dropped, shall the Swadeshi propaganda be palatable to the bureaucracy, when the British textile industry is being slowly ruined? The bureaucrats are not so gullible as some of our moderate thinkers. Sir Roper Lethbridge told the truth when he said that they could not tolerate even "honest" Swadeshi. Would Swadeshi mean any the less loss to his country than your boycott?

I have dwelt on these two points at some length to show that Prof. Kale is mistaken in attempting to divorce Swadeshi from boycott, with a view to fasten the blame of failure on the latter only. Prof. Kale is also wrong in expecting boycott to achieve results, which he would not expect of Swadeshi.

3. *The boycott is confined only to Bengal*, and it is highly improper to judge of the strength of the boycott from statistics pertaining to the import trade of the *whole* of India. This needs no proof, it is a fact. Any one can see it. I mean, of course, boycott in the sense in which Prof. Kale takes it, e.g., in the sense of a strongly organised movement which enforces its will on the society with more or less powerful moral persuasion and in some cases even with threats of social penalties. Such a movement has not spread beyond the limits of United Bengal. In the Punjab, the U. P's, in the Madras Presidency, in Sind, in N-W. Frontier Provinces, boycott has never been practised even faintly. In the C. P's and Berars and the Bombay Presidency, there has been much talk of boycott—but nothing more. So that if boycott was practised at all it was in the Bengalis. The Congress had done its best to limit it to Bengal only. Hence the strength of the boycott movement can only be measured by its success in Bengal. But Prof. Kale in his haste to damn the boycott, does not stop to think whether apart from the newspaper talk, the boycott has prevailed outside Bengal. If the Congress had allowed the boycott-cry to be taken up by other provinces too, and justified it politically as well as on economic grounds, then indeed the movement would have spread over the land as quickly as it did in Bengal, and Prof. Kale would have been justified in judging its strength from Indian statistics. As it is, Indian figures are utterly useless to gauge the strength of the boycott movement. They rather point to the success or otherwise of the Indian Swadeshi-Boycott movement.

4. *Three years are too short a period to judge.* While admitting that three years (since 1905) are too short a period to judge of the effects of the boycott movement, Prof. Kale does not hesitate to proceed with his figures and ridicule the movement. This

impatience betrays the prejudice which ought never to influence the critic. Considering the circumstances under which the movement was born three years ago and the limitation which the nascent industrial activities have to face at the present moment, it is unreasonable to expect indigenous industries to spring up over the land as if by magic. Boycott may work miracles when directed with unanimity against a single nation, but a universal boycott is a long uphill work. The talk of boycott does not create machinery nor skilled workmen. Technical Education takes time. After declaring a boycott of foreign soaps or glass, young men have to proceed to foreign countries to learn the art of manufacturing and it takes three, four or even five years to master it. Even to master the art of textile manufacture you have to study for four years at the Victoria Jubilee Technical Institute in Bombay. New arts and industries have to be learnt before they can be built up. But Prof. Kale hastens to judge even before the men who went to master the art have had time enough to return. Prof. Kale dwells over the discomfiture of the crusade against foreign sugar. But he does not pause to reflect how difficult it is for a sugar industry to be built up in India. The sugar industries of Europe, Mauritius or Java have the experience of decades of years behind them and the advantage of a practical monopoly in the market. But the Indian industrialist who proposes to start a sugar industry in his district or province has first to revolutionise the methods of sugar cultivation of a people who are one of the most conservative on the face of the earth. The farmers have yet to get acquainted with large farming, without which it is impossible for them to compete with the European farmer. The other day a friend of mine who had a mind to start a sugar factory in our district was told by Mr. Hadi, the Assistant Director of Agriculture, U. P's, that the rent of an acre of sugar cane plantation should not exceed Rs. 80 per annum, if sugar was to be manufactured from it. But the average rent in those parts was about 120 rupees! It will not be profitable to start any industry with a farming so crude and costly. Take again the match-manufacturing industry. The other day an official in his report of an attempt at establishing a match factory in the Central



Provinces confessed that the railway freights at present in vogue made it impossible for matches to be sold profitably outside a distance of 100 miles. Yet the Swedish or Japanese matches travel over 3000 miles and can be easily and profitably sold even in the remotest villages. It is so, because the Swedish or Japanese match manufacturing industry is given facilities by the State and the Railway and steamship companies, such as the Indian Government or the Indian Railway companies have not seen their way to grant.

The boycotters in Turkey or China had simply to transfer their custom to some other foreigners, to ensure the success of the boycott. But the Indian boycotter, Professor Kale forgets, cannot do so, in as much as all foreign products are equally repugnant to him. Consequently he himself has to be the producer first and then can boycott be expected to achieve its end.

5. *The figures relating to machinery should never have been put forward* to prove the breakdown of the boycott, considering that the movement was never contemplated to be directed at the immediate present and for some time to come, against the importation of machinery and such other articles as are absolutely needful for the industrial development of the country.

6. *The figures relating to imports are not the correct index of the strength of the boycott.* Prof. Kale will readily admit that the strength of the boycott ought to be judged not merely by its influence on the imports of foreign goods, but also by its stimulating effects on indigenous production. That has been in fact the burden of Professor Kale's criticism. Yet, strange to say, Professor Kale has no figures to show us how far indigenous industries have supplied the demand, still the learned Professor is content to judge by the one-sided test of import statistics. How utterly misleading such a test is, I shall presently show. It needs no demonstration to prove that with the spread of civilization and modern education, more and more people in the country will come to prefer finished and light piece-goods in preference to cumbrous and unfinished ones. Hence the demand for such will increase by leaps and bounds. We may be sure that this increased demand will result in increased importation of foreign

piece-goods. But this increase in imports does not necessarily prove that the Swadeshi movement has not at all been able to meet the demand. The total demand may be such as to invite an increase in imports as well as in Swadeshi production. Indeed such has been the fact. But for Swadeshi the imports would have very materially increased. Swadeshi may not have been able to take the position by storm, but certainly it has gained considerable ground. During the last three years, Bengal bought 56 lakhs, 62 lakhs and 163 lakhs respectively of Bombay Swadeshi goods. Is this not a surer index of the advance of Swadeshi than your import figures? During the Durga Puja holidays in October last, whereas usually the Lucky Day sales were 40 to 50 thousand bales, only 10 thousand bales of Manchester piece-goods were contracted for in Bengal. Does this or does this not show that Lancashire has lost ground? In Bombay during the Diwali holidays no less than 30000 bales of Swadeshi piece-goods were sold, which was an enormous increase over the figures of previous years. Again during the year ending March 1908 the share capital of the Swadeshi mills in India increased by about a crore and a quarter million. Does all this go to prove that the Swadeshi movement has not been able to gain any ground over Manchester?

7. *The figures relating to apparel in Prof. Kale's list of imports are highly misleading,* in as much as the item of textile fabrics, which is the largest item of import and against which in particular the brunt of the boycott movement was brought to bear, has been omitted, thus suppressing the one most important criterion of the strength of the boycott movement. It is probable this omission is due to an oversight. But it is this one item that turns the tables against the learned Professor, as I will show. During the half year ending with September '08, the value of textiles imported into this country was 3'12 crores less than that of the imports during the half year ending September '07.

During the seven months ending with October '08, Rs 3,50,14,437 less worth of piece-goods were imported as compared with the imports for the same period ending with October '07, the shortage in the figures of October '08 below those of October '07

being Rs. 37 lakhs. The returns for December '08 show that Bombay took only 46,000,000 yards of piece-goods against 76,000,000 yards in Dec. '07. Bengal 76,500,000 yards against 101,000,000 yards in Dec. '07! Is it not an emphatic proof of the success of the boycott? Considering that Lancashire has been holding the Indian market in its grip for the last half a century and has been pushing itself by leaps and bounds, like an irresistible flood tide, inundating the country to its very nooks and corners and threatening to sweep away before its onrush every vestige of the great weaving industry for which India was once famous throughout the world and on which at present over 20 millions of her children are dependent for their livelihood, is it not a miracle that the Swadeshi movement has worked in the space of *even three years* in hurling back the roaring tide? And all

this has been accomplished by a few hundred individuals in the face of well-nigh overwhelming obstacles put in the path by racial bigotry and apathy born of ignorance; under the perpetual shadow of the bureaucratic frown and in the teeth of bitter persecution. Consider how altered would have been the history of the boycott and the Swadeshi if India had been a free country like Turkey and China. It is easy to condemn excesses of enthusiasm, but Prof. Kale forgets that enthusiasm would be no enthusiasm if it did not sometimes run into excesses. Prof. Kale talks of Swadeshi being old, but a tree is judged by its fruits, and probably the seed of the Poona Swadeshi tree fell on barren ground unwatered by the showers of creative and immortal enthusiasm.

R. K. PRABHU.

## RECENT ENGLISH LITERATURE

LITERATURE, science and the arts have all united this month to do honour to Milton and to celebrate the tercentenary of his birth. The most important of these celebrations was naturally that organised by the British Academy on December 8th, the eve of the tercentenary when the theatre of Burlington House was full to overflowing with a large audience, including many notable foreigners, ambassadors and their representatives as well as all those foremost in the world of science, art, literature and public life. An eloquent and erudite oration was held by Dr. Ward, an address on Milton and Music delivered by Sir Frederick Bridge with vocal illustrations by part of the Westminster Abbey Choir, and the "Masque of Comus" and other appropriate selections were given by the Grimston quartet. The event of the evening, however, was the reading by Professor Gollancy of the fine lines by George Meredith, especially written for the occasion by the veteran novelist and poet:—

MILTON

DECEMBER 9, 1608: DECEMBER 9, 1908

What splendour of imperial station man,  
The Tree of Life, may reach when, rooted fast,  
His branching stem points way to upper air  
And skyward still aspires, we see in him  
Who sang for us the Archangelical host  
Made Morning by old Darkness urged to the abyss;  
A voice that down three centuries onward rolls;  
Onward will roll while lives our English tongue,  
In the devout of music unsurpassed  
Since Piety won Heaven's ear on Israel's harp.  
The face of Earth, the soul of Earth, her charm,  
Her dread austerity; the quivering fate  
Of mortals with blind hope by passion swayed,  
His mind embraced, the while on trodden soil,  
Defender of the Commonwealth, he joined  
Our temporal fray, whereof is vital fruit,  
And choosing armoury of the Scholar, stood  
Beside his peers to raise the voice for Freedom:  
Nor has fair Liberty a champion armed  
To meet on heights or plains the Sophister  
Throughout the ages, equal to this man,  
Whose spirit breathed high Heaven, and drew thence  
The ethereal sword to smite,

Were England sunk

Beneath the shifting tides, her heart, her brain,  
The smile she wears, the faith she holds, her best,  
Would live full-toned in the grand delivery  
Of his cathedral speech : an utterance  
Almost divine, and such as Hellespont,  
Crashing its breakers under Ida's frown,  
Inspired : yet worthier he, whose instrument  
Was by comparison the coarse reed-pipe ;  
Whereof have come the marvellous harmonies,  
Which, with his lofty theme, of infinite range,  
Abash, entrance, exalt.

We need him now,

This latest Age in repetition cries :  
For Belial, the adroit, is in our midst ;  
Mammon, more sworn to squeeze the slavish sweat  
From hopeless toil : and overshadowingly  
(Aggrandized, monstrous in his grinning mask  
Of hypocritical Peace,) inveterate Moloch  
Remains the great example.

Homage to him.

His debtor band, innumerable as waves  
Running all golden from an eastern sun,  
Joyfully render, in deep reverence  
Subscribe, and as they speak their Milton's name,  
Rays of his glory on their foreheads bear.

GEORGE MEREDITH.

On the birthday itself there was a special commemoration service at Bow Church, Cheapside, and a banquet in the evening at the Mansion House, given by the Lord Mayor. On December 15th, there was a specially fine performance, under the auspices of the British Academy at Burlington House, of Milton's Classical Drama, *Samson Agonistes*, produced by Mr. William Poll. The unique claim of this poem on the reverent and sympathetic interest of posterity, apart from its high literary and dramatic qualities, lies in its being as it were a personal legacy of stern rebuke and solemn warning to the English people. The tragedy may fairly be described as the final utterance on the experiences of his life by the poet who had been both the servant and the champion of the English people, and as his ultimate judgment and parting prophecy concerning the religious and political past and future of his country.

Exhibitions of Miltoniana have also been organised at several of the public libraries.

There has been a phenomenal run on the People's Edition of Lord Morley's *Life of Gladstone* (2 Vols. 5s.) and an exceptionally large number of orders have come from India where the announcement of the Reform scheme is supposed to account for this demand for the life of England's greatest Liberal, written by his meret lieutenant, the present Secretary for India.

One of the most interesting of the recent biographies is Mr. G. Seymour Forb's volume on *Dr Jameson*; (Hurst and Blackette, 10-6) which will help many a reader to reconsider his estimate of one of the typical men of our generation. For even when the Boers denounced him as a pirate and a filibuster they had a sneaking kindness for the dashing, genial, bluff, good-hearted adventurous Scotch doctor. Only fifty of the 300 pages of the book are devoted to the episode of the Raid, that memorable episode in a long and adventurous career. The net effect of his chapter on the Raid is to exonerate Mr. Rhodes and to saddle Dr. Jameson with all the responsibility for the Raid—Dr. Jameson and Mr. Chamberlain. The story of the early days at Kimberley, of the daring march into Mashonaland, and of "Dr. Jim's" later and successful experience as Prime Minister at the Cape, is told most lucidly by a man who thoroughly knows his facts and knows also how to handle them well.

In "*Aubrey Beardsley*," (Lane 3-6 net) Mr. Robert Ross reveals to us a most attractive personality and in his charming and valuable monograph defends most forcibly and persuasively his faith in the masterly qualities of Aubrey Beardsley's art.

"He has decorated white sheets of paper as they have never been decorated before ; whether hung on a wall, reproduced in a book, or concealed in a museum, they remain among the most precious and exquisite works in the art of the nineteenth century."

The delicate boy over whom even in his youth hung the shadow of death, was somewhat of a musical prodigy while his gift of drawing showed itself even at school in clever caricatures of the masters. His gifts and original and engaging personality won him congenial friendships among artistic and literary folk and his powers matured rapidly but his best work was done in the breathing spaces of a long, brave and cheerful struggle with disease. A valuable and complete list of his drawings is given, together with the name of their present possessor. Sixteen full-page illustrations show us the chief characteristics of his work.

Mr. Robert Ross, in his preface to the *Reviews and Miscellanies*, by Oscar Wilde, (Two vols, Methuen, 12-6 each net) tells us that he has collected, identified and included all that could be identified as genuine and a very interesting collection



it is. Most of the articles were contributed to the *Pall Mall Gazette* anonymously in the eighties but many of them are interesting and amusing reading to-day. They show us what uniformly melodious, limpidly clear prose Wilde could write and they enhance his reputation as a critic, for, viewed after twenty-five or thirty years, we see how just and true his literary judgment was. His paper on Shakespeare and stage-scenery contains a most excellent bit of literary criticism but we also find witty notices of Alfred Austin's poetry, an admirable estimate of William Morris, an appreciative article on W. E. Henley as a poet, many fine things about Walter Pater and an immediate recognition of Mr. W. B. Yeats's high qualities as a poet. Mr. Ross has performed his editorial duties with much devotion and care.

Mr. R. A. J. Walling, editor of the "Western Daily Mercury", has just published a delightful monograph on "*George Borrow; The Man and his work*" for which he has had access to new and interesting facts about Borrow's romantic career. There is much fresh information about Borrow's friendship with Sir Richard Ford and we also get a glimpse of the relations between Borrow and Sir John Bowring. *The Life of Henry Irving* (Longmans, 2 vols. 25) which Mr. Austin Brereton has recently brought out, contains everything that anybody wants to know about the great actor and is indeed a kind of encyclopaedic gazetteer containing a condensation of all the matter accumulated in Irving's newspaper cuttings. His kindness of heart and many graceful acts to less fortunate confreres are dwelt upon, there are many portraits and the book forms a very interesting contribution to modern biography. In his recent contribution to the Men of Letters Series Mr. Alfred Noyes has given us a sympathetic study of the poet-artist *William Morris*, (Macmillan, 2-net). What an enthusiastic buoyant, boyish nature was this figure of a past age whose very recollection is an inspiration. Morris adored beauty and it was greatly through the grand cathedrals of Chartres and Beauvais that he drew the inspiration of his decorative creations. "The Earthly Paradise" and "Sigurd the Volsung" were the poet's highest efforts, his greatest achievement. His Socialism, a strange mixture of mature thought and power of artistic dreaminess, contradiction and wild utopian fantasy, found expression in "News

From Nowhere" and "The Dream of John Bull." William Morris had a great passion and joy in all that was beautiful in life and this little volume brings him and his life work vividly before us.

Lord Ronaldshay, whose former works upon Asiatic sport and travel are so well-known has now achieved a more solid performance. After the close of the struggle with Russia he spent the greater part of a year in the Far East and the material which he then gathered together, he has worked up into descriptive sketches and a series of essays upon political and commercial prospects in the yellow world. *A Wandering Student in the Far East*, (Blackwood, 21 net) will help all those who want to keep their knowledge thoroughly up-to-date. Lord Ronaldshay is a very candid and sceptical critic of Japan, whose true genius he considers is rather for war than for industry. He has much to say that is fresh, about a vast and still unexhausted subject, China, which is just beginning, he writes, to imitate her neighbour Japan in the truly German passion for education. Yet though the spirit of progress is spreading the practical beginnings have as yet hardly been attempted and he considers that it will take at least another generation before she becomes even as active in the general markets as Japan is to-day.

We are truly grateful to the publisher and translator of Professor Maspero's delightful book which presents us with all that has been accomplished in research in the domain of Egyptology during the period of the last fifteen years. *New Light on Ancient Egypt*, by G. Maspero, translated from the French by Elizabeth Lee (Fisher Unwin, 12-6 net), is not a mere learned work; it is lucid and written in a most attractive style. There are forty-two chapters, not one of which is uninteresting or capable of being skipped and the illustrations are equally interesting. An obscure portion of Grecian mythology is illuminated by the chapter on "Egypt and the Elusian mysteries" and we have also most valuable free expression of opinions on the religious beliefs, the modes of life and the knowledge of the outer world of their day of the various peoples whose monuments and relics have been so wonderfully preserved in Egypt.

In *Old Ceylon*, (Arnold 12-6 net) Mr. Reginald Farrer has given us a fascinating

and elegantly written description of the natural beauties and interesting antiquities of the almost forgotten places of Old Ceylon. The illustrations are many and excellent. Mr. Farrer (who is near being a devotee) with his command of a charming style shows a keen sense of humour. Though he is chiefly concerned in venerating old Ceylon, we have enthusiastic descriptions of Polonnaruwa, that splendid capital built in the heart of the jungle by P'rakram' Bahu the great, and of the once-gorgeous older capital near the northern coast he writes:

"After Anuradhapura there is nothing else to think of in Ceylon, nor ever can be."

*Scenes and Characters from Dickens*, by Fred Barnard, "Phiz", Charles Green and others, (Chapman and Hall, 2-6 net).

The 866 pictures reproduced in this delightful volume appeared in the well-known "Household Edition" of Dickens' works, which, issued in 1870, just after the death of the novelist, enjoyed such a tremendous success. That edition has, however, long been out of print and it has been a delightful idea to offer us, this Christmas, in one book, a complete survey of the novels, stories and sketches of Dickens merely in pictures. Dickens is still so much of a "household word" to all of us who read, that in opening the book at haphazard we renew our youth and experience afresh the delight and amusement with which some of us read the famous novels a generation ago. The chief characters and incidents in "Sketches by Boz" and "Nicholas Nickleby" are pictured to us in Fred Barnard's clever drawings. Here one sees Mr. Pickwick seated for the first time in his life at a whist-table, with "three thorough-paced female card-players", according to "Phiz" and there, drawn by Charles Green, we have little Nelly and her dolls in the churchyard. But it would take too long to chronicle the contents of this handsome volume which is the greatest compliment that any firm of publishers has ever yet paid to Charles Dickens.

Oxford has a curious fascination for her sons and in *The Minstrelsy of Iris*, (Chapman, 6 net) we have an Anthology of poems relating to Oxford and all phases of Oxford life. Mr. J. B. Kirta has not forgotten any of our secret favourites and everything in the little volume has some ring of sincerity or historical association that makes it call for inclusion. We would fain quote

from Wordsworth, Robert Bridges, Watts-Dunton, Thomas Vaughan, Matthew Arnold, Oscar Wilde and Quiller-Couch but space forbids. All lovers of Oxford will be at one with Andrew Lang who recalls the days—

When wickets are bowled and defended,  
When Iris is glad with 'the Eights,'  
When music and sunset are blended,  
When youth and the summer are mates,  
When Freshmen are heedless of 'Greats'  
And when note-books are covered with rhyme,  
Ah! These are the hours that one rates—  
Sweet hours and the fleetest of time.

In *Lucius Scarfield*, by J. A. Revermost, (Constable, 6) we have a remarkable work. It is often artificial and scarcely philosophical, extravagant and unpractical, yet it is impossible not to recognise the real merit underlying all this and it suggests great possibilities for the future of its author, who gives evidence of a superb imagination. The novel, however, does not offer any adequate solution of a question that has never been answered through all the ages: the ultimate destination of the dead. Lucius Scarfield, the hero, has a powerful intellect and a commanding personality with an innate tendency towards mysticism, impressing his remarkable power on those immediately around him. His friend Philip Coningsby, thus becomes hallucinated, and imagines that the soul of Mara, a girl of mixed Western and Eastern blood, loved by Lucius, has entered into Henrietta his wife. There is much speaking in rich oriental imagery and wondering at death or analysing life.

*The Hermit and the Wild Woman*, (Macmillan 5) is a collection of short stories by Mrs. Edith Wharton in which she again proves herself a brilliant writer. Perhaps the best and most skilfully told story in the whole volume is *The Pretext*, a tale of a married woman's romance and its pathetic ending. Of the three art stories the book contains, *In Trust*, is a very witty and biting satire; *The Verdict*, a clever little story of a fashionable portrait-painter's discovery that he was a fraud, and *The Potboiler*, which describes one of life's little ironies. Nod Stanwell, through love of Kate Arran, his chum's sister, in order to get money to buy secretly her brother's unappreciated work, descends to painting a "pot boiler" portrait of a lady. But Kate despises him for his artistic downfall, crushes her love for him and marries ano-

ther man. *The Last Asset*, deals cleverly with the story of an American woman who gets her own way. Mrs. Penny who has written many clever stories of modern Indian life in *Dark Corners*, (Chatto, 6) has set herself a very different task in endeavoring to show the part which the unseen may play in the lives of living men and women. She is much more interesting and credible when showing the magician at work in India than when dealing with a professional spiritualist in England. The chasm that exists between the West and East is at its broadest in all that concerns the world of spirits and the survival of the soul after death. The beautiful English heroine, Olwen Wentworth, is unfortunate in her matrimonial experiences. Married to a "brute," she attempts to enter into spiritualistic communication with her first husband. The "brute," a great *servant* and inventor, meets his death at the hands of a Munshi who is running amok, and in the end by extraordinary coincidences and by devious ways she attains in some measure to happiness. Mrs. Penny is particularly happy in conveying the atmosphere of uncanny fear, of complete belief in an ever present cloud of evil spirits, which seems to her to be the key note of native life all over India.

Mr. E. F. Benson in *The Climber*, (Heinemann, 6) has portrayed a powerful and consistent character. *Lucia*, the climber, by sheer force of her beauty and cleverness, steps from triumph to triumph till she stands socially supreme, betraying her girl-friend Manet twice in the name of love. When the inevitable crash comes it is however Maud, whose character stands out in bold contrast to that of Lucia, who breaks her fall. All the essential details are most carefully elaborated and Mr. Benson gives us very lifelike conversations and extremely good descriptions.

In *An Immortal Soul*, by W. H. Mallock, (Bell 6) we are again confronted with the obscure problem of a dual personality. Nest Vyvian, the heroine, in the first of her two characters is neurotic, religious, gentle and lovable. Any atmospheric disturbance or sudden shock causes her to become her second self, Enid Wynn, the opposite in every respect, with no religion, no moral principle, with masculine and athletic manners and a disreputable husband. Mr. Mallock deals with singular aptitude and success with the peculiar positions in which his

characters find themselves, and there are some humorous situations. Doctor Thistlewood, who has medical charge of the patient in the absence abroad of her parents, is given a difficult task in keeping the two personalities apart in the English country-house where they are visitors and where one is represented as the half-sister of the other. This is very cleverly managed and leads to some humorous situations. But though the book is of unusual interest we confess, we must own to a slight feeling of disappointment when it closes with the heroine in one of her transitional states and the problem of the dual personality remains still unsolved.

*The Divas Ruby* by F. Marion Crawford, (Macmillan, 6) is the last of the trilogy dealing with the career of Margaret Donne, the "very nice English girl" whom we met first in "Soprano" and learned more of in "Prima Donna". The main theme of the story is concerned with the efforts of the two millionaires, the Greek and the American, to win the hand of the prima donna. The struggle promises to be Titanic but Logotheti the Greek proves lukewarm and does not make sufficient effort to retain the victory he had won in the second "act" of the trilogy. Margaret, we feel, was worthy of a better fight and Van Torp, the Yankee, was strong enough to have beaten even a more warry, resolute and unscrupulous rival. The characters are admirably drawn and the story is told with Mr. Crawford's wonted ease and fluency.

In "*Saleh's Sequel*", (Blackwood, 6) Mr. Hugh Clifford gives us the sad story of a Malay prince who spent his early years in a charming English family and, in early manhood was sent back to take up the duties of his father's son. As a Malay prince, trained by Malay chiefs and under Malay influence, he might have been a success, but as a sort of understrapper of the English official Residents, the real governors of the State, things went all wrong. He headed a native rising and was shot down in an attempt to rush the English encampment by himself. Here is his final pathetic appearance:

The lips were drawn back, exposing the livid gums and the locked teeth, the facial muscles were taut and strained, the cheek-bones stood out prominently, but in the glazed eyes there was still a light of fierce joy. The gaily-coloured garments in which the lad was clothed were drenched with swamp water and stained with slime through which he had crawled.



"It's Saleh, poor little wretch," cried Jack, and there was a catch in his voice. "May God forgive us for our sorry deeds and for our glorious intentions!"

The moral of this pitiful but interesting tale is obvious.

In "*The Rescuer*," (Chapman Hall, 6) Mr Percy White has very cleverly delineated the character of a charlatan for whom strangely enough, he yet manages to evoke from the reader a certain amount of pity. Athelstan was, however, undoubtedly, a great rogue who prayed remorselessly upon a rich and trusting widow lady. Under the pretence that he was engaged in experiments which would render her late husband's name illustrious as the discoverer of brain rays, he drew a substantial income from Mrs. Maitland. He made subtle love to her and tried to play havoc with her affections. All the while he was faking results of his experiments and flirting with Polly Fervis. The rescuer, Colonel Drayton, is a delightful character, who mistrusts the charlatan from the first, ruthlessly ex-

posing him at the end. And in his laudable self-imposed task he is aided by a very determined "modern young woman" Audrey Maitland who finally marries him in spite of disparity of years.

We gladly welcome a fresh novel by Miss Winefred James and "*Patricia Biring*" (Constable, 6) shows us another of those typical Australian girls she knows so well how to portray. Patricia is full of splendid vitality and her emotional and joy-loving nature is cramped in her uncongenial home with Methodist grandparents of limited means. Patricia, full of the vehemence of youth, longs for things tragically such as other children and young girls have. The love episode is left till rather late in the book which ends with the faithlessness of Patricia's lover and her despair. Yet she is even then only twenty, there is another and more trustworthy lover to fall back on and one is left to imagine the issue.

Dec. 20th, 1908.

LINA OSWALD.

## NOTES

### China to send 2,000 Students to America.

China, not to be left behind in the race for modernization, decided upon sending the pick of her young men to foreign lands, in order to learn arts and industries from enlightened peoples, and with added experience, enrich the country and thus lend an impetus toward its progression. Japan was China's next-door neighbor, just across the sea. The Mikado's country had modernized itself within a half century and placed itself on a level with Occidental nations. The tide of out-going Chinese students, therefore, naturally turned to the Oriental isle, and in an incredibly short time thousands of Chinese students flocked to Japan, chiefly to Tokyo. The story of the wonderful manner in which China sent her young men to Japan was told to the readers of *The Modern Review* in an article entitled, "Tokyo as a Student Center," which appeared in the issue of February,

1908. Since that writing, however, Japan has forfeited to no small extent Asia's esteem and gratitude. Japan's rule in Korea has been diabolical. Japan's intentions toward China have been patently sinister. If she could do so she would gobble up the Dragon Empire with the alacrity of a spider pouncing on a fly enmeshed in its wily net. Japan has even looked upon India with greedy eyes. In trade matters, at least, Japan has given Hindostan to understand that India must expect no quarter from the subsidized industrialists of the Mikado's land. Naturally, the Asian nations refuse to look upon Japan in the light of a leader. The tide of students that erstwhile flowed Japanwards with wonderful rapidity and volume, has dwindled into insignificance. Affairs of the nature of the *Tatsu Maru* have had something to do with this significant change. Furthermore, the Chinese students have been treated with scant respect in Japan. In fact, they have been painted as revolutionary and licen-

tious, although the facts would warrant the Celestial being looked upon as an exemplary student, painstaking, industrious, conscientious, intelligent and quick-witted. Added to this, Japan has shown its unfriendliness toward not only the Chinese student, but also toward all foreign students, including the Indians, by a recent enactment which imposes on the foreign scholar double the amount of fees paid by the native Japanese—a measure which, on the face of it, shows the depth of Japan's anxiety to be the Moses of the Orient and lead the continent from the wilderness into prosperity.

Repulsed by Japan, the Chinese students are now proceeding to America. The Chinese Government has drawn up plans and regulations for sending some 2,000 Chinese students to America in accordance with the agreement negotiated by Minister Rockhill in the summer of 1908. This agreement provides for sending 100 students annually for four years, and fifty annually for the remainder of the term of the Boxer indemnity to American schools and colleges. According to the regulations, 80 per cent. of these students are to study manual arts and 20 per cent. law and government. The students to be sent to America will vary in age from 12 to 20 years. They are to be widely distributed geographically, in order to give them combined, an acquaintance with all America.

### The Servian Amazon.

In a note in the November *Modern Review* under the title, "Arms and Good Manners," we quoted our contemporary of the *State-man*, who expressed his satisfaction "in the fact that the modern Englishwoman is training herself to pull a trigger without shutting her eyes and averting her head." In the papers recently brought by the foreign mail we read of a corps of Amazons drilling in Servia. The patriotic feeling runs so high in the principality that women are joining the "League of Death," whose motto is: "To death for liberty." Their badge is the national flag, red, blue and white, surmounted by a metal skull and crossbones. We read:

"This corps of amazons is part of the newly-formed "League of Death". Founded at Kraguevatz, in the province of Shoomadya, this league is worthy of the old city's ancient traditions. Kraguevatz is known as

"the Heart of Servia", and is the center of the intense patriotic movement.

"No sooner was this league formed than recruits flocked in from all quarters. It became a matter of honor with every man who was not a reservist to join, and only a few days ago the women of Servia, fired with the fierce enthusiasm of their men folk, formed themselves into a special branch of it.

"An old patriot, a woman of 62 years, whose husband had died for Servian freedom in the war of liberty against the Turks, was the first to moot the subject. She has four children and nine grandchildren serving in the army.

"Approaching one of the high military officials with her scheme, she was received at first with disfavor. "You are too old to fight", said the soldier. "If the young ones are not afraid to die, why should I be?" she replied fiercely.

"So her cause triumphed and the result of her plan may now be seen in a company of hard-trained women drilling daily with heavy Mauser rifles, attending at the shooting ranges, and fitting themselves as rapidly and thoroughly as they can to take their places in the firing line should the necessity arise.

"The woman's company is composed of fair Servians of all ages and classes—married and single, peasant's wives and daughters, and the wives of rich merchants.

"The Amazon corps is drilled by officers from the command of Lieutenant Colonel Kikelitch. Now that the corps is organized and proving itself a useful, workmanlike body, enthusiastic praise for its members flows in from all quarters. New recruits are always forthcoming and the officers in command speak highly of the women's military ability. It is probable that other similar corps will be founded at once in different parts of the country."

### A Jolt for Japan.

According to recent advices from Washington, D.C., the capital of the United States Federal Government, it is evident that all talk of war between Japan and the United States is mere moonshine. If there were any strained relations at one time between the diplomats of the two countries, parted from each other by the Pacific Ocean, better counsels appear to have prevailed and for the time being, at least, both the nations have decided that there is to be no war. In fact, the two nations are reported to have entered into an agreement under the following heads:

1. A mutual disclaimer of aggressive designs and a declaration of intention on the part of each to respect the territorial possessions of the other.

2. A definition of the policy of each in favour of equal trade opportunity in China and in favour of the maintenance of the *status quo* in the Pacific,

3. A mutual pledge, in any event threatening the *status quo* in the Pacific or menac-

ing the equal opportunity in China, freely to communicate each with the other for the purpose of mutual understanding and co-operation.

The mammoth fleet that the United States sent on a world tour and which not long ago was feted in Japan, more than likely had something to do with making Japan anxious to sign a treaty whose avowed object is pacification and peace. This statement is not a mere presumption, although on the face of it, it may appear to be so, for simultaneously with the news of the treaty has come the tidings that it was Japan and not Russia which was tired of the war expense and implored American intercession to put a period to the Russo-Japanese war. An American newspaper has secured an interview with the President-elect of the United States, the Hon. Howard F. Taft, who gives out that a personal representative of the Japanese Emperor went to the White House and explained matters to Mr. Roosevelt. He requested the President to see what could be done toward ending the war. He called attention to the extreme delicacy of his government's position and begged that whatever could be done should be effected with the utmost regard for the high temper and proud susceptibilities of a great people whose army and navy had won such brilliant victories. The President assured Japan's envoy that he would gladly do anything in his power to bring about peace in the world. But he warned his visitor in the most solemn and emphatic manner that it would be useless to attempt to secure a treaty of peace if Japan should insist upon a money indemnity or a cession of Russian territory. The president laid great emphasis upon the fact that the war had been waged far away from Russian soil. Not one foot of Russia had been conquered. It would be useless, therefore, to attempt to deal with Russia in spite of her losses, as a conquered nation. Japan agreed to President Roosevelt's suggestion.

This story, if it is true, and it must be true, because Mr. Taft is credited with having personally edited the copy of this newspaper interview before its publication, shows on the one hand that Theodore Roosevelt is not a mere meddler, and on the other, the impression that the Japanese people

have been giving that the United States deliberately helped Russia to rob them of the legitimate fruits of a victorious war, and thus left them, after all their sacrifices, to pay the cost of the conflict out of their own pockets while the enemy escaped scotfree, is a fabric of diplomatic lies.

The patriotic Japanese, as well as the outside world which was not in the confidence of the war department at Tokyo and Washington, have, ever since the conclusion of the Russo-Japanese war, instinctively believed that the ending of the campaign in which the subjects of the Mikado had staked their all and shown exemplary heroism, was inglorious. The revelations of Mr. Taft will confirm this subconscious impression and will prove a jolt for Japan which will jar her down from the high pedestal on which the little Oriental island-nation was placed by fervent Asians.

### Japanese Opinion on the Indian Struggle for Liberty.

*The Japan Chronicle*, one of the most important newspapers in Japan, published a remarkable leading article in its issue of December 17th, 1908, on "The Nationalist Party in India." Regarding India's fitness for self-government, the editor says:—

The people of India, it is declared, are not fit for self-government. But it must be remembered that this is said by the holders of power, who naturally, do not want to surrender it; who think, not entirely without reason, that they are the ablest rulers in the world and that their government is necessarily a blessing to any non-Christian race. Whether the assertion be true or not, it cannot be said to be impartial. But a nation cannot be treated as a child or a minor. The blacksmith in the story, when asked how he learned to make horseshoes so fast and well, replied, "By making horse-shoes." In the same way, a nation cannot learn the use of liberty except by using liberty.

It is curious that the argument now used against granting self-government to the Indians on the ground that they could never unite, and that anarchy would be the result, was applied to the American colonies just before the establishment of American independence. In fact it would seem as if the conditions as to apparent fitness for freedom were no better there towards the end of the eighteenth century than they are, or are assumed to be, in India to-day. A contemporary writer, Burnaby, says:—

"Fire and water are not more heterogeneous than the different colonies in North America. Nothing can exceed the jealousy and emulation which they possess in regard to one another. The inhabitants of Pennsylvania and New York have an inexhaustible source of animosity in their jealousy of the trade of the Jerseys... In short, such is the difference of character, of manners,



of religion, of interest, of the different colonies that I think, if I am not wholly ignorant of the human mind, were they left to themselves, there would soon be a civil war from one end of the continent to the other, while the Indians and Negroes would, with better reason, impatiently watch the opportunity of exterminating them altogether."

Another contemporary, Otis, writes :—

"Were these colonies left to themselves, to-morrow America would be a mere shamble of blood and confusion before little petty States could be settled."

And the historian LECKY says :—

"Great bodies of Dutch, Germans, French, Swedes, Scotch and Irish, scattered among the descendants of the English, contributed to the heterogeneous character of the colonies ; and they comprised so many varieties of government, religious belief, commercial interest and social type that their union appeared to many incredible on the very eve of the Revolution."

Another point to be taken into consideration is that no nation at the present day stands alone ; and that pressure from outside may produce cohesion just as well as an internal attractive force may. A nation will, in almost any circumstances of internal heterogeneity, act as a united whole when it understands that it is necessary for its existence to do so. The Japanese, for instance, are not essentially a united people ; the whole course of their history until the Tokugawa supremacy is one of constant internal quarrels and bloodshed, and even at the present day the clan spirit is very strong in their politics. But when, fifty years ago, the country came to realise its backward condition, it also recognised the absolute necessity for union if the lost opportunities were to be regained, and the result was that minor quarrels were shelved and the present even exaggerated importance came to be attached to unity and uniformity. An India which had attained its independence, either by a revolution or by peaceful arrangement, would be subjected to similar influences. Union would not merely be "strength" to her ; it would be a condition of existence. With European Powers always ready to aggress on weaker brethren, with an ambitious, expansive Japan for close neighbour, and with China growing stronger every day, India could not afford to be other than united.

#### "The Lotus-eaters of Simla."

Under the above heading *The Chicago Daily Journal*, (December 18, 1908) publishes the following paragraph :—

The sarkar of Bombay has sent to the masters of primary schools a note which of itself explains why the East Indian is restive under the gracious rule of Great Britain. He says :

"The sarkar has heard that some of you disobey the rule that forbids you to go to political meetings or speak in public on politics. You must obey the rule. You are not to take newspapers into the school, or to allow any one else to take them in."

From 1850 to 1875 more than 5,000,000 died from starvation in India. Since 1875 more than 20,000,000 have starved to death.

In the great famine of 1876-7 more than 8,000,000 lives were lost. The lotus-eaters of Simla woke up for

a few days, the commission recommended irrigation as the remedy for famine, and the lotus-eaters of Simla subsided into their well-paid slumber once more.

They slept until 1897-9, when 6,500,000 fell victims to famine. Once more irrigation was recommended by a special commission, and again, with the passing of the crisis, the lotus-eaters of Simla relapsed into a comatose condition.

Since then nothing has been done. Our consuls report that just now technical schools and colleges are proposed to revive native arts and industries. Under British rule they were ruined, lest they compete with the British manufacturer and artisan at home. It is late and little reparation to an outraged nation.

Meanwhile land taxes have increased in proportion to the fat-salaried British over-lords who loaf about India, treating the natives with contempt and contumely and living like princes.

Unless all signs fail, the day of open revolt is not long to wait, and we, as members of the glorious British-Jap-Washington alliance, will be asked to help John Bull put down rebellion in India. How shall we respond ?

We cannot vouch for the accuracy of the facts and figures given above, as we have not at hand all the necessary official publications for consultation ; but we can say that the concluding paragraph is a misreading of the working of the Indian mind under existing conditions. We are not thinking of revolt, open or secret. We are not so unwise as to think that our political salvation lies that way. What an armed Western nation would perhaps have done under similar circumstances cannot furnish any clue to what India will do or is thinking of doing, the internal and external, and moral and material conditions being so different.

#### Border Raids.

We take the following telegram from the morning papers :—

*Allahabad, January 1st.*

Multan, the Zakka Khel freebooter, is again on the war-path, notwithstanding the fact that at the conclusion of the Bazar Valley Expedition the tribe agreed to be held responsible for Multan's future good behaviour. A notice was sent into Peshawar city to the effect that he intended to visit British territory again and invited the authorities to catch him. The Border Military Police were on the alert and scoured the country. Multan, however, with his gang numbering from fifteen to twenty men, early on the evening of December, 13th, entered the village of Jalozi, between Palehi and Cherat, and attacked the house of a Hindu. The villagers fired at the raiders, who made off with some property, most of which was recovered next morning by a party of Akka Khel men, who met the raiders near Icheah Talab. The raiders, however, had not left British territory, and three days later made a more successful dacoity in the village of Amankote. About ten of the gang, dressed as Border

Military Police and carrying rifles and accoutrements complete, marched into Amankoti while it was still light without any notice being taken of them. They even passed a detachment of police, who failed to recognise the much wanted Multan and his gang. The ruffians made their way to the Hindu quarters of the village, and overcoming all resistance, forced their way into the houses. Two men, Mitha Mal and Dooni Chand, were caught and decapitated, and two Hindu women were shot by the raiders. Loot to the value of several thousands of rupees, chiefly in cash and pledged jewellery, was removed, and the whole gang have, according to present information, now crossed the border in safety.—*Our Correspondent*.

It is difficult to comment on these frequent border raids against the Hindus with sufficient self-restraint. The border Hindus are in a most miserable and humiliating position. They have no arms to protect themselves, nor do they find themselves adequately protected by the *Sarkar*. There are thousands of Hindus living in Afghanistan. But their Pathan fellow-subjects do not plunder and kill them. Why then should these Pathans rob and slaughter Hindus living in British territory? Can anybody explain the mystery?

#### "Ir"-religious riots.

No Indian who loves his motherland can help deploring the "ir"-religious riots between Hindus and Mussalmans that break out occasionally. Whoever provokes them is a scoundrel or a fool or both. He is not a friend of even his own religious community. No religion teaches that one should offend one's neighbor. If any religion does so it is unworthy of the name.

These riots can not strengthen or do good to either Hindus or Mussalmans.

We have a few students of history among us. We hope they will enlighten us on one point. Did these Hindu-Mussalman riots take place under Mussalman rule? If they did, were they more or less frequent then than now?

A numerous Mussalman population lived also in Maratha or Sikh or other non-Muhammadian Kingdoms. Were there such riots in the pre-British period there? If so, were they more or less frequent than now? What steps did the Mussalman and non-Mussalman Kings take to prevent such riots? An answer, with exact references to the original authorities, will be a very useful aid to the solution of a momentous problem.

Of course, education is a great remedy. In the recent Titaghur riots the Bengali Mussulmans and Hindus did not take part,

because they were more intelligent and educated than the upcountry mill-hands.

#### A Chinese Christian's Patriotism.

We read in *The Coming Day* for December:—

All the world over, the nations are waking. In the East and in the West. That is good, though it may lead to misery and war—for a time. India throbs and burns. Turkey has been reborn in a day. Over the Balkans the dawn glows. China is gathering together its internal forces. Germany is asking for credentials. The robber-lords are wondering, and perchance trembling.

In *The Christian Register*, there lately appeared a remarkable communication from a young Chinaman who is, in a way, a convert to Christianity, but is evidently on the wing. He admires Western civilization, learning and religion, but he is conscious of 'a reaction,' and, in the forefront, he puts the missionaries for scrutiny and judgment. They try to work up missionary enthusiasm, he says, by dwelling on the worst side of Chinese civilization, and their attitude in China has been largely egotistic fault-finding, almost never wholesome criticism. They are not only not so good as they ought to be, but also 'not so good as many people are inclined to think them to be': and they are not friendly to Chinese nationalism and patriotism; and nationalism and patriotism are precisely what young China is going in for. So this young Chinaman speaks out, and says:—

"Patriotism is now my decided journey of life. For China, our dear great and old country, I am very willing if it is necessary, even to sacrifice my insignificant self and give it in exchange for the sacred habitation of our dear ancestors and the happy land of our beloved successors. For the salvation of China I am even willing to damn my soul, if necessary.

"I believe, and very firmly, that it is our duty to preserve China for the coming Chinese who will be great men, to develop and prepare China for her part in the future work of world's co-operation and progress in which she is destined to participate and play a very important role. Do you missionaries kindly say no more, for the sake of all concerned, that 'China would be better governed by the foreigners'; and also no more, under the present circumstances, at least, 'Don't talk Patriotism,' 'Too much of Patriotism,' 'No use for Patriotism.' I have learned that Patriotism and Modern Nations are inseparable things: rather, the two make one thing. The American missionaries in particular ought to know the spirit of Patriotism and her part in influencing the conduct of national life in the United States of America. Otherwise, they must be either fools or liars.

"On the highway of Patriotism, with the banner writ large and clear, 'China for the Chinese,' my resolution is inflexible, my steps are firm, my attitude is uncompromising, my will is very strong I feel, however weak it may be in other things: and any sacrifice on my part, if I should be allowed to enjoy this privilege, will be very willingly and freely given.

"In short, my position, forcibly expressed, amounts to this—*Rather China without Christianity than Christianity without China*. If Christianity cannot

get along with the existence of China, or without disturbing or curbing her national life, we, at least most of us Christians, will have none of it. Upon this we are determined. Yes, if you please, you can call this to be a worldly idea of a worldly man. Indeed, in that sense, we do care for China and the world only: we do not want Christianity at all.

"Personally, I believe, and really, that I myself can know and decide better than any human being can do for me as to what and how I shall live my life. . . . Stick to the truth, and be a patriot. That's my motto. That's my ambition. That's my object. That's all."

We should like to know what Indian Christians think of patriotism. Indian Hindus and Mussalmans also must give better proofs of patriotism than speeches and printed matter.

### India and "Truth."

*The Coming Day* writes:—

The rather pompous and certainly self-righteous Proclamation of the King to his Indian 'subjects' has been called, by an Indian, 'talk for children,' and not unnaturally. We prefer, a million times, the honest frankness and pellucid sense of a writer in *Truth*, who says:—

"It is as difficult to form a precise opinion as to what is going on in India as it is in Russia. Of the two wholesale purveyors of telegraphic news each suggests that the other is not to be relied on. What, however, seems clear is that the disfavour with which the Orientals in India regard our rule has of late increased and is translating itself into action. My only surprise is that this should surprise anyone. Each year European civilization has spread and with it the conviction that nations numbering hundreds of millions and as far removed from barbarism as we ourselves, ought not to remain without any voice in their own destinies. A foreign rule must be a despotism and has to be maintained by the methods of despotism. It may be a benevolent and honest despotism, but it would be madness to suppose that the ruled will be satisfied with it. We may tell the natives that their country is more prosperous than it would be under self-government. And possibly this may be true. But the experience of ages has proved that it does not commend itself to the conquered except when the latter are indifferent to all those feelings of patriotism which we regard among ourselves as the first of virtues.

"A native public servant, well educated and intelligent, can hardly be expected to relish the ruling that he can never rise above a subordinate position in the public service simply because he is an Indian. Nor is it consistent with human nature that a native soldier should be satisfied with his lot so long as he cannot hope to rise above an inferior military grade. Orientals have been given to submit to despotism more readily than Europeans, . . . and yet, though our administration may be all that is claimed for it, the fact remains that we do not allow our Indian subjects the representation, the self-government, which we claim as an inherent right for ourselves.

"We are inclined to justify our position in India by saying that the mass of the people would willingly

accept it were it not that the educated class have started a crusade against it. But is not this the history of all despotism? Is this not how we ourselves have secured our own liberties? We call these leaders rebels, but every patriot has been so called until he has succeeded. Only a few months ago an Indian publicist of some note and influence among his countrymen was seized for expressing views which we deemed likely to incite the Indians to discontent, and, without even being told his offence, without a trial, and without being heard in his own defence, was hurried off to some distant prison where he is still confined. Were the wildest anarchist at home here treated in this fashion, the whole country would be up in arms.

"I am not now discussing how we are to meet the problem that confronts us in India. But we should very clearly realize what that problem is. We must not run away with the notion that the natives will be satisfied with any little reforms in our administration. We must not imagine that we can meet it by proving to our own satisfaction that our rule in India is so obviously to India's advantage that the Indian is smitten by sudden madness who does not rejoice in our rule, and that we have only to punish those who encourage this madness to have the whole country speedily in love with our everlasting dominion. Until now Asia has been a mere battlefield for European ambition, and Asiatics mere pawns in the game. Now the feeling is 'Asia for the Asiatics'; they claim equality with Europeans.

"We are much given to explain to all foreign countries that if they wish to be free and prosperous they have only to adopt our scheme of government. The Tsar is denounced for not bringing together a parliament elected by universal suffrage and investing it with all power. I am no friend of Tsardom. I regard self-government as the only proper government for civilized men. But is it not just a little absurd that we should denounce the Tsar for doing exactly what we ourselves are this moment doing in India? We do not allow our Indian fellow-subject the same rights as our own artisans. Our writ of habeas corpus, of which we are so proud, does not run in India. The doctrine that taxes can be imposed only by those who have to pay them finds no place in our scheme of government in India. Talk of Oriental castes! There is no caste distinction there so great as that which we have made between the ruler and the ruled.

"I am not going into a discussion of the ethics of our rule in India. It is a matter for the country at large to decide whether the advantages to either country of maintaining our rule there are so great as to make it worth while to ignore all our vague platitudes and continue our despotism in the only way despotism can be continued—despotically, by brute force. But if the decision be for retaining India I trust that we will cease to play the hypocrite to ourselves and to others, and frankly admit that our rule is contrary to all we theoretically assert to be the inalienable right of every British subject."

### Again—

It is quite true that England has greatly helped India in the way of education; and it is also true that India is shewing its gratitude and appreciation by attempting to practically apply what it has learnt. That we can easily understand. What we cannot easily understand is England's indignation and chagrin.



As the Bishop of Lahore said, at the late Church Congress: 'What would you think of the cook who, having assiduously mixed yeast and baking powder in his dough, should start back in pained surprise when the bread begins to rise; and by sitting on it, should seek to repress so strange and undesirable a manifestation?'

### **An Anglo-Indian Official's Remedy for 'Sedition.'**

Mr. John Page Hopps writes in his magazine:—

A retired Indian official (of course an Englishman) has given to the world his cure for 'sedition' in India. In his opinion, the cause of sedition is largely the disappointment experienced by educated young Indians. There are too many of them for the needs of the Government. His remedy is, not to give them more scope, but to reduce the number of them. He says:—

"(1) Estimate the average annual number of vacancies in the Government offices of each Province. (2) Start a Training College at each provincial capital, and admit to it, either by examination or selection, a sufficient number of the most promising boys from high and mission schools to supply the demand. (3) Fix the age of admission at sixteen, or at latest seventeen, and the period of training at two years, after which the selected candidates would be absorbed into the service as vacancies occurred. (4) Make it an unalterable rule that the Training College should be the only channel of admission into the subordinate Government service. Posts carrying pay not exceeding Rs. 10 per mensem might be excepted, and District Officers might be allowed to nominate for admission a limited number of promising boys of good family."

That gives us an excellent illustration of the state of mind of the typical Indian (English) official who knows nothing and cares for nothing beyond 'the Government,' its rule, its offices, its needs, its pleasure. The Indian is there only to serve IT. Education must be doled out to and yield servants for IT. Those who are not wanted by IT may go to the devil, unless they belong to a 'good family.'

This particular specimen of the Indian (English) official is named H. C. Irwin. Will it be news to him that the state of mind he represents is perhaps more the cause of 'sedition' than anything else?

### **The Reform Scheme.**

Of Lord Morley's Reform Scheme Mr. Hopps has a poor opinion.

Lord Morley's stop-gap for India is quite absurdly timid and inadequate. It was evidently constructed in the spirit of his fatal confession that he would have nothing to do with a policy that could lead up to Parliamentary institutions in India. The picture called up in our minds is that of a blind but highly decorated horse going round and round his old clay pit to mush clay. But, perhaps, the clay will one day make bricks to build up the very thing the blind horse does not intend.

### **The Christmas Week Gatherings.**

As in previous years so last year during Christmas Week there were various gather-

ings in different places in India. They were religious, social, educational, political, economical and philanthropic in character and went by the name of Congress, Conference, Convention or League. All had the object of uplifting the whole population of India, or certain sections of the community. This betokens national awakening. We hope larger and ever larger numbers of people will take part in these gatherings year after year and their resolutions will be translated into action more and more.

Even the daily papers have not been able to do justice to the many notable pronouncements made in these assemblies. We will not attempt to do what the dailies have not succeeded in doing.

### **Dr. Rash Behari Ghose on the Boycott.**

Dr. Rash Behari Ghose made the following pronouncement on the boycott in the course of his Congress Presidential address:—

It was at Benares that the boycott of English goods which had been started in Bengal by way of protest against the partition of the province was declared to be legitimate, not however without some opposition from those who thought that such a step might ultimately end in hostility to the Government. The new movement started in 1905 reached its second stage in Calcutta, where there was a stormy session, and an open rupture was averted only by the tact and authority of Mr. Dadabhai Naoroji. By that time the new party, who made no secret of their contempt for the moderates, had sketched out a comprehensive policy of passive resistance modelled on the Irish Sinn Féin. They insisted on a boycott not only of English goods but of the English Government itself, though their policy was veiled under the name of self-help and self-reliance. The relation between the two parties thus became strained almost to the breaking point in 1905, and the struggle had reached a still more menacing stage before we met at Surat last year, when the session had to be suspended amid tumultuous and unedifying scenes. And why?—simply because the Congress refused to be dragged from its old moorings by the new currents which had been set in motion. Our National Congress has, I need hardly remind you, from the very beginning strictly adhered to constitutional methods of agitation and has never encouraged disloyalty of any sort or kind. It is true like all other institutions, it has passed through the inevitable process of evolution, but it has never faltered in its loyal devotion to the Empire. And at Surat it remained firm to its creed and refused to purchase unity at the price of principle and of loyalty.

We will not examine the accuracy of the statements made by Dr. Ghose. We only want to ask him a few questions. Is passive resistance a "disloyal" method? If not, why does Dr. Ghose blame the "extremists" for

sketching out a policy of passive resistance? If it is "disloyal," are not the non-conformists and other English communities who have had recourse to passive resistance occasionally, disloyal? And is it not sheer presumption for any Indian to try to pose as a more loyal citizen of the British Empire than Englishmen themselves? Are not the Transvaal Indians pursuing passive resistance to the bitter end? Are they, therefore, disloyal? If so, why did the Congress advocate their cause in its fourth resolution, and thereby "extend the hand of fellowship to them," which Dr. Ghose refused to do in the case of the "extremists"?

But Dr. Ghose and his supporters may say that the extremists "insisted on a boycott...of the English Government itself." It is needless to discuss the desirability or otherwise of boycotting the Government as an item of practical politics; for we hold that in the present stage of our national evolution it is not possible to boycott the Government. But may we remind Dr. Ghose that before the birth of the "extremist" party, who only *preached* a boycott of the English Government, some leading men of his party had *actually* boycotted the Government to some extent? Did not Babus Surendra Nath Bannerjea and Bhupendra Nath Bose boycott the Calcutta Corporation by resigning their seats? Did not the former resign a honorary magistracy and a chairmanship of a municipality? Why then did Dr. Ghose "extend his hand of fellowship to them"?

But it may be said that the boycott is a measure of retaliation, prompted by feelings of resentment, and we ought to turn our left cheek to those who smite us on the right, instead of thinking of retaliation. Well and good. But may we ask with what consistency the Congress while dropping the Bengal boycott, passed its fourth resolution on the treatment of British Indians in South Africa, which clearly suggests retaliatory measures in its second paragraph? \* The Bengalis must not think of retaliating, for the Governments of India and the two Bengals may

punish them and their friends of other provinces, but all Indians may, it seems, shake their fists at the Transvaal Government from a safe distance across the seas! This may be heroism and patriotism, but it is scarcely good logic. If we must always stand before the bureaucracy with folded hands in the attitude of prayer, let not the folded hands occasionally, in a fit of convenient heroism, develope into clenched fists.

### "Of us" and "out of us."

Dr. Ghose says:—

Those who have gone out of us, were never of us, for if they had been of us they would no doubt have continued with us. Our paths now lie wide apart, and a yawning gulf separates us.

Dr. Ghose's logic is incomprehensible to us. He says that many men who have been connected with the Congress movement longer and more intimately, actively, and fruitfully than he, never belonged to the Congress party, because forsooth they did not attend the Madras Congress. The Roman Catholics in the days of Luther had to part with the Protestants. But neither body could justly use such language with regard to the other. Liberals and Liberal-Unionists had to part company. But would it not be absurd for that reason to say that there was never a united Liberal party? Any two or three brothers who now live in separate homes, must once have been members of a joint family. The fact that now they do not live under one roof is no justification for any one of them to deny their common parentage and brotherhood. It is the height of unwisdom to rejoice in separation. If separate we must, it should be treated as a painful necessity.

### Dr. Ghose on Repressive Laws.

We heartily approve of Dr. Ghose's condemnation of prosecutions for sedition, but do not think he was right in entering into a sort of defence of the new repressive laws.

A season of universal rejoicing is not the time to make unfriendly criticisms on the action of the Government in enacting repressive laws, and I hope and trust that the memory of these drastic measures will now be buried in oblivion in the same grave with the misdeeds of a few misguided political fanatics. We must also remember that though the Government have been armed with some new weapons they have been rarely used. Thus the Public Meetings Act was put into force only in one district and that only

\* The paragraph runs as follows:—

"This Congress begs earnestly to press upon the British Parliament and the Government of India, the desirability of dealing with the self-governing Colonies in the same manner in which the latter ruthlessly deal with Indian interests so long as they adhere to the selfish and one-sided policy which they proclaim and practise, and persist in their present course of denying to His Majesty's Indian subjects their just rights as citizens of the Empire."

for one year. The Press Act again has been called in aid only in three cases. Speaking for myself, I am not enamoured of a measure which is a serious menace to the freedom of the Press. But in fairness to Government we should remember that in the present state of the country a temporary measure of the kind was perhaps necessary. The distinction between the approval of a recent crime and the discussion of an abstract proposition, like the morality of the action of Harmodius and Aristogeiton, is always very fine; and those who engage in such discussions in times of public excitement should know that they can only do so at their peril. But though incitements to violence must be punished and organised lawlessness must be put down with the strong hand, the expediency of prosecuting people for seditious writings or speeches is open to grave question.

We think he was not accurate in speaking of "a season of universal rejoicing." We in Bengal are obtuse enough not to perceive any universal rejoicing. Deportations of respected leaders do not lead to rejoicing, nor the annihilation of associations like the Swadesh Bandhab Samiti. The drastic measures must cease to exist and their operations reversed before their memory can be buried in oblivion. Punish incitements to violence by all means, but let not the punishments be disproportionately heavy and vindictive. If a man really incites to violent deeds, that is no reason why he should be ruined for life. Nor do we see the justice of punishing Indian journals and allowing Anglo-Indian journals to enjoy the liberty of committing virtually the same offence. To discriminate between the offence of the *Pioneer* and *Bande Mataram*, for instance, is to indulge in hair-splitting distinctions between tweedledum and tweedledee.

It is no justification to say that the operation of one law was limited to one district, or to one year, or that there were only three prosecutions under some other act. It is the principle that we condemn. If a man is deprived of liberty, it is no excuse to say that he was imprisoned in a comfortable room or for only two days. If a man be beaten with shoes, it is no excuse to say that only one blow was struck, or that the shoes were of Russian leather and very soft. We have never been convinced that any case has ever been made out for any of the recent repressive measures. Nor can we understand why Dr. Ghose calls them "temporary." He certainly knows that in India repressive acts are immortal or at

least have very long lives, e.g., Regulation III of 1818.

But we have no desire to go on criticising Dr. Ghose. Whomsoever else he may have represented, he clearly did not represent Bengal in much that he said and much that he left unsaid. The whole tenour of his address went against the feeling of Bengal. It is easy to name several prominent metropolitan Bengalis who attended the Madras Congress and thereby try to contradict us. But pray, *how many Bengal districts* were represented there and by whom? Then, again, public men and journalists always feel the sword of Damocles hanging over their heads. Their utterances, therefore, cannot at present correctly indicate public feeling and opinion. The boldest journalists in Bengal cannot and do not faithfully reflect the real temper and opinion of Bengal.

#### The Indian Social Conference.

The Indian Social Conference met in Madras last December under the presidency of the Hon'ble Mr. Justice Sankaran Nair.



HON'BLE JUSTICE C. SANKARAN NAIR,  
President, Indian National Social Conference.



We are in hearty sympathy with all the resolutions of the Social Conference except perhaps one. We mean that relating to the administration of Religious Endowments. We ought not to invite Government interference in our religious affairs. If we cannot have salvation even in religious matters without alien control, we do not deserve salvation and should not have it. Of course, Government must put down inhuman customs like *suttee*, but the misuse of religious endowments is not an inhuman custom.

### Rao Bahadur R. N. Mudholkar's Address.

The following passage taken from Rao Bahadur R. N. Mudholkar's comprehensive and thoughtful presidential address at the last Indian Industrial Conference deserves the serious attention of all advocates of *Swadeshi* :—

"We must not lose sight of the fact that self-denying ordinances can have only a limited scope and a short life. They can only afford encouragement to efforts. The eventual success of these efforts depends upon their inherent suitability. The motive power which will lead our nation to industrial eminence must come from the pursuit of science, the acquisition of practical skill and the organisation of capital. Armed with these and wielding them firmly and wisely, we can achieve success. Failures and disappointments there will be in the beginning. But these ought not to discourage or lead us into impracticable paths. A nation which at one time occupied a great industrial position, should not lose heart, because existing conditions demand more strenuous application and more efficient knowledge and combination than was wanted in former times. The land is there, the climate is there, the raw materials which can be grown or found on the surface of the earth or taken out from its interior are there, the thrifty, sober, peaceful, industrial character of the population is still unimpaired and the keenness of intellect which created a great civilization is still intact. The newly awakened fervour should be directed to utilize these."

### The Extinction of five "Samitis."

The Anushilan Samiti of Dacca, the Swadesh-Bandhab Samiti of Barisal, the Brati Samiti of Faridpur, the Suhrid Samiti of Mymensingh and the Sadhana Samaj of Mymensingh have been declared by the Governor-General in Council to be "unlawful" Associations, as in his opinion they "constitute a danger to the public peace." This has been done in exercise of the powers conferred upon him by Section 16 of the Indian Criminal Law Amendment Act of 1908. It is a very convenient law for the

executive, but at the same time a most dangerous law to the public that does not require the bringing forward of an iota of proof to extinguish the most beneficent associations on mere police information. In this age of reason men call in question even the dispensations of God. It is idle, therefore, to ask men to trust in the benevolence or good faith or sound judgment of any man or body of men, whatever their position or character may be. There can be no good government without checks and counterchecks.

We fail to perceive any beneficence, benevolence or justice in the extinction of these associations, as not a single incident has been placed before the public to show the alleged dangerous character of these associations. All that the public know of these associations is that they promoted the cause of *Swadeshi*, of the settlement of disputes by arbitration, and of physical exercise, relieved famine-stricken people and helped thousands of women and helpless persons during bathing festivals. The workings of the human mind, particularly of the gubernatorial mind, are dark; we shall not, therefore, be justified in attributing any motives to the Government. It may have acted from the best of motives. But the practical result has been a blow struck at *Swadeshi*, arbitration and physical culture, &c. So that whatever the motive of the Government may be the situation stands thus, that if the rulers had intended to crush *Swadeshi* and arbitration and physical culture by a flank movement, they could not have taken any other steps than they have done. There is in consequence a complete estrangement between the Government and the people in old and new Bengal, notwithstanding what some prominent Bengalis may say.

### The Character of the Police.

In extinguishing these associations, Government has had in the last resort to depend on the information of the police. It is, therefore, necessary to see what, in the opinion of that very Government, the character of the police is. The official opinion is very well summarised in a letter which Mr. Mackarness, M. P., wrote to the "Morning Leader" of January 5. Mr. Mackarness wrote :—

The passing of repressive measures by the Govern-

ment of India during the last two years has been fast and furious. Not to mention the Explosives Act, there have been repressive measures against public meetings, against newspapers, against all bodies of persons deemed by the Government to be "unlawful associations," against trial by jury, in favour of secret investigation by magistrates in the accused's absence, and in favour of banishment and imprisonment without any charge or trial at all. In addition, political prosecutions under the ordinary law have been steadily increasing, not only in number, but in the tremendous severity of the sentences. Whether these may not be engines of oppression more than repression must depend upon the methods, the manners, and the morals of the police. What do we know about these? I will give the answer of Lord Curzon's Commission in 1905 (Cd. 2,478), presided over by Sir Andrew Fraser, the late Lieutenant-Governor of Bengal, to which the Secretary of State has more than once referred us in Parliament. The Indian police force consists of constables, investigating officers, inspectors, and superintendents.



MANORANJAN GUHA THAKURTA,  
ONE OF THE DEPORTEES.

As to the constables, the Commission reported: "Everywhere we went we heard the most bitter complaints of the corruption of the police. . . . The corruption of the constable is more intolerable, because of the greater opportunities of oppression and extortion which his police powers afford. . . . These men are too often rough, ill-trained, and underpaid. . . . The annoyance and vexation which their practices of extor-

tion and oppression often inflict on the people have been strongly urged before us."

Next, as to investigating officers, who are selected constables, the Commission said: "We regret to have to report that we have the strongest evidence of the corruption and inefficiency of the great mass of investigating officers of higher grades. . . . The forms of this corruption are very numerous. It manifests itself in every stage of the work of the police-station. The police officer may levy a fee or receive a present for every duty he performs. . . . More money is extorted as the investigation proceeds. . . . A body of police comes down to a village and is quartered on it for several days. . . . Suspects and innocent persons are bullied and threatened into giving information they are supposed to possess. . . . If, in the police officer's opinion, enough evidence is not thus obtained to secure a conviction, he will not hesitate to bolster up his case with false evidence. . . . Deliberate association with criminals in their gains, deliberately false charges against innocent persons on the ground of private spite or village faction, deliberate torture of suspected persons and other most flagrant abuses occur occasionally. . . . What wonder is it that the people are said to dread the police?"

I next come to the inspectors. The verdict of the Commission on them is as follows: "We find that the public do not regard them as honest. . . . They have not generally the respect of their men, nor the necessary influence over them, even if they were animated by an earnest desire to permit only that which is right. One of the strongest proofs before us, of the corruption of the police, is the testimony of respectable parents, teachers, and other gentlemen as to the difficulty experienced by a young man in accepting one of the direct appointments of sub-inspector or inspector now sometimes offered. He finds himself a member of a corrupt service. He is surrounded by influences that forbid his acting uprightly."

Finally, here is the view of the Commission about the superintendents: "The prevailing opinion . . . is that the superintendents are, with the rarest exceptions, upright men beyond the influence of corruption. . . . The charges made against them are that they are often not well educated or intelligent men, that their training is defective, that their knowledge of the vernacular is not such as to enable them to have free intercourse with the people . . . that they are too much in the hands of their subordinates, that they are not accessible or even courteous to Indians, that their views are too narrow . . . to allow them to pay due regard to complaints against their subordinates. . . . The Commission is of opinion that there is a great deal of truth in these complaints."

It is through the instrumentality of such a police force that we Liberals are allowing our fellow citizens in India, not only to be deported and confined by the Executive, without charge or trial, but to be prosecuted on the most serious charges known to the law in their absence before the magistrates. At these secret enquiries it is the police who, as prosecutors, found the charges. And what says the Commission of them? "These officers are ignorant of law and procedure and inefficient for the purpose required. In Bengal the prosecution of police cases before the magistrates is in the hands of sub-inspectors. They have sometimes court head constables as assistants. They are



PULINBIHARI DAS (A DEPORTEE), HEAD OF THE  
DACCA ANUSHILAN SAMITI.

ill-trained and incapable of conducting a case of any intricacy before the Court."

What would have become of the 26 Midnapore prisoners arrested by the police in August last, and kept in goal till November 10, if the magisterial examination had been conducted in secret without cross-examination, and in the absence of the accused? As it was, as soon as the police produced their principal witness in open court, he had to admit that his evidence against the prisoners was false. Imagine any Government proposing to deport Englishmen upon the secret information of police such as those described in the report of Lord Curzon's Commission!

And we may add, "Imagine any Govern-

ment proposing to annihilate useful associations of Englishmen upon the secret information of police such as those described in the report of Lord Curzon's Commission!"

Mr. S. K. Ratcliffe observes in the course of a letter to the "Daily News" of January 5—

The peculiarity of India is that it is the only country where the police, after having been officially denounced as incompetent, corrupt, and guilty of practising torture, are yet entrusted with almost unrestricted authority. Under two thoroughly un-British laws, one old and the other of yesterday, the word of an Indian



police officer is sufficient to get a man of high character and honourable record exiled for years, without trial or charge, or to have a suspected person accused before a secret tribunal and committed to a summary bench, sitting without a jury. From which it may fairly be deduced that India is, more even than England, the policeman's kingdom.

Anglo-Indians may get any number of prominent or obscure Bengalis deported, they may bring about the dissolution of any number of associations, but they are powerless to control the course of events. The steps they take may produce effects far different from what they expect them to produce.

Meanwhile we call upon our countrymen to be of good cheer and acquit themselves like men in the peaceful paths of beneficence chalked out by their *real* leaders.

"Life is a mission; duty, therefore, its first law. In the comprehension of that mission and full fulfilment of that duty lie our means of progress. . . . Each of us is bound to purify his own soul as a temple; to free it from egotism, to set before himself, with a religious sense of the importance of the study, the problem of his own life; to search out what is the most striking, the most urgent need of the men by whom he is surrounded; then to interrogate his own faculties and capacity, and resolutely and unceasingly apply them to the satisfaction of that need. . . . Young brothers, when once you have conceived and determined your mission within your soul, let naught arrest your steps. Fulfil it with all your strength; whether blessed by love or visited by hate. . . . You are cowards, unfaithful to your own future, if, spite of sorrows and delusions, you do not pursue it to the end."—*Joseph Mazzini*.

### Indian Traits.

Those who look at India as she appears to-day, and believe themselves able to judge of her future from a few data that lie on the surface of affairs, are vastly mistaken. To begin with, the Indian people are a heroic people. They bear latent within them, a heroic past, and memories of greatness, and these are possessions which do not sleep forever. Indian heroism is rooted in the only thing that will waste none of it—spirituality. A land in which the meanest habitually postpones self-interest at some point or other to the honour of his birth, a land in which the widow has known how to perform *Suttee*, is not a land whose powers are easily gauged by a strange eye.

In the second place, for thousands of years the Indian people have been specialising themselves progressively for the reception and apprehension of ideas. Uproar does

not seize them as a temptation of the appetites. On the contrary, wherever a vague unrest appears in India, we may be sure that there is a deep-seated spiritual cause in the shape of ideas or ideals.

### Students and Lathi-play.

In paragraph 15 of the Government Resolution on the report on Public Instruction for the year 1907-1908, published in the Eastern Bengal and Assam Gazette on January 20th, 1909, the following significant passage is to be found:—

"In certain cases there has been a tendency for healthy recreation, such as football and cricket, to be abandoned as "foreign games" and replaced by *lathi*-play, or even less desirable forms of exercise."

The question arises, why should *lathi*-play be regarded by the authorities as an undesirable form of exercise? There are several points in its favour which are obvious. It is interesting, is a good exercise, it trains the eye and the intelligence, for it requires watchfulness, organisation and adaptability. It is not necessary to play the game under the noonday sun as is the case with cricket, nor does it impose too much strain on the system; there is nothing objectionable in the process and the rules of the game; it is therefore a healthy recreation. Nor is it a more dangerous exercise than football and cricket. Football in some of its forms is a savage game, and has been prohibited by many States of the American Union; the record of cricket is also full of casualties. *Lathi*-play is undoubtedly indigenous, and therefore skill in the game is easily acquired, being less dependent on formal instruction and unfamiliar technical training. Our students are poor, and *lathi*-play possesses the great advantage of being cheap, which football, and specially cricket, are not. It is an art which may be practically utilised in self-defence, and this is what eminently distinguishes it from "foreign games" like cricket and football. Is this the reason why it is the object of so much official disfavour? The rigorous enforcement of the Arms Act has all but emasculated the people. They are entirely dependent on the police for the preservation of their lives and properties. But surely the *lathi* is not capable of being used for aggressive purposes against the Government. The *lathi*,—stick or cudgel,—cannot over

throw the British *Raj*; the rifle and the bayonet are far too formidable antagonists. As an instrument of self-defence, for a disarmed people has no other weapons, it may sometimes be used with advantage against thieves and wild animals, against whom the police cannot give the people adequate protection. Does the East Bengal Government want to render the people so utterly helpless and so entirely dependent on the mercy of a benevolent despotism as to deprive them of even this primitive weapon of self-defence? It is for the East Bengal Government to furnish a satisfactory reply to this question.

To rule or seek to rule over an emasculated and servile race of cowards is sure to bring with it its own nemesis. As the slave-driver becomes himself a slave, so the government of an emasculated people must inevitably result in the effeminacy of the rulers. Servility in the ruled produces bullies and bounders among the rulers. On the other hand "he who wrestles with us strengthens us."

#### Frederic Harrison on Western Education in India.

In a letter written to a correspondent in Madras, Mr. Frederick Harrison expresses the following opinion on English Education in India:—

"I am one of those who regret that in Indian Colleges and Universities so much attention is given to the study of English literature and to acquire the niceties of English prose style. It can be acquired \* \* \* \* \* but it is wholly artificial and alien to the entire body of Indian thought and life in which the Indian scholar's existence is necessarily passed. The Japanese system of University Education is far better—to put them abreast of the general science and philosophy of Europe."

#### An Appalling Tragedy.

The appalling disaster consequent on the earthquake in Southern Italy has roused the sympathy of the civilised world, and cannot but awaken thought. It is said that not less than two lakhs of people died amid the ruins. In India famine and plague have carried off their millions, but these millions did not die simultaneously in one moment of terrible destruction. There is no parallel in history to the suddenness and magnitude of the Italian tragedy. The death agonies of many of the victims were heart-rending, while the misery and sufferings of the survivors have been hardly less pitiful.

Amid these scenes of woe human nature appeared at its best and at its worst. Heroism of the purest and noblest type was displayed among the rescued and the rescuers, while fiendish cruelty and callousness found vent in deeds of horror. The angel and the brute each searched among the tottering walls of Messina and Reggio. One generously wraps the protecting cloak around the shoulders of a naked, shivering girl; the other selfishly snatches the clothes from off the back of the dead and the dying. Glory and shame are there in close proximity; but happily, the glory outshines, as it will also outlive, the shame. There are other thoughts which earnest religious men cannot avoid in face of such a dire tragedy. What is the meaning, the purpose, of all this havoc, pain and loss? Could not God have prevented this terrible catastrophe from happening? If he could, why did He allow the streets of Messina and Reggio to be strewn with the dead, while those who escaped death were left to perish of hunger and thirst?

Like people of old we cannot look upon these disasters as tokens of God's wrath against a sinful people: for the looters, robbers, and vagabonds (some of them at least) escaped; innocent children, loving and lovable youths and maidens, brave and noble men and women, perished. The scientist will say that neither the anger nor the love of God is present in these tragedies of the universe, though this does not make the tragedy any less real or less hard to bear to the widow, the orphan, and the bereft and sorrow-stricken. He will say that the earthquake happened in the natural order of the gradual cooling and hardening of the surface of our globe. It had, in itself, no reference to the life and character of the people who had built their cities and villages about those Straits. But the character of that region of Southern Italy was known. Such catastrophes had happened before, though never within memory on such a stupendous scale, and it was known that they might occur again. It was simply an added risk, amid the general insecurity of mortal life upon this globe, which was taken when great and beautiful cities were built upon those shores, and built, as we now see, not in the wisest way to ensure safety to the people in case of such sudden

shock. Then the earthquake concentrates into one dreadful moment an appalling mass of suffering and death; yet these same things happen constantly in detail, so far as the human suffering is concerned, to myriads over the whole world, and death, soon or late, awaits us all alike. We may be stunned by such a blow as this, and yet, when we regard it as part of life and death upon this earth, there is nothing in it that we cannot face. We have seen, during these last days, how true men do face it.

It is possible that with the progress of science scientists will be able to warn people of coming earthquakes and volcanic eruptions. Then the abject fear and grovelling superstition now so prevalent will gradually disappear.

These dreadful catastrophes of Nature we see to be part of the general order which has produced as well all the beauty and joy of life on this fair earth. We cannot see the whole purpose, but we can accept it as a whole, because at the heart of the unity, where we ourselves are most surely alive, as seeing the Invisible, we have found God. *With Him* we face the worst of mortal destiny, and know that in the conflict we are called to the best the human soul can be and do. Even in our fellowship with Nature, in her wildest aspects, in what may seem a cruel ruthlessness, there is a quiet heart of submission, a strange deep love of the Mother Earth, out of which such beauty and delight have sprung, and such tenderness of the Nursing Mother, that we are no longer afraid of the worst she can do, while amid the tumult of the storm, which can mean only death to us, there is the deeper cry of faith, "Though he slay me, yet will I trust in him."

There is another aspect of this occurrence in which we may see a Divine judgment on mankind. It is in the spectacle of all the forces of civilisation concentrated on the work of helpfulness and overflowing sympathy. Here all national differences and enmities are forgotten, and the warships under various flags, with their great resources and splendid discipline vie with one another in the work of mercy. What a glorious spirit is there, if only it might pervade all the intercourse of the nations, and they might be habitually bent on mutual understanding, sympathy, and

helpfulness! Then might the great battle-ships also be converted permanently into a beneficent police of the seas, strong only to defend and help, and a crushing burden both of material waste and moral dread be removed from the brotherhood of nations. Such is the appeal which this catastrophe, through the beneficent response it has evoked, might well make to the civilised nations of the world.

God forbid that we should seem in the least to minimise the awfulness of this tragedy or the desolation it has brought to many thousands of human hearts; but it is a tragedy which calls out the noblest energies of man, a tragedy in face of which the spirit of faith arises, steadfast and stern, it may be, yet undaunted even amid such terrors of the Lord. They were known always to be hidden amid the possibilities of Nature, and we have our kinship with ONE who is more than all that marvellous order which encompasses and makes the conditions of our mortal life. And then on to this scene comes the overflowing spirit of compassion and brotherly kindness, out of which may arise a new conception of the unity of Man. If such might be the issue, all the suffering and dismay surely would not have been in vain.

After we have said all this we are compelled to fall back upon the inner conviction that while there are difficult problems which we cannot always solve, and hidden mysteries which we are often powerless to unravel, there is a Mind and a Heart in the universe. The wisdom and the goodness of God are abiding things in human thought and life, though they are not always identical with man's notions of wisdom and goodness. Faith, hope, and love enable men to apprehend what they may not be able fully to comprehend. (*Compiled*.)

### An English "Sati."

Miss Marian Pritchard kindly contributed two articles to this Review. "Heilen Keller and Anne Sullivan" appeared in September, 1907, and "The Position of Women" appeared in November in the same year. She has left her mortal body. We offer our respectful and sincere condolence to her brother Mr. Ion Pritchard and other relatives.

She will occupy a notable place in the



calendar of Unitarian saints. She gave 29 years of loyal and strenuous service to the Sunday School Association. She was an industrious writer and wrote many books and papers. She gave a large measure of her thought and energy to Country Holidays for Children, the Southend Home for Elder Scholars and Teachers, and the various meetings, conferences, and festival services of the London Sunday-School Society. She was a member of the Council of the British and Foreign Unitarian Association, and she occasionally conducted religious services in London and in the provinces. Her friends know of her numerous deeds of private beneficence always done with conscientious thought and care. Her memory is perhaps most intimately connected with Winifred House, a home for the reception of poor children, after illness or surgical treatment, who required fresh air, good food, and careful nursing to complete their recovery. She was the mother, the angel of the House, and was known as "Aunt Amy." And this name "Amy" introduces us to what in her life and character appeals to our Hindu mind most. At the age of 24 she became engaged to Arthur Young, LL. D. Two years later, in 1872, before they could be married, he died. But that made no difference in her love. She never married. Throughout her long life of 62 years, in the spirit of a modern Savitri, she devoutly cherished his memory with beautiful persistency. The name "Amy" was made up of his initials with the first letter of her own Christian name in the centre, to symbolise, as it were, his love encircling and sanctifying her whole being! And now she is in Heaven, wherever or whatever it may be, in the company of Sati, Sita and Savitri, Maitreyi, Gandhari and Arundhati, and all the other saintly women whom we revere.

### Timidity Eastern and Western.

The London *Daily News* of December 21 last regretted that Lord Morley should have quoted some "important and well-known friend" of his, to the effect that 'the ordinary man or lad in India has not too much courage.' It is always difficult to determine the amount of courage which a people possesses or does not possess. It is also difficult to distinguish between caution and cowardice. For instance, we do not know

whether the following paragraph taken from the *Indian Daily News* indicates the presence of caution or cowardice.

LONDON, DEC. 25.

Lord Morley, I understand, is now attended by Scotland Yard detectives. This precaution, I believe, has been taken at the instance of the police authorities and not by the wish of Lord Morley.

Of course, we do not say that Lord Morley is afraid of the revolvers or bombs of the puny Bengali terrorists living at a distance of thousands of miles from London; but evidently some one is afraid, else there would not be this precaution.

We admit that there are more timid people among us than is desirable. But Lord Morley and other Englishmen will do well to remember a few things. The first is that it is Indian valour that in the main has won India for England. The second is that Indians have lost their liberty not because of lack of courage, but because of their inferiority in fraud, arms, discipline and organisation and owing to the absence of union. The third is that in modern India cowardice and servility receive far greater recognition and encouragement than courage and an independent bearing; the latter are, in fact, put down. So that if we are cowards, we are not wholly to blame for it. The fourth is, Lord Morley has not told us how a disarmed, police-ridden and easily deportable people should display their courage. &c., &c.

The following cutting from *The Indian Daily News* shows that timidity is not a monopoly of Indians, that there have been recently very many more bomb explosions in New York alone than in the whole of India, and that therefore Americans have a strong and healthy nervous system, as they have not enacted any new repressive laws to deal with bomb outrages:—

America seems to be the promised land of Italian criminals. Of 424 cases reported in New York, there were 215 arrests, but only 36 convictions. There have been 44 bomb explosions in connection with these Black Hand outrages, in which innocent people have lost their lives or have been seriously injured. The police, owing to the timidity of the witnesses, only secured nine convictions.

Evidently the ordinary laws of America are considered sufficient to deal with these Italian bomb-throwing scoundrels.

**American Magazines "going dry."**

*The Sunday-School Times* of Philadelphia

has published a list of 40 American magazines which do not accept advertisements of intoxicating liquors. They are :

<i>All-Story,</i>	<i>Living Age,</i>
<i>American Boy,</i>	<i>McClure's Magazine,</i>
<i>American Magazine,</i>	<i>Modern Priscilla,</i>
<i>Arena,</i>	<i>Munsey's Magazine,</i>
<i>Argosy,</i>	<i>New Idea Woman's</i>
	<i>Magazine,</i>
<i>Century,</i>	<i>New England Magazine,</i>
<i>Circle,</i>	<i>Ocean,</i>
<i>Collier's,</i>	<i>Outlook,</i>
<i>Country Life in America,</i>	<i>Railroad Man's Magazine,</i>
<i>Current Literature,</i>	<i>Review of Reviews,</i>
<i>Delineator,</i>	<i>Saturday Evening Post,</i>
<i>Designer,</i>	<i>Scrap-Book,</i>
<i>Everybody's Magazine,</i>	<i>St. Nicholas,</i>
<i>Garden Magazine,</i>	<i>Suburban Life,</i>
<i>Good Housekeeping,</i>	<i>Success Magazine,</i>
<i>Housekeeper,</i>	<i>Uncle Remus's Magazine,</i>
<i>Housewife,</i>	<i>Woman's Home Companion,</i>
<i>Ladie's Home Journal,</i>	<i>Woman's Magazine,</i>
<i>Ladie's World,</i>	<i>World To-day,</i>
<i>Literary Digest,</i>	<i>Youth's Companion.</i>

In Christian countries drinking is not considered sinful, in India it is. Yet we find intoxicating liquors advertised in some Hindu papers, among which we are very sorry to find a very prominent Calcutta daily paper conducted in English.

#### Social and Spiritual Extremism.

We find the following sentence in the *Subodh Patrika's* description of the last Theistic Conference held in Madras:—

Mr. Dharamdas Suri of Lahore in a telling address called upon the people to become extremists in matters social and spiritual instead of finding fault with Government from the Congress platform.

We take it for granted that the speaker did say what he is reported to have said. It is difficult to understand what he means by extremism, in politics, in social matters and in spiritual matters. From what he says, extremism in politics would seem to consist in "finding fault with Government from the Congress platform,"—which would give a terribly inclusive definition! However, if abusiveness be the distinguishing feature of political extremism, as unfortunately it has been in the case of some men, we do not see what is to be gained by being abusive in social and religious affairs. Should we, like the bigoted *padre*, abuse the Hindu religion and Hindu social polity, as Mr. Suri's typical political extremist abuses his opponents and the Government? Or perhaps we are doing Mr. Suri injustice. He perhaps meant that as social and reli-

gious reformers we should aim at the extreme goal of perfection. That is certainly a noble aim,—to strive after perfection. But in that case extremism in politics, too, must mean a desire for an ideally perfect government, which is no other than one which gives perfect freedom to each nation to work out its destiny and to the individuals forming the nation, full civic rights. So that if extremism in religion and social polity be good, it must be good in politics, too. If one raises the question of difficulty, well, it is at least as difficult to have a perfectly free and pure society and religion, as it is to have a perfectly free and pure government. But perhaps extremism in politics is a sin, because Government frowns upon it, and people therefore ought to fight shy of the name. Is that an unjust interpretation?

#### A Question to the British People.

The *Christian Commonwealth* put the following question to a number of the leaders of the British people:—"What is the one thing above all others for which the British people should strive in 1909?" A large number thought the most urgent thing to strive for was the solution of the unemployed problem, others the reform or abolition of the House of Lords; Mr. Joseph Fels thought the freeing of the land for the people the most urgent question; Canon Rawnsley, the suppression of demoralising literature and criminal advertisements; Dr. Dawson Burns, national sobriety; and Mr. Keir Hardie, socialism. The Rev. J. Page Hopps, however, replied, "*Above all things just now: understand India, relax our grip, swallow our pride of rule and cease to treat Indians as helots in their own land.*" Dr. J. Estlin Carpenter answered, "I am engaged in removal, and cannot stop to formulate one single object for the united energies of the British people except 'Thy Kingdom Come.' But I should say, socially, the solution of unemployment; politically, the vindication of the popular will against the House of Lords; internationally, peace; morally, temperance; religiously, Christian unity."

#### Girls of ill-fame in Calcutta.

The extract given below is from *The Empire*. It relates to the work of the Society for the Protection of Children. The state

of things it reveals ought to make the cheeks of every resident of Calcutta burn with shame. The Society ought to have the active sympathy and co-operation of every honest and pure man and woman.

Through the Commissioner of Police and his subordinates the committee had had special enquiries made, and the police reported as an official fact that there were no fewer than 1,043 minor girls of less than fourteen years of age in houses of ill-fame, and of these not less than 140 were without parents or any legal guardians. It was with regard to the latter class that the committee had made representations, and in these representations they had been strictly moderate. They had considered only the case of girls under ten years of age. One reason for that was that the subject was, the committee felt, too large to tackle as a whole while they were advised that in the case of girls over 14, they were so ruined that even their removal from these houses could not redeem them. The committee were still more moderate, because they passed over the case of girls under legal guardianship or who were with their parents. In England such girls up to the age of 16 could be removed from their evil surroundings, but they were not ripe for such sweeping measures in this country as yet. What the committee proposed was that on obtaining information of the presence of a child of less than 10 years in such a house without legal guardians or a mother, the Magistrate should have power to issue an order upon the woman in whose charge the child was, calling upon her to show cause why the girl should not be removed from her custody. (Applause.) Sir Charles continued by saying that he sincerely believed that when this horrible state of things became known to their Indian friends they would all join in a representation to Government, asking that the committee's very moderate proposals might be carried into effect.

### Our frontispiece.

Our frontispiece is a reproduction in colours from a photograph of a fine painting by Mr. Surendranath Ganguli. The original picture was purchased by Mr. Justice Woodroffe as soon as he saw it and was taken to England when he went home. He very courteously allowed us to take a photograph of it. But as we had barely time only to take a photograph, our frontispiece does not exactly reproduce the colours but is a close approximation to the original in that respect.

The expression of alert and intelligent attention in the face of Ganesa is very well rendered. The bag of powdered lime suspended from the end of the trunk to serve as a blotter and the mouse (the *vāhana* of the god) add to the interest of the picture. The expression of calm and meditative joy in the face of Vyasa with his right hand placed on

his breast, show him in the character of a poet and a *rishi* (seer) combined. This expression and this position of the hand show the highest conception of poetry, namely, that it is the sincere rendering in words of a poet's joyous perception of the truth. Betry is not an idle man's idle toying with pleasant fancies.

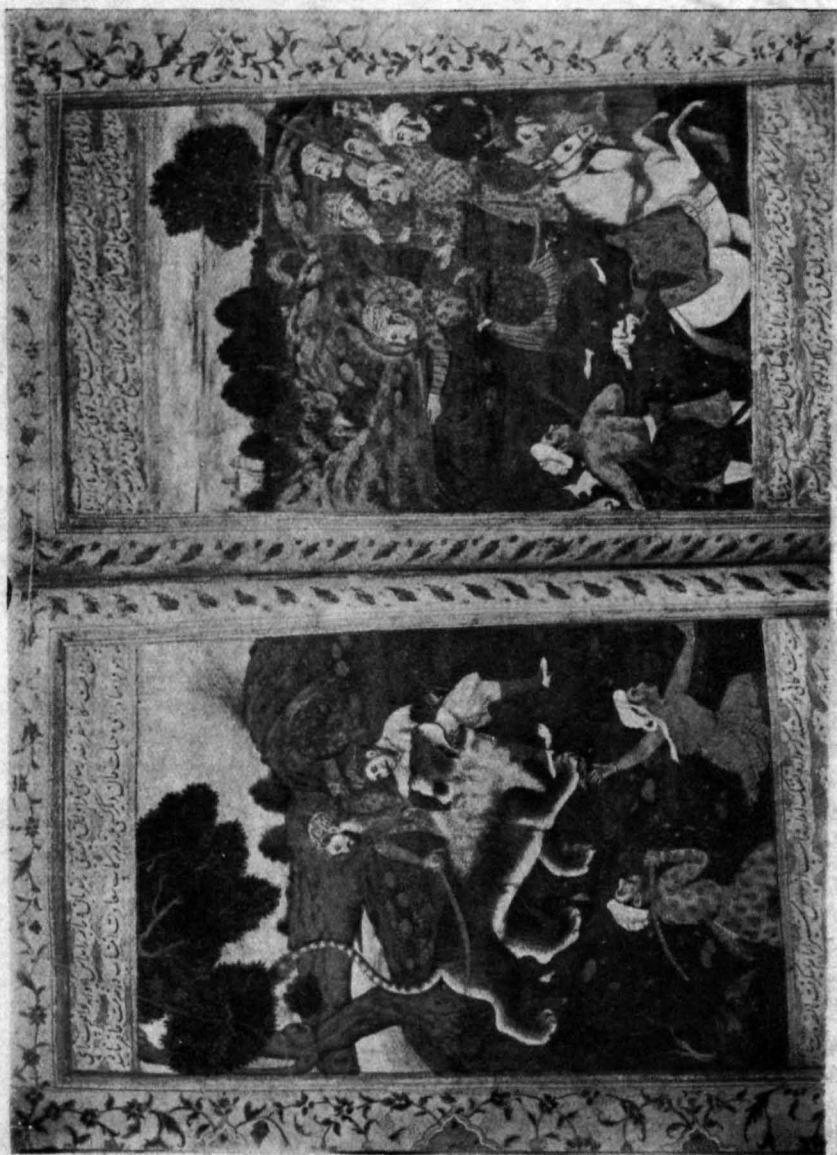
The poetic sage is seated on a mat made of *kusa* grass under a sacred banyan tree with its knotted aerial roots reaching down from the branches to the ground, like a natural colonnade. By his side is the *kamandalu* or water-vessel made of a species of gourd. The ink-pot and the *kamandalu* are decked with garlands of flowers. The whole picture reminds us of that serene and sacred atmosphere of plain living and high thinking and that intimate connection and converse with nature which are inseparably associated in our minds with the ancient civilization of India.

Describing a sculpture of Ganesa from Java Mr. Havell says in his recently published fascinating work on "Indian Sculpture and Painting" (p. 75):—

"Hindu artists have always been past masters in the art of the grotesque, and in the quaint conception of Ganesha, the son of Siva, god of worldly wisdom, patron of merchants and schoolboys, and guardian of households, they have full scope for their fantastic imagination. The sculpture from Java (Plate XXVII.) now in the Ethnographic Museum at Leyden, is a masterpiece of its kind, supremely delightful in the powerful and finished modelling of the squat, obese figure possessed of an elephant's head and a Falstaffian human body. The head and trunk and the podgy hands and feet, especially, are perfect in their technique."

Placing our frontispiece by the side of the plate given in Mr. Havell's book, we find that the modern artist's work does not suffer by comparison. The "worldly wisdom" of the god is apparent in his intelligent look, and the vigorous sweep of the curve of his trunk make the drawing of the head spirited. As to the grotesqueness and quaintness of the conception of Ganesa, it no doubt gives such an impression to non-Hindus. But Hindus will probably prefer to see in his image an instance of what Dr. Coomara-





# TIGER-HUNTING NEAR DELHI, 1610 A.D.

Jahangir firing (on the right). Shah Jahan slaying the tiger with his sword (on the left). Tiger gnawing the left arm of Anup Rai, a royal attendant.  
 (Last stage of Indo-Muhammadian Art. Khuda Bakhsh Library).

swamy calls "consecrations of human oneness with the animal world."

In his latest work Mr. Havell has explained the Indian symbolism of colour. He says "that in Indian religious painting every one of the colours used has a special symbolic meaning." White "signifies heavenly purity and bliss. It is the colour of Siva and of his snow-clad Himalayan paradise, and also that of Parvati, his consort." "Yellow is the colour of the ascetic's robe."

### "Tiger-hunting near Delhi, 1610 A.D."

This is one of our reproductions of the beautiful coloured pictures in the illustrated manuscripts in the Khuda Bakhsh Library. In judging of the merits of these pictures, the reader should bear in mind that the originals are in colours and the reproductions are in black and white. Moreover, it should be borne in mind that in photographing a page of a bound volume, one cannot get an absolutely flat surface, so that parts of the pictures become distorted. This will be evident from the corners of the pictures in the reproductions not being right angles. In spite of these defects, our reproductions give some idea of the merits of the originals. They are beautiful in composition and in the naturalness of the pose and movements. There is no stiffness in them. The horse that shied and the man running away in fright are well drawn. The face of Anup Rai, the Rajput, whose hand the tiger is gnawing, shows pain but no fear. On the right, none of the faces that are distinctly seen are without expression and each has different features showing their individuality.

### Two Works on Oriental and Indian Art.

In a previous note, we have referred incidentally to the epoch-making and fascinating work of Mr. Havell on "Indian Sculpture and Painting." It is destined to do for Indian art what the works of Max Muller and other Western Sanskritists have done for the Sanskrit language and literature. It is illustrated by typical masterpieces with an explanation of their motives and ideals. These reproductions, including several in colours, have been executed in a superb and faultless manner. The price, 3

guineas net, is too high for the generality of educated Indians; but still it is the duty of all who can afford to spend this sum to purchase and read the book. No one has sinned so grievously against Indian art as we the educated men of India. So we should lose no time to take advantage of this eye-opener to cure ourselves of our blindness.

We expect to notice the work in greater detail next month.

A similar publication is Mr. Laurence Binyon's "Painting in the Far East—an introduction to the history of Pictorial Art in Asia especially China and Japan." The price is one guinea net. It contains 287 pages of printed matter and reproductions of 30 masterpieces. This work, too, we shall notice next month. Its first two chapters, "The Art of the East and the Art of the West" and "Early Art Traditions in Asia" should be read by even those persons who take an interest only in Indian Art.

### Second Edition of the January Number.

As most of our subscribers want to have complete volumes of the REVIEW, and as the first edition of the January number was exhausted a week ago, we are printing a second edition. Copies will be supplied as soon as they are ready. Evidently the reading public greatly appreciated the articles and notes, and the coloured and other pictures in our last number.

### Thoughts from Prince Kropotkin's "Memoirs of a Revolutionist."

#### THE EVILS OF ABSENTEE AND CENTRALISED GOVERNMENT.

The following extract from Prince Kropotkin's "Memoirs" may be read with profit by the rulers and the people of India alike:—

"The higher administration of Siberia was influenced by excellent intentions, and I can only repeat that, everything considered, it was far better, far more enlightened and far more interested in the welfare of the people than the administration of any other province of Russia. But it was an administration—a branch of the tree which had its roots at St. Petersburg—and that was enough to paralyse all its excellent intentions, enough to make it interfere with and kill all the beginnings of local life and progress. Whatever was started for the good of the country by local men was looked at with distrust, and was immediately paralysed by hosts of difficulties which came,

not so much from the bad intentions of the administrators, but simply from the fact that these officials belonged to a pyramidal, centralised administration. The very fact of their belonging to a Government which radiated from a distant capital caused them to look upon everything from the point of view of functionaries of the Government, who think first of all about what their superiors will say, and how this or that will appear in the administrative machinery. The interests of the country are a secondary matter." (p. 199).

#### RUSSIAN METHODS OF 'NOT' GIVING EDUCATION.

The following passage shows that the question, "how not to educate the people," is bound to be answered in the same way all over the world:—

All Russia wanted education, but even the ridiculously small sum of two million roubles included every year in the State budget for primary schools used *not* to be spent by the Ministry of Public Instruction, while, nearly as much was given to the Synod as an aid for establishing schools under the village clergy.... All Russia wanted technical education, but the Ministry opened only classical gymnasia, because formidable courses of Latin and Greek were considered the best means of preventing the pupils from reading and thinking. In these gymnasia only two or three per cent. of the pupils succeeded in completing an eight years' course, all boys promising to become something and to show some independence of thought being carefully sifted out before they could reach the last form, and all sorts of measures were taken to *reduce* the numbers of pupils. Education was considered as a sort of luxury, for the few only. At the same time the Ministry of Education was engaged in a continuous, passionate struggle against all private persons and associations—district and county councils, municipalities, and the like—which endeavoured to open teachers' seminaries or technical schools, or even simple primary schools. Technical education,—in a country which was so much in want of engineers, educated agriculturists, and geologists—was treated as equivalent to revolutionism. It was prohibited, prosecuted." (pp. 230-31)

#### A RUSSIAN PARALLEL TO THE PRESENT SITUATION IN INDIA.

The following lines present a parallel to the atmosphere of suspicion, fear, demoralisation and paralysing prudence in which we at present find ourselves:—

"In the sixties Russia, specially St. Petersburg, was full of men of advanced opinions who seemed ready at that time to make any sacrifices for their ideas. 'What has become of them?' I asked myself. I looked up some of them; but, 'Prudence, young man!' was all they had to say. 'Iron is stronger than straw,' or 'one cannot break a stone wall with his forehead,' and similar proverbs, unfortunately too numerous in the Russian language, constituted now their code of practical philosophy. 'We have done something in our life; ask no more from us;' or, 'Have patience: this sort of thing will not last,' they

told us, while we, the youth, were ready to resume the struggle, to act, to risk, to sacrifice everything, if necessary, and only asked them to give us advice, some guidance, and some intellectual support.... It must be said that the political atmosphere was such that the best men had reasons, or had at least weighty excuses, for keeping quiet.... the State Police became omnipotent. Everyone suspected of 'radicalism,' no matter what he had done or what he had not done, had to live under the fear of being arrested any night for the sympathy he might have shown to someone involved in this or that political affair, or for an innocent letter intercepted in a midnight search, or simply for his 'dangerous' opinions; and arrest for political reasons might mean anything.... Muravioff had promised to root out all radical elements in St. Petersburg, and all those who had in any degree a radical past now lived under the fear of falling into the despot's clutches. Above all they kept aloof from the younger people, from fear of being involved with them in some perilous political associations. In this way a chasm was not only opened between the 'fathers' and the 'sons,' as Turgueneff described it in his novel, not only between the two generations, but also between all men who had passed the age of thirty and those who were in their early twenties. Russian youth stood consequently in the position not only of having to fight in their fathers the defenders of serfdom, but of being left entirely to themselves by their elder brothers, who were unwilling to join them in their leanings toward socialism, and were afraid to give them support even in their struggle for more political freedom. Was there ever before in history, I ask myself, a youthful band engaging in a fight against so formidable a foe, so deserted by fathers and even by elder brothers, although those young men had merely taken to heart, and had tried to realise in life, the intellectual inheritance of these same fathers and brothers? Was there ever a struggle undertaken in more tragical conditions than these?" (pp. 233-39).

#### WORK FOR THE MASSES.

If we want to know what sacrifices have to be made to reach the heart of the masses and educate and uplift them, we cannot do better than read the following passage:

"In every town of Russia, in every quarter of St. Petersburg, small groups were formed for self-improvement and self-education.... The aim of all that reading and discussion was to solve the great question which rose before them: In what way could they be useful to the masses? Gradually, they came to the idea that the only way was to settle amongst the people and to live the people's life. Young men went into the villages as doctors, doctors' assistants, teachers, village scribes, even as agricultural labourers, blacksmiths, woodcutters, and so on, and tried to live there in close contact with the peasants. Girls passed teachers' examinations, learnt midwifery, or nursing, and went by the hundred into the villages, devoting themselves entirely to the poorest part of the population. They went without even having any ideals of social reconstruction or any thought of revolution; merely and simply they wanted to teach the mass of the peasants to read, to instruct them, to give them medical help, or in any way to aid to raise them from this darkness and misery, and to learn at the same



time from them what were *their* popular ideals of a better social life." (pp. 281-82).

#### THE MEANING OF LOCAL SELF-GOVERNMENT IN RUSSIA.

We hope under Lord Morley's Reform Scheme and Decentralisation Scheme local self-government will be different from its namesake in Russia as described below:—

"...A group of young men whose ambition was to serve in the provincial Zemstvos (district and country councils). They regarded work in this direction as a high mission, and prepared themselves for it by serious studies of the economical conditions of Central Russia. Many young people cherished for a time the same hopes; but all these hopes vanished at the first contact with the actual [government] machinery.—Having granted institutions of a very limited form of self-government to certain provinces of Russia, the government, immediately after having passed that law, directed all its efforts to reduce that reform to nothing and to deprive it of all its meaning, and vitality. The provincial 'self-government' had to content itself with the mere function of state officials who would collect additional local taxes and spend them for the local needs of the state. Every attempt of the county councils to take the initiative, in any improvement—schools, teachers' colleges, sanitary measures, agricultural improvements, etc.—was met by the central government with suspicion—nay with hatred—and denounced by the 'Moscow Gazette' as 'separatism', as the creation of 'a state within a state', as rebellion against autocracy....The elected members of the provincial councils must be simple ministerial functionaries, and obey the Minister of the Interior: such was the theory of the St. Petersburg government." (pp. 289-90).

#### MODERATES AND EXTREMISTS IN RUSSIA.

Do our Moderates and Extremists resemble in any respect the two Russian parties described below:—

'It always happens that after a political party has set before itself a purpose, and has proclaimed that nothing short of the complete attainment of that aim will satisfy it, it divides into two fractions. One of them remains what it was, while the other, while it professes not to have changed a word of its previous intentions, accepts some sort of compromise, and gradually, from compromise to compromise, is driven further from its primitive programme, and becomes a party of modest makeshift reform.' (p. 358)

#### A PICTURE OF POLICE-AND-SPY RULE.

A picture of police rule in Russia is likely to give us the gloomy satisfaction of feeling that we are somewhat better off because we are not revolutionists.

"Then the watch word of the revolutionists became 'self-defence'; self-defence against the spies who introduced themselves into the circles under the mask of friendship, and denounced members right and left, simply because they would not be paid if they did not denounce large numbers of persons; self-defence against those who ill-treated prisoners; self-defence against the omnipotent chiefs of the state police. (p. 399). .... A secret league for the protection of the Tsar was started. Officers of all grades were induced by triple salaries to join it, and to undertake voluntary spying in all classes of society. Amusing scenes followed, of course. Two officers, without knowing that they both belonged to the league, would entice each other into a disloyal conversation, during a railway journey, and then proceed to arrest each other, only to discover at the last moment that their pains had been labour lost. (p. 405). ... Every revolutionist meets a numbers of spies and *agents provocateurs* in his path, and I have had my fair share of them. All governments spend considerable sums of money in maintaining this kind of reptile. ... They are recruited from the scum of society, amongst men of the lowest moral standard, and if one is watchful of the moral character of the men he meets with, he soon notices something in the manners of these 'pillars of society' which shocks him. ... In point of fact, however, the spies do not always fabricate reports wholesale. They often tell things that are true, but all depends upon the way a story is told (pp. 438-40). .... But how many tragedies—terrible tragedies—we owe to these villains! Precious lives lost, and whole families wrecked simply to get an easy living for such swindlers. When one thinks of the thousands of spies going about the world in the pay of all governments; of the traps they lay for all sorts of artless people; of the lives they sometimes bring to a tragical end, and the sorrows they sow broadcast; of the vast sums of money thrown away in the maintenance of that army recruited from the scum of society; of the corruption of all sorts which they pour into society at large, nay, even into families, one cannot but be appalled at the immensity of the evil which is thus done." (p. 450).

#### The Failure of the Bengal Boycott.

*The Times* to hand by the English Mail of the 22nd January, gives the British export trade returns for the month of December, 1908. The returns show that cotton piece-goods declined in quantity by 89,065,000 yards, equal to 18.6 per cent., and in value by £1,514,213, equal to 23.7 per cent. India was responsible for a decline of 77,416,000 yards,—which proves that India was mainly responsible for the decline, India's share in the shortage being about seven-eighths in quantity and over a million pounds in value.

## COMMENT AND CRITICISM.

## Mr. D. L. Roy and Politics.

The note—"A proscribed song"—must have proved very amusing reading in the humorous line, to the readers of the January number of the Modern Review. Mr. D. L. Roy, the author of the song "*Amar desh*"—My native land—may pass it over in silence, but considering the present state of things in our country, I think that it is our duty to point it out to the Government, that not only there was no reason to take exception to the song, but that it is the interest of the Government that it should become popular.

My critical study of the writings of Mr. D. L. Roy, as is being published in the Bengali monthly '*Pravasi*,' since July last, may not be of much worth as a literary performance, but it shews at least that I have studied the works of the author carefully. If from the stray songs and the dramatic compositions of the author, his creed in religion, his views regarding social problems and his opinion touching the present political situation of the country, can be gathered, I may assert that with his faith, ideas and opinions, the author will undoubtedly be regarded to be on the side of the spiritually-minded men, the wisest reformers and the enlightened British Government.

In the drama '*Durgadas*,' Rajsinha has been made the real leader of all the Rajput forces, and the hero Durgadas is only the commander-in-chief under him. When Rajsinha whose command Durgadas obeys very loyally, lays it down before the hero in unmistakable words, that any attempt to subvert the established government is wrong and unwise, we cannot possibly have any doubt as to what the author seeks to teach us. To make a drama natural and forcible, unwise and revolutionary ideas must also be given vent to, through the words of minor characters in the heat of the conflict. It is, therefore, the central idea that we have to look to, in forming a right notion regarding the views of the author.

'The Fall of Mewar' the latest published drama of the author, has made it clear as the daylight that we owe our fall and degradation to our blindly pursuing many unhealthy rules in the name of time-honoured custom. '*Manasi*,' the noble creation of our powerful dramatist, exhorts the people that they should strive after real manhood by the attainment of moral excellence and by evolving universal love, and not by fostering the feeling of hatred against the foreigners.

The charming song "*Abār torā mānush ha*"—Be ye men again—, will have telling effect upon the minds of those thoughtless patriots whom it is extremely difficult to persuade that there is any quality in which they are inferior to those born on other soils than that of India. National pride within certain limits is useful. A people which has lost all faith in itself is doomed; and so wise men whilst fostering a healthy national self-respect, will see that it is founded on solid foundations. Keeping this in view, "*Amar desh*" was composed.

To recruit soldiers on our side, in our hard fight for social reconstruction and spiritual freedom we must sing to the people of the noble deeds of our forefathers. We must look back to connect ourselves

with that glorious roll of saints, poets and thinkers who did not follow blindly the lead of time-worn social customs like "*sheep*," but "*removed the poor pitiable condition of the mother*" (the country—the society) by straining every nerve like heroes, like men. This is exactly what we get in the song "*Amar desh*."

The Bengalis are regarded as wholly unfit to be enlisted as soldiers; and they themselves also have no strong faith in their own courage. It is necessary for the regeneration of the nation that they should know that they have possibilities, and that examples of heroic deeds are not wanting in their past history. Why should exception be taken to such teachings? We know and Mr. D. L. Roy knows that we do not live in fighting days; but if a people be convinced that they once fought many a hard fight as soldiers, that belief is sure to stand them in good stead in strenuous struggles in other walks of life.

When drowning many objectionable songs, the noble song "*Amar desh*" gained popularity, the British Government, to my thinking, had rather cause to feel delighted in these days of unrest. I do not know how it was misinterpreted to the authorities. But if this song be read with the newly composed song "*Abār torā mānush ha*," far from proscribing it, its wide circulation and popularity will be encouraged by the British Government.

B. C. MAZUMDAR.

33, MONTAGUE STREET,  
EDINBURGH.

January 4th, 1909.

DEAR MR. EDITOR,

Having read your note, under the heading '*Aping*,' concerning the so-called '*Dussehra Dinner*' held at Edinburgh by the Indian Students, we think it right to let you know the facts of the case with a view to enlighten the readers of your valuable magazine.

To begin with, it was not a representative meeting at all, being attended only by about 20 students out of some 150. It was altogether a private matter, the organiser of the meeting having invited only those whom he pleased. And even this small number counted amongst it many persons who had no faith in the '*Dussehra heroes*,' whose memory the organiser boasts to have commemorated, there being Parsis, Christians and others who plainly told the aforesaid organiser that the Ramayana was nothing more than a myth. As regards the toasts that were proposed there was divergence of opinion, some being altogether opposed to it. One of the speakers protested against it even at the table. In fact the event was commemorated by those who did not believe in the sacredness of the occasion, but in the Epicurean maxim of old. Except that the organiser wanted to obtain cheap applause from the credulous Indian public, there seems to be no other justification for his calling this farce a commemorative function.

We remain,

Yours faithfully,

T. N. SINHA,

(Sd.) C. TRIVEDI.

## REVIEWS OF BOOKS

## ENGLISH.

*MISCELLANIES (Fourth Series) by John Morley.*

A new work from Lord Morley's pen excites the liveliest interest in the reading public. He is the most favourite author of all Indian University men. And the present book is of exceptional value as it contains his maturest reflections. We are not bending our knee merely to the fetish of an old name—we feel there is no deterioration in lustihood and volubility, and the *Fourth Series of the Miscellanies* is on the same enkindled summits as the previous volumes of essays and addresses.

*Machiavelli* is as profound and informed with right feeling as any piece yet written by Lord Morley—*Guicciardini* shows both vigour and amplitude—*John Stuart Mill* (the latest in point of chronology) is in "the quintessence of his talent"—the four reviews: *Lecky on Democracy*, *Mr. Harrison's Calendar of Great men* and *Theophano* and *Mr. Hobhouse's Democracy and Reaction*: give us as vivid glimpses of the more important aspects of literature, politics and history as we could hope for anywhere in the domain of mighty speech "which conquers Time."

One thing most noticeable throughout the entire body of Lord Morley's writing is the mass of quotations from ancient and modern authors, all apt, all of a piece, all fitting in with the subject. Unlike others who are content to adorn and irradiate their page with the sayings of Homer, Plato, Dante or obscure their theme with extraneous extracts assiduously emptied into it from their note-books, he has levied a tribute on each master mind new or old, and has held in fee every original thinker recent or remote. As Mark Pattison has well said in reference to this particular point: we look for words of wisdom and guidance—a wisdom which is not of the mart only, nor of the cloister only, but a wisdom which is compounded of a wide experience of living men, and a complete survey of the written thoughts of the dead.

*Machiavelli* and the companion essay on *Guicciardini* unmistakably shew the hand of one who is not a cloistral dreamer ignorant of the thwarting currents of life, nor a monastic book worm "poring and brooding through the long night-watches over the legends of the past"—but one whose veins have tingled in the clash and conflict of actual passions and interests, and who has breathed 'in the burning fiery furnace of circumstance.' The lecture on the author of *The Prince* who has dominated after centuries and hypnotised generations of men, and who had as his contemporaries such blazoned names as Michelangelo (1475—1564) Raphael (1483—1520) and Leonardo da Vinci (1452—1519)—minds of regal boldness and magnanimous daring—contains a subtle analysis of his character both as a writer and a politician.

"Machiavelli's is the style of the field-glass.... Every sentence represents a thought or a thing. He has the highest of all the virtues that prose-writing can possess. Save half a dozen cases in literature of genius with unconquerable wings—he is simple, unaffected, direct, vivid, and rational. He possesses that truest of all forms of irony, which consists in literal statement and of which you are not

sure whether it is irony or *naïveté*. He disentangles his thought from the fact so skilfully and so clean that it looks almost obvious. Nobody has ever surpassed him in the power of throwing pregnant vigour into a single concentrated word. Of some pages it has been well said that they are written with the point of a stiletto.....His business is that of the clinical lecturer, explaining the nature of the malady the proper treatment, the chances of recovery. He strips away the flowing garments of convention and commonplace; closes his will against sympathy and feeling; ignores pity as an irrelevance, just as the operating surgeon does."

Curiously enough though India has seen so many epochs and civilisations rise and perish—has passed through so many phases of politics, morals and religion—so many ideals of progress, yet at no stage of her many-pulsing life can the historian pause to draw any instructive parallel between Italian society and that which existed in this country. The Italian cities even in the darkest days of infancy and cruelty and feud cherished the seeds of knowledge which has widened human outlook, of true manhood which has dignified human life—of certain ideals which have strengthened human character to 'envisage' malignant circumstance. Let us take this particular period of time—1469-1527—during which Machiavelli lived and played his part and won a sinister renown, and hear what Lord Morley says:—

"Whether the moral state of Italy was intrinsically and substantially worse than that of other European nations is a question which those who know most are least disposed to answer offhand. Still Italy presents some peculiarities that shed over her civilisation at this time a curious and deadly iridescence. Passions moved in strange orbits. Private depravity and political debasement went with one of the most brilliant intellectual awakenings in the history of the Western world. Selfishness, violence, craft and corruption darkened and defiled the administration of sacred things. If politics were divorced from morals, so was theology. Modern conscience is shocked by the resort to hired crime and stealthy assassination, especially by poison...What distinguishes the Italian Renaissance from such epochs of luxury and corruption as the French Regency is this contempt of human life, the fury of private revenge, the spirit of atrocious faithlessness and crime. 'Italian Society admired the bravo almost as much as Imperial Rome admired the gladiator: it assumed that genius combined with force of character released men from the shackles of ordinary morality; only a giant like Michelangelo escaped the deadly climate. We see the violence of Michelangelo's sublime despair in the immortal marbles of the Medicean chapel, executed while Machiavelli was still alive—Lorenzo, nephew of Pope Leo X, and father of Catharine dei Medici, silent, pensive, finger upon lip, seeming to meditate under the shadow of his helmet some stroke of dubious war and craft while the sombre superhuman figures of Night and Dawn and Day proclaim, 'it is best to sleep and be of stone, not to see and not to feel, while such misery and shame endure.'" In India on the other hand one inane dynasty came in rapid succession of another without any genuine statesmanship, to live out its span of inglorious hour—till in 1526 the legions of



Babar thundered over the 'house of Lodi on the field of doom at Panipat and settling in Northern India introduced a new era of civic life and government whose marks have not been obliterated even today.

The paper on John Stuart Mill bears marks of Lord Morley's old love and reverence as do the two notices in Volume III, and the same glow of sentiment, the same felicity of phrase the same breadth of touch are here present. The opening sentences are superbly conceived.

"It was no bad usage of the old Romans to bring down from its niche the waxen image of an eminent ancestor on the anniversary of his natal day, and to recall his memory and its lineaments even though time and all its wear and tear should have sprinkled a little dust or chipped a feature. Nor was the Alexandrian sage unwise who deemed himself unworthy of a birthday feast, and kept its very date strictly secret, yet sacrificed to the gods and entertained his friends on the birthdays of Socrates and Plato. Nobody would have been more severely displeased than Mill at an attempt to exalt him to a level in the empyrean with these two immortal shades; yet he was of the Socratic household. He was the first guide and inspirer of a generation that has now all but passed away; and it may perhaps be counted among the *Sollemnia, pietatis*, the feasts and offices of grateful recollection, in an Easter holiday from more clamorous things, to muse for a day upon the teacher who was born on the twentieth of May a hundred years ago." (1806)

These three pieces on Mill are the finest things in literary criticism; for the "incontinence of random praise" has been severely restrained and the Delphic pose studiously avoided; and yet the great teacher's benignity, wisdom, courage, patience, his search after truth with many sighs and travail, have been told in phosphorescent language. But it is a matter of regret that the monograph on Mill announced more than 30 years ago when the *Englishmen of Letters* was first launched remains still an unaccomplished fact, though the renewed outburst of energy on the part of the publishers has been responsible for lives in the *New Series* of men whose lustre instead of remaining undimmed above the "conquered years" has been so rudely tamed by time that they have now no place in the nation's *Valhalla*.

Lord Morley's style is not at all marred, to use his own words, by the trick of the literary artificer—the mere weaver of sentences, the servile mechanic of the pen. His language is direct, eloquent, now and then in the grand manner, penetrative, sympathetic. And though he has not as by incantation awakened a secret Memnon in the English tongue as Landor, De Quincey, Newman and Ruskin have done—though there is not a persistent sense of the reverberant echo of a larger utterance the harmonies of which are audible to the inner ear alone—yet we can feel (especially in his *Gladstone*) the sweep of wings careering in ample flight upon a planetary course—the vibration of Olympian sounds rolled along empyrean heights.

HIRA LAL CHATTERJI:  
*Folk-Tales of Hindustan*, by Shaikh Chilli, (Indian Press, Allahabad, 1908), iv + 187.

This volume contains eleven popular stories of Upper India told in excellent English. Any one of

them would hold a young listener spell-bound, creating laughter at the comic remarks and episodes and tense suspense at the critical situations. The grown-up reader, too, may now and then catch himself being absorbed in the interest of the tales or crying involuntarily at the graphic narrative, "True, O Shaikhji, true!" Who ever knew that the fat peasant had such a fund of mother-wit as to befool a Bania? On the whole the book is a good second to Lal Bihari De's work, though the chaste and scholarly style of the latter still remains unapproachable.

The paper, printing and get-up are excellent, and reflect credit on the Indian Press. We only wish that the volume had a gilt top and lettered cover; that would have made it an ideal prize-book. J. S.

*Lessons from the Koran*, by M. Abul-Fazl, (Reform Publishing Society, 14-1, North Sealdah Road, Calcutta, 1908) pp. 61, price, 12 annas.

We cannot praise too highly the object of the author of this neat little volume:

"It is not generally known that after all there is a common platform in the religious arena of the world, where Moslems and Hindus can freely mix with each other and to a considerable extent sink...the differences that have blasted the hope of a United India."

The selections consist of those passages of the Quran which breath a catholic spirit and teach charity, chastity, faith, and hope. This is the common element of all religions, and the world will be the nobler for acting up to it. The English is excellent, and many passages are marked by the severe simplicity and force of the Authorised Version of the Scriptures, which was evidently the translator's model. Some obscurity of sense, probably inevitable in a book of extracts, is noticeable in the first few pages, and should be removed if a second edition is called for.

It is one of the happiest signs of the times that the Reform movement in Islam, of which Maulvi Chiragh Ali was the literary exponent in English, has spread to Bengal. What is true is eternal; the false may prevail for a time, but is bound to perish at the awakening of the people's conscience. The Reform Publishing Society has done the right thing by going to the pure fountain of Islam, the Book of Life itself, brushing aside commentators, traditionists, and the false preachers of later times. The true greatness of a religion depends on its moral ideals; and the ideals of Islam have been here given in the inspired Founder's own words, without gloss or comment. The Reform Society will have accomplished the noblest task that man is privileged to perform, if it can cleanse Indian Muhammadanism of the accumulated dross of ages, the moral torpor of centuries of ignorance and neglect, and slavery to self-seeking leaders "whose conscience is their maw." For such a militant school there can be no better battle-cry than "Back to the Prophet's teaching! Back to the Words of Life!" We can all join in the compiler's concluding prayer,—

"Praise to God, Lord of the worlds! Merciful, Compassionate! King on the Judgment Day! Thee we worship, and Thee we ask for help; guide us on the straight path, the path of those Thou hast favoured, with whom Thou hast not been angry and who went not astray."

J. SARKAR.



GANDHARI.  
By Nanda Lal Bose.

KUNTALINE PRESS, CALCUTTA.

# THE MODERN REVIEW

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WHOLE  
No. 27

## THE LEADERS OF THE SUFFRAGETTE MOVEMENT IN ENGLAND

THE movement for "votes for women" is the most interesting as well as the most instructive phase of political life in England. It illustrates the inherent political genius of the Anglo-Saxon race, as nothing else does. The Anglo-Saxons have won their political liberties, bit by bit, by sheer perseverance and by placing political liberty above everything else. In the pursuit of political rights they have from time to time, and from epoch to epoch, shown such a heroic sense of its great importance for human progress, happiness and prosperity, as to make them undergo all sorts of persecution and suffering for its sake. Although the history of the English people is not so full of political explosions as that of the French, because of the more conservative and matter-of-fact nature of the former, still it is nothing if not a continuous, persisting, never failing, never ending record of the struggle of persons, parties, the classes and the masses for political rights and privileges. English history is full of valuable lessons to all nations struggling for liberty and it is no wonder that the Anglo-Indian Imperialists should be anxious to eliminate English History from the courses of studies followed in Indian Schools and Colleges. The attempt is, however, bound to fail, because what Anglo-Indians will try to keep back, the Indian patriots will bring forward in such shapes as to make it accessible even to a larger number of their countrymen, than those who studied English History for the

purposes of examinations. Moreover, English life is an open page, which can be read even by those who do not come to England. You get fairly good glimpses of it in their literature, their songs, their art, and their games. All this is now the common property of mankind and accessible to all nations. Any attempt to hide it from Indian view will only discredit its authors and brand them with infamy and stupid narrow-mindedness. The suffragette movement which is in full swing in England just now, affords an illustration to the point. To a student of English history it brings into view a familiar spectacle, *viz.*, the continual struggle of English men and English women for liberty. Miss Christabel Pankhurst uttered a familiar truth when she said, what was life without liberty and that the struggle for political liberty which they were then engaged in, was worth much more than what they were doing for it. They must, she said, keep the flag flying, at any cost and under any circumstances. Yes, all this is very interesting, but still more interesting are the freaks and devices of the opposition. The history of the suffragette movement is a typical illustration of how political movements in England are born, and nurtured, and how they grow by opposition, ridicule and contempt. In this country every new movement, however sensible it may be, has to face the most furious attacks of ignorance, prejudice, narrow-mindedness, conceit and vested interests. English character, however, comes out the best when face to





MISS CHRISTABEL PANKHURST.

face with difficulties. The suffragette movement has passed through all the usual stages of indifference, contempt, ridicule, and calumny. At the end of every stage, however, it has come out stronger. Every disappointment and failure has added to the zeal and devotion of its leaders and apostles, until, at the present moment, it stands out as one of the most vigorous and living organisations of the day. It has devoted leaders and devoted followers, ready to do anything that is required of them to advertise the movement, to popularise it, to push it forward and to press it on the attention of those who oppose it or stand aloof from it. There is hardly a man or a woman, a boy or a girl, in these islands who is not either for or against the movement. The militant methods of its advocates are being met by organised rowdyism on the other side. Men and women, old and young, all are more or less involved. A regular war is raging, though it is evident to even an ordinary observer

that the field is in the hands of the suffragettes. The secret of their success is their *undivided devotion to their cause*. There are hundreds, nay thousands of women who are prepared to die for their cause, at the word of their leaders. Their cause is their chief business in life; everything else is secondary. They live and work for it. Their persons, minds and purses, all are at the disposal of the movement. In every meeting they collect hundreds of pounds, sell hundreds and thousands of pamphlets, books and papers, their specially prepared ties, scarves, games and what not. The movement is being worked up by more organisations than one, having different leaders and different constitutions, but the work is being carried on in full harmony and without the least signs of acrimony or jealousy. As I am sending you the photographs of the leaders, the following brief notes about their life and work, will I trust, interest your readers.



MRS. PANKHURST.

The two principal organisations which are pursuing militant tactics are (1) The Political and Social Union of Women and (2) The Womens' Freedom League.

Mrs. Pankhurst, Miss Christabel Pankhurst,

Mrs. Drummond and Mrs. Pethick Lawrence are the acknowledged leaders of the Political and Social Union of Women. The first and the second are mother and daughter. Another Miss Pankhurst is also a leader of the second grade. Mrs. Pankhurst is the Honorary Treasurer of the Union, the office which carries with it the greatest trust in all organisations in this country. Miss Christabel Pankhurst is the organising Secretary, Mrs. Drummond, the officer in command of military tactics and Mrs. Pethick Lawrence, the Chairman at all public meetings. The last is also the Editor of the

organ of the Union named "Votes for Women." All of them are splendid speakers, while Miss Christabel Pankhurst is the orator, *par excellence*, of the movement, though her mother is in my opinion the most powerful speaker of all. In the other organisation, which is really the parent organisation, Mrs. Despard, the sister of General French, is the Honorary Treasurer and the mother, so to say, of the whole movement. Hers is a most majestic personality and a very grand figure. She is an old lady and addresses large audiences.

LONDON.

LAJPAT RAI.

## THE WOMEN'S MOVEMENT IN ENGLAND

THE movement for the enfranchisement of women is no new thing in England.

For more than forty years Woman's Suffrage Associations have been working all over the country trying by constitutional means to educate the public on the question and to push forward the movement. For a few years round about 1884-5 they were very prominent but since then there has been somewhat of a lull, and the present great and vivid interest in the question practically dates from the beginning of the militant movement in 1905.

The first time the women's demand for a vote came before the House of Commons was in 1867 when John Stuart Mill presented it in the form of an amendment to the Reform Bill of that year. It was only in the previous Reform Bill of 1832 that women had been legally disqualified from voting. Before that time such voting rights as existed were equal for men and women. John Stuart Mill's amendment was defeated. But before 1870, when the first Women's Suffrage Bill was presented by Mr. Jacob Bright, the Suffrage Societies had been busy and a petition containing 134,000 signatures supporting the bill had been got up. The first and second readings were carried. The women were hopeful; a canvass of the members of Parliament showed a great number in favour, and the Bill might have passed the committee stage if Mr. Gladstone had not sent out a special party whip against it and so brought about its defeat.

Between 1867 and 1884 seven private member's bills in favour of women's franchise were introduced but with no success. They were not argued and voted on fairly; they were simply "blocked"—crushed out for want of time or "talked out"—that is, the discussion was kept up deliberately, usually flippantly, until it was too late to take the vote.

In 1884 the movement was gaining ground. Meetings were held, petitions were presented, much interest was aroused. But the Reform Bill of that year was a great disappointment, as Woman's Suffrage was not included. The agricultural labourer was to be given a vote but not any woman. A majority of the Liberal Members were pledged to support Woman's Suffrage as were also many Conservative Members, an amendment was drafted and moved in committee to include women on the same terms as men. But Mr. Gladstone would have none of it. He threatened to throw up the whole measure and to take no more interest in the voiceless agricultural labourer if the amendment were carried. So his party bowed to him, and on that occasion one hundred and four Liberal Members broke their pledges regarding Women's Suffrage.

Still the question came up like a hardy annual. Next year, 1885, the first and second reading of a Women's Franchise Bill were passed and then the measure was smothered in committee. And so on in the

same unsatisfactory way every single year from 1884 till the present date 1908, with the single exception of 1894, has a Woman's Suffrage Bill been brought in and the Government has constantly resorted to the same methods of "blocking" and "talking-out." No wonder the women began to be impatient; the wonder was that they did not despair.

In 1894 a great appeal was drawn up from almost every constituency in the country and Mr. Speaker Peel was asked to allow a deputation of women to present it at the Bar of the House, but this was refused. It was finally allowed to be placed in Westminster Hall where every member of Parliament was supposed to see it as it contained signatures of his constituents. But not much notice was taken of it. Many other petitions came up year after year amounting in all to over five thousand. But the petitioners were not voters, so the Government was not very much concerned.

But to come to the more modern movement. In October 1903 was formed at Manchester the Women's Social and Political Union. The founder was Mrs. Emmeline Pankhurst, who had long been well known along with her husband, Dr. Pankhurst, as a social worker. Dr. Pankhurst was himself one of the pioneers of the new movement. He it was who drafted the present Married Women's Property Act and the Bill for removing the disabilities of women which passed its second reading in 1870. Mrs. Pankhurst had for six years been a member of the Charlton Board of Guardians, had served on the Manchester School Board and afterwards on the Manchester Education Committee. She had also for some years been Registrar of Births and Deaths, so her social knowledge and experience were wide. This Union decided to admit women of every shade of political opinions, only insisting that they should help no political party that refused women the vote.

The first public protest was made at a big meeting in the Free Trade Hall in Manchester. Christabel Pankhurst, the daughter of Dr. and Mrs. Pankhurst, then a student at Manchester University, and Annie Kenney, who had been a factory-worker and had become organiser for the Trades Union of Women Cotton Operatives, went to the meeting to try to get from Sir Edward Grey, who

was speaking on behalf of the Liberal party, some pronouncement on the question of the women's vote. No allusion was made in his address to Women's Suffrage. Questions were invited. So Miss Kenney and Miss Pankhurst wrote out and sent up the following query; "Will Sir Edward Grey undertake to urge on the next Liberal Government the necessity of bringing forward Women's Suffrage, as a Government measure?" No answer was given, no notice was taken of the question. Then after the address was ended and the women saw that their demand was to be ignored, they rose in the hall exhibiting a little banner with the words "Votes for Women," so that every one might understand at once what they were urging, and asking whether they were to be answered. No reply was given and as they refused to sit down, they were dragged out of the hall by the police. Outside they began to address the crowd and as they refused to stop, they were seized and taken off to the police station. Next day they were charged with assaulting the police and were sent to prison, Miss Pankhurst for a week, Miss Kenney for three days. This first incident was symbolic. Miss Pankhurst represented the educated clever middle-class women who have gone whole-heartedly into the movement desiring wider scope for their energy and abilities, Miss Kenney the working women who have supported them hoping to win for their class better conditions of labour and Sir Edward Grey, who is now Secretary for Foreign Affairs, represented the Cabinet which has been so deaf to their appeals and against which they have so consistently worked and are working to-day.

During the election campaign which followed, a great effort was made by members of the Women's Social and Political Union to obtain from the principal Liberal leaders some information as to what the Liberal Government intended to do for women. In every case answers were refused at the meetings, and the women, acting on the plan of campaign which was now formulated, persisted in asking their questions until they were ejected. This happened in London at the Queen's Hall when Mr. Asquith spoke, at the great Albert Hall meeting called by Sir Henry Campbell-Bannerman, who had just become Premier, where Annie Kenney and Teresa Billington protested, and



were, in Mr. Lloyd-George's now historic words, "ruthlessly flung out." All over the country the same tactics were pursued: at Winston Churchill's meeting at Manchester, Asquith's at Sheffield and Huddersfield, Campbell-Bannerman's at Liverpool and Glasgow, Sir Edward Grey's at Hanley, Herbert Gladstone's at Leeds, Lloyd-George's at Altrincham. But the gods of the Cabinet listened to no entreaties. Not one answer was given. Meanwhile the general election took place. The Liberal party had a large majority and out of the six hundred and seventy members of Parliament four hundred and twenty had given pledges at their elections that they would support women's suffrage. But the Cabinet would make no pronouncement.

Mrs. Pankhurst, Annie Kenney, Mrs. Drummond and Mrs. Pethick Lawrence



MRS. PETHICK LAWRENCE.

were now all in London and a manifesto of the Women's Social and Political Union was issued. A meeting of women was held at the Caxton Hall and it was decided that

they should try to see the Premier. An interview was sought and refused. After one or two attempts to see him had failed, an unsolicited deputation waited upon him in Downing Street. Three members of the deputation—Mrs. Drummond, Irene Miller and Annie Kenney—who refused to go away, were arrested. They were, however, almost immediately released and Sir Henry said he would receive a joint deputation from all the societies concerned in the demand for Women's Suffrage.

But before this interview took place, another striking incident happened. On April 25th Keir Hardie introduced a bill for the removal of sex-disqualification in voting. A long discussion took place. The Ladies Gallery in the House of Commons contained many members of the Women's Social and Political Union eagerly listening to the debate. The House closed at eleven o'clock at night and if the motion was to be voted on it had to be done before that hour. At ten forty-five Mr. Samuel Evans got up with the very apparent intention of talking the resolution out and using up the time so that no vote could be taken. Then when the women realised that this resolution was to meet the same fate as its predecessors they made a protest from the Ladies Gallery and displayed in front of the "Grille," which is an iron purdah dividing the Gallery from the rest of the house, a banner with the words "Votes for Women."

The effect of the scene was tremendous all over the country. The members of Parliament were shocked, said women were imperilling their chances of ever getting the vote, and so on. Annie Kenney, Teresa Billington and Irene Miller who were among the ringleaders were forbidden to enter the House of Commons again during the session. But in spite of the horror of the members of Parliament the country was very much interested, and a prominent journalist pointed out that the women were only imitating the successful tactics of the peeresses in 1738.

On May 19th 1906 the deputation called on Sir Henry Campbell-Bannerman as he had suggested. Four hundred delegates representing a million and a half women waited on him, and while they were pleading their case a procession of more than two thousand working women organised

by the Women's Social and Political Union walked through the streets round Westminster. Sir Henry was friendly and sympathetic, but unsatisfactory. He said the case in favour of Women's Suffrage was incontrovertible, but he would promise nothing and told the women to be patient and to wait. He also said that some of his colleagues in the Cabinet were not yet converted. So a deputation waited on Mr. Asquith, who was known to be hostile. Twice he refused to see them; on the third time there was an encounter with the police and four women were arrested. Miss Billington was sent to prison for two months, Miss Kenney and two others for six weeks. In Manchester also on the same day three women were sent to prison. They had tried to question John Burns and Winston Churchill at a meeting and had been ejected. They were afterwards arrested in the street because they stopped outside the hall to see to a gentleman—the husband of one of the ladies who had been hurt in the disturbance, instead of going home at once.

About the same time several women house-holders refused to pay taxes on the principle of no taxation without representation. Mrs. Dora Montefiore, a well-known literary lady, barred up her house to prevent the entrance of the tax-collectors bailiff. The siege lasted for several weeks, till at last the bailiff and his men forced an entrance and seized her goods.

In the early part of August, took place the Cocker mouth election. The women's Social and Political Union had now determined that their political attitude—although most of the leaders were Socialists—must be independent opposition to all Liberal candidates as long as the Liberal party would give no pledge to support Women's Suffrage. They, therefore, went down to the election and ran an independent agitation calling on all Liberals who felt strongly for the women's cause to vote against the Liberal party as the only means of bringing pressure to bear upon the Government. Meanwhile the largest demonstration yet held in the movement took place at Baggart Hole Clough to hear Mrs. Pankhurst, Mrs. Pethick Lawrence and Mr. Keir Hardie. On August 13th "Asquith's prisoners", as they were called, were released and Annie Kenney made a great tour throughout the country,

speaking at monster demonstrations. She is a very eloquent speaker and often addressed crowds of many thousands of people. But indeed, one of the many new things the movement has demonstrated is that women can equal and in many cases excell men as public speakers. Mrs. Pankhurst's impressive oratory and her great voice reminds one of Mrs. Besant. Christabel Pankhurst is unrivalled for her nerve and quickness and humour, Mrs. Despard has something of the prophetess in her poetic speech; Mrs. Pethick Lawrence has a very winning resourcefulness; Mrs. Billington-Greig, formerly Miss Billington, in addition to her personal charm, is also clever and ready and tireless. But there are many excellent speakers, too many to be enumerated, and in addition to the great body of enthusiastic workers in every part of the country ready to do and dare when necessary, never, at the requisite moment, has the leader been wanting.

But the biggest demonstration of the year took place on October 23rd, the day of the reopening of Parliament, for the autumn session. About five hundred women gathered outside the House of Commons, while a group of twenty went as a deputation. An interview was obtained with the Secretary of Sir Henry Campbell-Bannerman, who brought from the Prime Minister the message that he refused to give the women any pledge for that or the following session. A protest meeting was held in the lobby at which Miss Gawthorpe, Mrs. Despard and Mrs. Cobden-Sanderson, daughter of Richard Cobden, managed to make short speeches. But they were soon hustled out and began to hold a meeting just outside. As a result ten of them were arrested and sentenced to two months' imprisonment. Among them were Mrs. Cobden-Sanderson, Mrs. Pethick Lawrence, Mrs. Billington Greig, Annie Kenney and Adela Pankhurst, another daughter of the famous family. This demonstration and the severe punishment inflicted on the women caused much excitement in the country, and opinion which had been divided before, came round in favour of the Suffragists, many of whom were personally well-known. Other prominent women such as Mrs. Fawcett, Lady Frances Balfour, Elizabeth Robins and Beatrice Harraden publicly avowed their intention of supporting the movement. The agitation con-

tinued and when Keir Hardie's bill for the removal of the sex disqualification was introduced on November 19th, the Prime Minister remarked that there was no truth in the assertion that he had said the Government would not deal with the enfranchisement of women during that Parliament. A further demonstration conducted by Mrs. Despard and Miss Milne was planned outside the House of Commons on November 19th. Miss Milne was arrested and sent to prison for a week. During December there were three other descents on the House and twenty other women were arrested and being brought up before the magistrate refused to pay fines and went to prison.



MRS. DESPARD.

On February 9th, 1907, the older Suffrage Societies, that had existed before the formation of the Women's Social and Political Union, and who professed only "constitutional" methods of agitation, organised a procession of women from Hyde Park to Exeter Hall. A great demonstration was

held in Exeter Hall addressed by Keir Hardie, Israel Zangwill, the novelist and others.



MRS. TERESA BILLINGTON GREIG.

On February 12th, Parliament opened, but there was no reference to Women's Suffrage in the King's speech. At a meeting of women the next day called in the Caxton Hall it was decided that all the people present should march out in procession to present a petition to the Premier in the House of Commons. They were met by a body of mounted policemen. Many women were knocked down and trampled on and fifty-six were arrested. Amongst the arrests were Mrs. Despard, sister of General French, Mrs. Sanders, wife of Alderman Sanders of the London County Council, and many working women. All the fifty-six women were sentenced to fine or imprisonment, and all chose to go to prison.

On March 8th, Mr. Dickinson introduced another bill for women's enfranchisement. The debate both for and against was mainly conducted on the Liberal side of the House and in the end the Bill was talked out. The dishonourable task of talking out was given to Mr. Rees, whose name is also known in India as an opponent of that country's claims to be heard. On the evening of the day on which this occurred



the Women's Social and Political Union called a great meeting at Exeter Hall condemning the Government's unjust treatment; and a conference was called for March 20th. Another effort was made to reach the House of Commons. Seventy-four women went the same road as the others—to Holloway prison for fourteen days. On March 26th the National Union of Women's Suffrage Societies had a demonstration in Queen's Hall and about this time the "Men's League for Women's Suffrage" was formed.

And so the movement went on not only in London but in other parts of the country. The by-election policy was continued at election after election with much success and much educational work was done in different parts of the Kingdom. The National Union of Women's Suffrage Societies held a successful conference at Cambridge. One rather interesting subject was discussed among others. At Worcester the elections had been declared void as bribery had been proved. A new election was called and an extra election vote levied. The following resolution was carried at the conference: "The National Union urge the women ratepayers of Worcester as a national duty to protest against the injustice of levying a bribery rate on women ratepayers, who, while denied the Parliamentary franchise, should at least be exempted from penalties for corrupt practices at Parliamentary elections."

In September a reconstruction of the basis of the Womens' Social and Political Union took place. Some members wishing a more democratic constitution than Mrs. Pankhurst was willing to give seceded and formed the Women's Freedom League, of which the leaders are Mrs. Despard, Mrs. Billington-Greig and Mrs. How-Martyn.

In October "Votes for Women," a paper at first monthly now weekly in the interests of the movement, was started by Mr. and Mrs. Pethick Lawrence. It is a very well-written and forcible paper and has now attained a circulation of fifteen thousand copies.

Meanwhile and on into the next year the militant party appeared at every meeting held by Cabinet Ministers in any part of the country, broke up many, and spoiled the oratory of all.

In February, 1908, a Women's Parliament Meeting for three days, was called at Caxton

Hall. All kinds of subjects affecting women were discussed—education, industries, position, trades-unions for women, how the laws affecting women could be modified once women had attained the vote and many other interesting topics. But the position of this women's gathering was something like that of the Indian Congress. The members were able and well-informed and very earnest in their desire to bring about the reforms they advocated, but they felt bitterly that all their ability and enthusiasm were very much crippled so long as they had no direct political power. On the first day of the conference, fifty women, who left the hall to carry a resolution to the Prime Minister, were arrested and sent to six weeks' imprisonment. The same thing occurred on the third day when Mrs. Pankhurst and Annie Kenney were among those sent to prison.

Again a Woman's Suffrage Bill appeared in the House of Commons. On February 28th, Mr. Stanger's Bill to give women the vote on the same terms as men passed its second reading with a large majority. There was some rejoicing over this tempered by the fear that the Bill instead of being granted facilities for its third reading would be referred to a committee of the whole house, which practically meant that it would go no farther that session. These fears proved well-founded, for it has now been placed by Mr. Asquith among the Bills that are to appear no more. A great protest meeting was called in the Albert Hall, when over seven thousand people were present and a fund of £7000 was subscribed.

In May sixty Liberal Members of Parliament went as a deputation to Mr. Asquith, who was now Prime Minister, asking what he intended to do about Women's Suffrage. They were beginning to get a little anxious, because many women who had worked for the Liberal party were becoming alienated. In fact several Women's Liberal Associations voluntarily dissolved till such time as Women's Suffrage should be granted. Mr. Asquith told the deputation that in some two years' time the Government intended to introduce a Reform Bill amending the voting powers of men and extending the male franchise, and that if a private member brought in an amendment dealing with

Women's Suffrage, the Government would not officially oppose it, provided that it was democratic and that Mr. Asquith could be convinced that a majority of the women of the country desired the vote.

Now Mr. Asquith intended by this declaration to bring back some of the Liberal women who had been working against their party, but very few were convinced. The Women's Social and Political Union declared at once that even if Mr. Asquith's Government after a few years did go the length of allowing an amendment extending the vote to women to be discussed, it was manifestly absurd that the women's demand which had been advocated by such a prolonged and strong agitation should be dealt with as an appendix to a Bill giving male voters an extension of the franchise for which there was no apparent demand whatever.

However, the Suffrage Societies set about trying to show Mr. Asquith that the movement was a great and a widespread one, and that women of every class and occupation were concerned in it. A great procession was organised. Ten thousand women walked in it from the Thames Embankment right through the West End of London to the Albert Hall, the biggest hall in London, which, in the meeting which took place after the procession, was packed with women from floor to ceiling. All sorts and conditions of women walked in the processions: hundreds of women graduates, in arts, in sciences, in laws, in medicine. Famous actresses were there, famous novelists and artists, well-known professional singers, women-doctors, several hundreds of them—large bodies of nurses and factory workers. Conservative Associations sent representatives, Liberal Societies walked hand in hand with them, Socialist Societies were sandwiched in between. One of the leaders was Mrs. Fawcett, who is well-known as a writer on political economy. Her husband was Henry Fawcett, who though blind attained the rank of a Liberal Cabinet Minister, and her daughter is Philippa Fawcett, who won the distinction of being placed above the Senior Wrangler in the Cambridge Mathematical Tripos some years ago. Mrs. Fawcett has long worked in the Suffrage Cause, she originally carried the petition to John Stuart

Mill in 1867. Beside her walked Lady Frances Balfour, an influential Conservative lady and one of a family of statesmen.

The banners carried in the procession were beautiful and symbolic, and they at least showed that the "advanced" women were not behind their intramural sisters in the art of needle work. Every society had its banner with appropriate and sometimes humorous mottoes. The Women's Freedom League had a black velvet Holloway prison on its banner with the words "*Stone walls do not a prison make*," the women doctors had the staff and snakes of Aesculapius, the women teachers the ladder of learning. Famous women of all countries and ages were celebrated on flags. Vashti, Joan of Arc, Madame Curie, Florence Nightingale, Queen Elizabeth, George Eliot, St. Catherine of Siena, Elizabeth Barrett Browning, Sarah Siddons and others of all professions and times. In this great demonstration no class no party stood aloof. It was a most enthusiastic as well as representative assembly that met in the Albert Hall. Mr. Asquith was invited to attend, a box was reserved for him, but he wrote saying he would be out of town for the week-end as if it were no concern of his.

The Women's Social and Political Union had taken no official part in the procession of June 13th, although of course many of its members had walked in it under the banners of their universities or their professions. But Mr. Herbert Gladstone had said that it was all very well for women to hold demonstrations in halls filled with their own supporters. Let them come out in the open and demonstrate in the parks as men had done. So the Women's Social and Political Union organised an enormous meeting in Hyde Park. There were seven processions of men and women converging from all parts of London. There were forty bands and seven hundred banners. There were forty platforms and over a hundred speakers, seventy special trains brought delegates from all over the country. The crowd was such as has never been seen before, it has been estimated at about a quarter of a million persons. It was the biggest political gathering ever held in London, probably the biggest that has ever taken place in the history of the world. Mr. Asquith didn't go to see it, and declared afterwards that

these demonstrations made no difference to his opinion. It is a little difficult to imagine that anything would affect him. His declaration was regarded by many people as a direct incitement to violence.

It was decided by the Women's Social and Political Union that another attempt should be made to enter the House of Commons and interview Mr. Asquith on October 13th 1908, the day after the opening

rush the House of Commons on Tuesday evening, October 13th at 7-30." A public meeting was held in Trafalgar Square on Sunday the 11th, at which Mrs. and Miss Pankhurst and Mrs. Drummond spoke explaining that they wanted the crowd to come unarmed, without sticks or stones, to give the women their support. They were arrested on the afternoon of the 13th at the offices of the Union in Clements Inn, Strand.



THE ARREST AT THE OFFICE OF THE WOMEN'S SOCIAL AND POLITICAL UNION.

From the left looking at the photo, Mrs. Drummond, Mrs. Pankhurst, Miss Christabel Pankhurst.

of Parliament for the autumn session. On previous occasions the women had not called upon the public to help them in any way, but on this occasion it was agreed that people who were interested should be invited to attend in large numbers to give the women their support. Accordingly, a few days before the date fixed upon, handbills were issued in the following terms: "Men and women, help the Suffragettes to

They were refused bail and had to spend the night in the cells at the Police Court.

In the evening Parliament Square was kept clear and guarded by large bodies of policemen—something like six thousand were on duty—but immense crowds gathered in the adjoining streets. A deputation of women from a meeting in Caxton Hall tried to break through the police ranks to reach the House and twenty-four were ar-



rested for obstructing the police. One woman, Mrs. Travers-Symons, succeeded by a rush in entering the chamber and actually addressed the House.

On Wednesday the three principal prisoners came up for trial on a charge of inciting to riot but asked an adjournment for a week that they might take legal advice. They also wished to be tried by jury but this was not granted. The case was resumed on October 21st, Christabel Pankhurst, who was herself conducting the case for the defence, having summoned two Cabinet Ministers, Mr. Lloyd-George and Mr. Herbert Gladstone to give evidence as they had been in the streets and seen something of the demonstrations. The hearing of the case took all day on the 21st and was resumed on the 24th when Mrs. and Miss Pankhurst and Mrs. Drummond all made striking and memorable speeches. But it was of no use; they were not granted trial by jury and Mr. Curtis-Bennett, the magistrate, ordered them to be bound over to keep the peace for twelve months or to go to prison, Mrs. Pankhurst and Mrs. Drummond for three months, Christabel Pankhurst for ten weeks. They elected to go to prison. The other women, arrested on the 13th, were sentenced to various terms of imprisonment up to two months, as they all refused to be bound over.

After a few days Mrs. Drummond was released, as she was ill. But liberty has restored her health and she has been working harder than ever at the organising work of the Union and speaking at various places. She also ran with great vigour the Suffragist agitation against the Government at the recent Chelmsford bye-election.

On October 29th a mass meeting was held at the Albert Hall to protest against the unsatisfactory trial of the leaders and their imprisonment. The hall was full and a resolution condemning the Government was carried.

About the same time, October 28th, the Women's Freedom League decided to hold a demonstration in the House of Commons. Two of its members fastened themselves to the iron "grille" by chains and so were able to make a speech of some length before they could be removed. In fact a part of the historic "grille" itself had to be taken down before one of the women, Miss Matters,



MISS MURIEL MATTERS OF AUSTRALIA,  
Lecturer, Women's Freedom League, who chained  
herself to the grille.

an Australian, could be released. Meanwhile in the lobby beneath some of their comrades also protested while others made speeches from the pedestal of the statue of Coeur-de-Lion which stands outside. As a consequence of this twelve more women went to prison.

For some time the Scottish women graduates had been claiming the right to vote as graduates in University elections of a Parliamentary representative, as the law ran that all "persons" holding degrees might vote. Miss Chrystal Macmillan and Miss Simson were allowed to plead their case before the House of Lords on November 10th and 12th, but after the hearing, when they spoke with great eloquence and at length, the appeal was dismissed. Women were held not to be persons when they claim rights. They are persons only for purposes of taxation.

On November 17th a great meeting of women workers was held in Queen's Hall in support of the Suffrage claim. Women of every profession were there—writers, artists, doctors, teachers, journalists, civil servants. The women graduates who had spoken before the House of Lords were received with great enthusiasm.

On December 5th the Women's Liberal Federation which had still some lingering remnants of belief in the Government's intention to "do something" for Women's Suffrage before the end of its term of office, asked Mr. Lloyd-George to come and speak for them. Now it is the principle of the Women's Social and Political Union to consistently attack Cabinet Ministers wherever they speak until the Government consents to give its support to a Women's Franchise Bill. The members of the Union decided, after long deliberation, to make no exception to their rule in this case. They knew Mr. Lloyd George had no new thing to tell them, that he only wanted to win the Liberal women over to the Government's side again. So his speech was systematically interrupted, and the women of the Social and Political Union were ejected from the Hall with great violence. When he at last had an opportunity of speaking it was seen that the political sagacity of the Women's Social and Political Union had again declared itself. He had no message from the Government although he had professed to have one. He merely repeated what Mr. Asquith had said in June about the possible Reform Bill for men and the problematical amendment to include women, if Mr. Asquith's conditions were fulfilled. One wonders how many of the Liberal women were satisfied.

And so that is the position now. It is impossible in the space of an article to give a full record. I have only indicated some of the more striking incidents. But the agitation even after all the time and energy and money expended on it goes on increasing. The Women's Social and Political Union has collected over £25,600 in subscriptions, its organisers are in every large town, its members everywhere. And it is curious how one after another all the reasons alleged against the admittance of women to public life have been proved false. It was said that women were not

interested in politics—never has the political situation been gauged so keenly as by the women of today—no body of men knows the recent Parliamentary history so well as the Women's Social and Political Union does. Men said women could not organise—they have shown themselves supremely capable of organising meetings, demonstrations, processions, enormous in size and number, some of them marvels of management. It was alleged that women had not much physical courage to back up their convictions—it has been shown how they faced danger to life and limb in disorderly meetings and in conflict with the police. Nobody thought that delicately nurtured women would walk in procession through the streets and even face prison, yet how many of them have done it again and again. Men considered that women had no sense of comradeship, that they would not work together—but their societies have now the most astonishingly large membership. They said women were all right as obedient workers but had no originality, yet think what resource, what ingenuity have been displayed in this movement! In fact one can only say we are just beginning to understand what women are capable of. The old idea of woman as a weak and irresponsible angel has to go and we look forward with confidence to a future when men and women shall be comrades and equals.

#### APPENDIX.

Emmeline Goulden, *Mrs. Pankhurst*, was born at Manchester on the anniversary of the taking of the Bastille. Her grandfather and father were both radical politicians. Was educated in Paris and became ardent Republican. In 1879 married Dr. Pankhurst who had been a member of the first Women's Suffrage Society. Came to London, 1886 and joined Fabian Society and Holborn Women's Liberal Association. In 1892 joined Independent Labour Party and returned to Manchester. In April 1893 became member of the Board of Guardians for Chorlton. In 1889 on death of Dr. Pankhurst succeeded him as Registrar of Births and Deaths. In 1900 elected a Trades Council nominee on School Board. Formed Women's Social and Political Union in 1903 as a branch of the Labour movement, bringing forward question of Women's Suffrage at Independent Labour Party Conferences, Trades Councils, etc. One of the most prominent leaders of present movement, has taken an active part in elections and militant demonstrations. Has been twice imprisoned and was only recently released after serving two months of the three months to which she was sentenced for issuing

a handbill asking the public to help the Suffragettes to "rush" the House of Commons.

*Miss Christabel Pankhurst.*—Born, Manchester 1880. Educated at home till age of thirteen. Then went to Manchester High School and a school in Switzerland. Became member of Independent Labour Party and commenced work by sending up resolutions on the Suffrage at Independent Labour Party Congress and helping to get them carried. In 1901 member of the executive of north of England Society of Women's Suffrage also of Committee of Manchester Trades Union Council. In 1904, applied to be admitted as a student at Lincoln's Inn but was refused. In 1905, obtained prize for international law at Victoria University, Owen's College, Manchester. Originated the present militant tactics of Women's Social and Political Union. In 1906, obtained LL.B. degree, winning honours and being bracketed at the head of the list with one man. Was arrested for interrupting Sir Edward Grey's meeting at Manchester and imprisoned for a week. Chief organiser for Women's Social and Political Union and one of its most popular speakers. Just released from prison along with her mother, with whom she was sentenced for inciting to riot on Oct. 24th.

*Mrs. Pethick Lawrence.*—Emmeline Pethick born in Bristol 1867. Educated in London and Wiesbaden. Entered West London Mission working as a sister; subsequently started on independent lines. Founded Esperance Working Girls' Club and Esperance Co-operative Dress-making Establishment. Took strenuous part in opposition to Boer War. Married 1901, T. W. Lawrence, formerly Editor of "Echo" and now Editor of Labour Record and Review. In 1905 revisited South Africa. Became treasurer of Women's Social and Political Union. Sent to prison, October, 1905 for demonstration at House of Commons but being ill was soon released. Very good speaker, has conducted London movement during the recent imprisonment of Mrs. and Miss Pankhurst. Joint editor with her husband of the Suffragist weekly paper "Votes for Women."

*Miss Annie Kenney.*—Born near Oldham, 1880. At ten years of age went to work in a textile factory, and later on conducted a literary campaign among her fellow workers. Ran agitation for better wages. Sat on district committee for her Trade Union. Became organiser for Women's Social and Political Union. With Christabel Pankhurst interrupted Sir Edward Grey's Meeting in 1905 and went to prison for three days. Also imprisoned for six weeks for the attempt to call on Mr. Asquith and again for two months for taking part in demonstration at House of Commons. Extremely popular speaker drawing large audiences.

*Mrs. Despard.*—Charlotte French born in Edinburgh, 1844. Married in 1870, Mr. Despard an Irishman. Wrote for magazines such as "Quiver," "Chambers" and "Graphic" and produced a book called the "Rajah's Heir" dealing with India. 1886-1890 spent in travelling and she became deeply interested in social questions. Left a widow in 1890. Became Poor-law Guardian for Kingston-on-Thames, afterwards for Lambeth. Joined Social Democratic Federation at Kennington. Built a hall in Wardsworth and became president of Working Men's Club. Also joined Independent Labour Party lecturing for both Socialist bodies and for the Labour Church. Joined Women's Social and Political Union in August 1906; seceded from it in September, 1907 and helped to form Women's Freedom League. Was imprisoned in February, 1907, in connection with one of the House of Commons demonstrations.

*Mrs. Billington-Greig.*—Teresa Billington born in Blackburn. Educated at a Convent school. At seventeen obtained a Queen's Scholarship for a training college for teachers. Became teacher under Manchester Town Council. Was in charge of Equal Pay League, an organisation formed to demand equal pay for men and women. Joined Independent Labour Party and became National Organiser. Became organiser for Women's Social and Political Union and in 1906 took a leading part in deputations to Campbell Bannerman and Asquith, for which was sent to prison for two months. Released after a week. Arrested again October, 23rd in connection with House of Commons Demonstration and imprisoned for two months. One of the leaders of the Women's Freedom League.

*Mrs. Drummond.*—Born Manchester, 1878. Educated at a Highland School till the age of fourteen. Then was telegraphist in the Isle of Arran in summer months and attended Civil Service College in Glasgow during winter months. Took Society of Arts certificate as typist. In 1898, returned to Manchester where she worked in Socialist movement, and joined women's Social and Political Union. In March 1906 arrested for protest at Prime Minister's House. December 1906 arrested for forcing her way to House of Commons and imprisoned for a fortnight. Became organiser for the W. S. P. U. Imprisoned October 24th along with Mrs. and Miss Pankhurst for inciting to riot and sentenced to three months' imprisonment. Released because of illness a few days after. Has great organising abilities. Has been called the "General."

JESSIE DUNCAN WESTBROOK.

Dec., 1908.

## LIGHTEN THE INDIAN WOMAN'S BURDEN

**A**N Indian wayfarer sojourning in the Occident, but dreaming of home, sees many institutions which he fain would transplant to his native land. Our methods

of agriculture, of industry, of trade and commerce, are out-of-date and cumbersome; our life at home, gauged by modern standards, needs considerable evolution before it



will be perfect. The Indian who travels with his eyes and ears open, comparing conditions, is forcibly reminded of the lacks in his country and people. If patriotism sways him in the least, he can not but wish that the era of modernisation should dawn on Hindostan without further delay.

Speaking relatively, it is in respect of his country-women, their backward state and their life filled with weary humdrum, that the Indian traveller in Europe or America suffers the greatest agony. In his heart of hearts, he desires the uplift of India's millions of women. Compared with the conveniences at the command of the Western woman and the facilities offered to her to equip herself thoroughly for home or business, the irksome, time-consuming, labour-exacting, methods of cooking and house-keeping prevalent amongst the women of Hindostan, cannot but make the Indian sojourner heave a deep sigh and wish for an instantaneous transformation in the realm of India's womanhood.

Barring the female relatives of the "idle rich," the women of India know nothing but constant, irksome drudgery. The cow-dung cakes which they are compelled to burn for fuel in many instances and localities, in the village and city, provide a smoky, erratic fire, injurious to their eyes and prejudicial to their health. The heat furnished by the hearth and earthen ovens is uncertain. All this tends to wear out the nerves of the woman who does the cooking. A great deal of time is required to prepare the simplest meals. In baking or stewing, the Indian women seem to grill their very souls. Their lot is all the harder in the hotter parts of India, and in summer time even in the comparatively cooler portions of the country. What little time is left that is not consumed in cooking, is spent in churning, spinning on a hand-wheel, doing needlework, mending or making clothes—one or another kind of economic measures undertaken in the interests of the family exchequer.

So long as the woman of India is doomed to the drudgery which is hers today, Hindostan's glorious future will remain in abeyance. When a mother's entire time is consumed in cooking meals, washing dishes and cooking utensils and scrubbing floors; when she is asleep one-third of her life and spends the other two-thirds in such incon-

sequential things as making beds and dusting furniture; when all her time is consumed by her housekeeping, woe cannot but betide India's rising generation. When the youthful wife finds that, through the antiquated way of doing things in the kitchen, laundry and bedroom, most of her vitality and time are monopolized by keeping house for her liege lord, and the drudgery she has to undergo day in and day out leaves her nervous, fagged and without inclination for productive work, to expect this woman to further the progression of the nation, directly or indirectly, is a folly, pure and simple.

It is not right, under these circumstances, to blame the women of Hindostan for being immersed in superstition and steeped in ignorance. It is unjust to score them for putting spokes in the wheels of Hindostan's regeneration.

In India man makes the standards of living for the woman—it is the man who circumscribes the life of the woman—holds her down to a certain routine. The woman has been taught for scores of centuries that a particular domain is hers, and she has been vouchsafed no new light to enable her to learn to better the methods in vogue in her vocation. In economic slavery the woman of India has lived and laboured. She has not been given a fair "show." Equal rights—equal opportunities have not been allowed her.

The curse of the unjust regime involved in the present day social life in India, has told, and is telling, on the nation. India's degeneration, in the main, is to be attributed to our people's inequitable treatment of our women—for a backward mother cannot produce progressive sons and daughters. So long as the woman's lot is not made easier—so long as her life continues to be a burden—so long as she has not the time and opportunity to improve her mind and strengthen her body—India's uplift and regeneration will remain unaccomplished and the people will continue to remain on the downward grade.

How to minimise woman's drudgery—how to conserve her time and energy—are problems which those who wish India's good ought to take in hand. These are questions which ought to engage the serious attention of our patriots. Efforts should be made to find a solution, and when the panacea

for the evil has been discovered, no effort should be spared to carry it into effect.

The cornerstone of American and European prosperity of to-day is its emancipated and intelligent womanhood. Our women compare favourably in intellectuality with the fair sex of any nation, any country. So far as intuition is concerned, our women excel those of many an occidental land. What they need is the opportunity to cultivate their intellects. We marry our girls early. In their married state we give them little chance to improve their minds. We are advocating the abolition of early marriages. Our economic conditions are operating against the institution; but this is not enough. Education, it has often been remarked, begins when the student leaves the school or college. The woman, no matter at what age she marries, merely commences her novitiate of life. Opportunity for expanding the mind is as essential—probably more necessary—to her after wedding than before marriage. The trouble with Indian women is but one of arrested development. They have the foundation for a splendid womanhood, well-rounded out, educated mentally, spiritually and physically; but the superstructure has not been built. It remains to be constructed.

Some one has wisely said: "want should not display pride." Let us humble ourselves and study how other people are improving their economic conditions. Let us cease to malign others as materialists, whose one aim and effort in life is to coax the forces of nature to do man's mechanical work. For humane, as well as selfish reasons, let us study the methods and follow in the footsteps of those who are trying to emancipate womanhood from the thralldom of unnecessary housework, so that she will have the time and inclination to improve her mind and thus equip herself for bettering the intelligence of the rising generation.

A visit to the house of an ordinary American mechanic has called to mind the above reflections. Not that the writer has felt for the first time the inspiration to write in this vein; but this occasion has been the means of simmering the thoughts down to the point of transcribing them on paper.

John J. Maguire is an Irish-American. He is a workman, employed in the shops of a railway. He is paid twenty-five cents

an hour and works ten hours a day. His wages, combined with the over-time he puts in, net him probably three dollars—nine rupees—a day. Mr. Maguire is an intelligent, cultivated man. He was educated in the free public schools of his country—the United States. He is a Socialist. He feels that he is not getting his time's worth. He believes that if all that was coming to him, what he terms his rightful share of what he produces, was given him, he would receive many times more than he is now getting from the railroad shops. He reads the newspaper regularly—usually the evening paper—in the street car as he rides home from work. He also browses amongst books. He is musical by nature as well as by cultivation. Of an evening he likes to play on the piano. He is a brilliant talker. After supper he enjoys lighting his cigar and conversing with some congenial spirit who has gray matter in his brain. Mr. Maguire, above all, loves to talk of the lack of opportunities the American workingman labours under. He is fond of deploring the wretched existence the women of his country are obliged to lead. There is nothing sour about the man—he is sweet-tempered, kindly, obliging; in fact, if there is any fault in him it is that in his system he has a super-abundance of the milk of human kindness; yet he chafes under the modern-day conditions prevalent in the United States.

Mr. Maguire does not own home. He lives in a "flat"—in a big apartment building. The flat is well-appointed; well-lighted; elegantly decorated; superbly ventilated. It comprises a dining hall, kitchen, pantry, bed-room and parlour on one side of the long hallway which runs the entire length of the flat; on the other it has a bath-room, a store-room and two bedrooms. One of the bedrooms is occupied by a friend of the family who pays his way—probably fifteen rupees a week for lodging and board; the other is occupied by the sister of Mrs. Maguire, an interesting, blonde young woman of German descent. Twice a day a man and his wife come in from the outside to eat their meals with the family, paying for this privilege probably twelve rupees a week each. Mr. Maguire pays sixty-six rupees a month rent for the apartment which he occupies with his family.

Mrs. Maguire is both pretty and intellectual. She is graceful of manner and carriage. She is always elegantly dressed, vivacious and a brilliant talker—a little shy but all the more attractive on that account.

The apartment in which the Maguires live is heated by means of steam, generated and distributed by the management of the building by means of a plant on the premises. The cost of the steam is included in the rent. When the occupants of the house rise from their beds in the morning, they find their rooms comfortably hot, although outside it may be disagreeably cold and windy. The flat is lit by electricity. There is also an arrangement for lighting it by means of gas, but Mrs. Maguire prefers the former, since it is cleaner, and there are no matches to be burned. She cooks on a gas range, with the assistance of her sister. The bread is bought from the bakery, while the cakes are usually brought in from the department store. At the Maguire home the menfolk eat at home but two meals on weekdays. At breakfast they drink tea or coffee, but it does not take many minutes for the water to boil or for the tea or coffee to brew. They usually eat bacon and eggs, or ham and eggs; boiled eggs—light food which can be prepared in probably a quarter of an hour. Sometimes they have gruel of some kind, which Mrs. Maguire's sister makes while she is dressing. Once in a while the breakfast consists of some kind of cereal food which is ready-cooked, served with rich cream. They usually have two or three kinds of fruit to eat at the breakfast table. At noon the women eat what they call a "picked-up" meal, consisting of food left from the meal the night before, "stuff" bought from the bakery and delicatessen—an appetising and satisfying meal—though the name may imply the reverse. The men eat their mid-day lunch at the restaurant, paying for it from twenty-five cents to half a dollar—about a rupee and a half. The evening meal is the most elaborate repast of the day. To begin with, there is soup. The meat for the soup has been boiling for two hours or more on the gas range. Very little attention is required on the part of the cook, as the fire does not need to be replenished. Once in a while one of the young ladies puts water into the

kettle, and stirs it. Three-quarters of an hour before supper time Mrs. Maguire adds the vegetables, cut up into small cubes, to form the body of the soup, unless she desires to use macaroni, or spaghetti or proposes to make a puree of some kind. She has some sort of fried meat for this meal—probably it took her ten or twenty minutes to cook it. There are "German" fried potatoes or mashed potatoes, or plain boiled potatoes to go with it with stewed peas as a side-dish—the latter more than likely cooked while the soup was in the making. During the time when the meat was being cooked on top of the range, within the gas-oven the "pie" was being baked. Some simple salad of green vegetables usually is served to lend a tone to the meal. The entire time consumed in preparing the supper perhaps was a half hour, three-quarters of an hour, or at the most an hour and a half, according to the elaborateness of the repast. The meal eaten, the women carry the dishes to the sink and set them in it. The house furnishes hot and cold water running day and night in the different rooms and the bathroom of the flat. A rubber cap fits over the drain holes in the bottom of the porcelain-lined sink. The faucet is opened and the hot water flows over the dirty dishes. A suds is made with soap and the dish-washing and drying take twenty or thirty minutes. When the dishes are safely stowed away on the sideboard, the ladies doff their long aprons, which they had put on over their dresses, and step into the drawing-room where the men have already adjourned.

One of the chief conveniences in the Maguire kitchen is the "kitchen cabinet." It is a tall piece of furniture, with receptacles above it for the spices, condiments and materials used in cooking, such as sugar, rice, sago, etc. Below are bins for flour, cornmeal, potatoes and vegetables. The dry materials are kept in glass jars with an arrangement which seals them from the action of the air. When Mrs. Maguire wants some sugar or rice, she merely has to turn a little crank at the bottom of the glass jar holding it, and the food-stuff flows out into the dish which she holds to receive it. When she has enough, she releases the crank, and the jar seals itself once more. The moulding-board slides in and out of the kitchen cabinet, like a drawer, while



in a sling-drawer are kept the knives, forks and spoons used in cooking. Fastened by a thumb-screw to the table-portion of this convenience is a "food-chopper." By means of this Mrs. Maguire is able to chop her food as finely as she desires, and as fast as her hand can turn the handle of the little machine. This also chops vegetables for soups or salads, or grinds nuts into butter. Near by, and fastened to the cabinet, is a bread and cake mixer, which, in three minutes, kneads the bread or stirs the cake better than she could accomplish by half an hour of hard labor with a mixing spoon. Other labor saving contrivances are contained in the cabinet. For instance, there is an egg-beater, which beats eggs instantaneously—and fruit press which squeezes the juices from fruit with very little labor. A mechanical pitter picks the stones from cherries, and a potato "ricer" prepares mashed potatoes so they look like grains of rice. All these conveniences are gathered together in the cabinet which stands near the stove, and thus Mrs. Maguire is able to stand near the range, and reach everything needed to prepare a meal without moving three steps from where she is standing. An ice box near at hand, filled with ice the year round, keeps the milk, meats and vegetables sweet, and prevents the butter from melting.

Upon entering the drawing-room the visitor usually will find "Buster" playing in the center of the floor. "Buster" is the pet-name given to Leon Maguire, the seven-year-old son of the Maguires. He is a well-behaved, bright, active child, excellently dressed. Leon's toys are strewn about him on the floor of the room. There is an electric tram-car, equipped with 10 feet of 2-inch gauge steel rails divided in sections, and two dry-batteries which supply the motive power to the street railway. There is also a small typewriter. Leon is to have a party of his little friends tomorrow afternoon and he has been typewriting invitations. No one has assisted him in devising or executing the invitations. His mother taught him the alphabet—and how to use the typewriter—when?—the little boy cannot remember. Leon was sent to the kindergarten when he was five years old, where he remained for one year. Now he goes to the public school, within a stone's throw

of his home. He reaches the school at nine, stays there until fifteen minutes past ten, then goes back to his home and enjoys a glass of milk, or a light lunch of bread and butter or a sandwich. He goes back to school at half past ten o'clock and remains there until twelve, when he comes out again, not returning to the school until half past one, the school being finally dismissed at half past three. "Buster" is a lively, sprightly boy, full of life and vim, a veritable question mark, active, alert and intelligent. His parents pet him a great deal, and his aunt and the friends of the family are proud of his accomplishments. The little boy's life is so well-regulated that unless he is sick his mother is not obliged to devote much of her time in attending to his physical wants. The mother and father provide him with toys of every description, calculated to appeal to different sides of his character and bring out his latent qualities. They are doing this with a definite object in view. They want to find out what sphere in life their son is best fitted for, and when this is done, he will be educated along that line. His father, himself, is a machinist, but that is no criterion for him to go by in bringing up his boy. He has no idea of forcing the lad to become a mechanic just because his father is one. It may be that he will develop talent for music or art, or for mechanics, but whatever line his talents may take, in that work he will be educated and made an expert by his loving parents.

The Maguire flat always looks neat and clean; but it does not take much breath or time on the part of the young ladies who manage the household affairs of the home to keep it in a prim condition. The management of the building looks after the washing of the windows. Every week a hired woman comes into the flat and gives it a good scrubbing. Every morning, after breakfast, Mrs. Maguire and her sister take the simple but ingenious carpet-sweeper and lightly run it over the carpet, the halls and rooms of the flat being all carpeted. The operation does not consume many minutes, nor is any dust raised in the sweeping, so it does not make prodigious inroads on the physique of the lady-workers.

The Maguires send their laundry out to be done. Sometimes Mrs. Maguire or her sister go down into the basement where

there is a model laundry for the use of the tenants. There they wash their handkerchiefs and such simple clothes as do not require much labour. It is not necessary for them to boil the linen they are cleansing. All they need to do is to turn on the steam, which does the same work in a few minutes which an hour of boiling would accomplish. If they desire, they may use a washing machine. The clothes are placed in this, and it is attached to the faucet and the water is turned on. The power of the running water runs the machine, and the clothes may be washed, rinsed and steamed without removing them from the machine, with almost no labor whatever on the part of the women, who merely stand by and guide its motions.

Everything about the Maguire home is suggestive of the tendencies of the times--*of the esprit de temps*. Every thing in and about the flat brings forcibly to the mind that the genius of the people is engaged in simplifying the housework, freeing the woman of the household from toil and monotonous drudgery, and providing amusement for them. For instance, the Maguire home has in it a piano, with a mechanical piano-player which plays the most difficult music as if it was being played by an expert musician. A phonograph furnishes songs and dialogues to help the family pass a pleasant evening. A mandolin and guitar furnish their quota of amusement. A desk at one side of the room is used by the women of the family for their writing purposes, while a book-case well-filled with good books testifies to the literary atmosphere of the home. As things are arranged, Mrs. Maguire and her sister have a good part of the day to spend in reading, visiting, going to the theatre, or attending card parties--and a fragment of it to bestow on sewing for themselves and the little boy, the latter work being done on a modern

electrical sewing machine which runs with lightning rapidity and simplifies the work of dressmaking so it is a pleasure instead of being tiresome. But, in the Maguire home there always is talk of the era which is said to be about to dawn--the day that is approaching when there will be public kitchens in the Occident, and the Maguire women will be able to devote the time they now give to cooking to something else, more worth-while in their estimation. The day is not far distant when the management of the apartment building will look after the cleaning of the rooms and floors, and dusting of the furniture and walls, and the women will thus be enabled to utilize their time to improve their own and their children's minds.

The home-life of the mechanic described above is more or less typical of the lower and upper middle-class people in the United States. There is a sub-stratum of poor men and women beneath this, and an upper stratum of rich people--both of them being extremes and thus unavailable for our studies. There are many household hints for our women in the story of the Maguire home--the leading one being that as a nation, we are very deficient in employing mechanical devices for curtailing drudgery and manual labour. Our economic state and the present day conditions, social and otherwise, preclude, to a large extent, the remodelling of our homes. Making due allowances for these considerations, it must be said that we have given little attention to the amelioration of the lot of our womanhood. It behoves us all to put our heads together and study how many of the labour and time saving schemes we can import into our homes from the Occident, manufacture the necessary implements in India and introduce them in order to lighten our women's burdens and render them more pleasant and helpful companions.

SAINT NIHAL SINGH.

## GOD AND GREAT CALAMITIES

**I**N the minds of thoughtful men and women such great and staggering calamities as that which recently befell Italy awaken many reflections,

One is as to the duty which such calamities lay upon us all of extending succor; of realizing and giving practical expression to the sentiment of human brotherhood; of

doing what we can to relieve those in distress, no matter what may be their creed, or nationality, or race, or condition in life. They are our fellowmen, and they are in need; that is enough.

There is another thought that arises in many minds as a result of such disasters. It has to do with the relation of God to them. Is God responsible for them? Does He send them? Or, even if He allows them as He certainly does, then is He just or good? These questions are forced upon many minds by this terrible experience of Italy. They also arise to a greater or less degree in connection with disasters of every kind, not only earthquakes, but great conflagrations, railway wrecks, steamers lost at sea, devastating floods, cyclones, wars, mine explosions, falling buildings and accidents of a thousand varieties in which lives and property are destroyed. What shall we say about such things generally? In a world where such calamities occur, can we rationally believe in God—that is, in a God who cares and loves, and is in any sense a Father. These are serious questions, and no serious person standing in the presence of the wrecked city of Messina will answer them lightly.

Job, in the days of long ago, did not find it easy to reconcile the ways of God to man when he stood in the presence of disasters far less serious than these.

And yet, I think there is light to be found for persons who earnestly seek light, even in the presence of Messina, and San Francisco, and Lisbon, and the great Chicago fire, and the terrible Johnstown flood, and every other disaster of which we know. Perhaps not light that clears up all difficulties; for how can puny finite man ever expect to understand fully the ways of God, the Infinite and the Eternal? But I think there is light for us, if we will have it, that drives away much of the darkness, and indeed, all the deepest and most oppressive darkness, and gives us ground for large faith and trust.

In order to understand whether God's ways are just or unjust, kind or unkind or, to put it differently, whether nature is malevolent or benevolent in its deeper meaning, we need to consider several things which are too often overlooked.

1. The first is the necessity of human

relationship—the necessity of the dependence of man upon his fellowman. Nothing is more clear than that many of the evils which befall us in this world come through our fellows, and from the fact that we are dependent upon others and they upon us. Chicago was burned because a woman tipped over a lamp and set an out-building on fire which was so situated as to communicate its flames to tinder-box wooden buildings in the vicinity, and through these to the great city beyond. The city of Johnstown in Pennsylvania was destroyed not because of anything that its people had done, but because they lived in a valley above which was a faultily constructed reservoir of water which others had built and were responsible for. Many railway and steamboat disasters are caused by blunders or mismanagement on the part of officials or employees. The passengers on the train or the boat who lose their lives do not bring the catastrophe upon themselves; it is brought upon them by others on whom they are dependent. These are specimens of one large class of calamities, in the presence of which we are prone to cry out in grief and pain, "God is unjust, the plan of things is unkind, or else men would not be called upon to suffer for others' short-comings."

But let us look at the matter a little more carefully. If these calamities prove the cruelty of God at all, they prove His cruelty in making us social beings, beings in any way dependent upon one another. So long as we lean in any respect upon our fellowmen who are more or less ignorant or weak or morally imperfect, of course, we must find our crutch sometimes breaking and letting us fall. The simple fact that our fellow-beings are finite makes it impossible but that they should sometimes fail us and bring us to disaster if we depend upon them. So then, if all this large class of evils that comes through dependence upon our fellow-men shows cruelty in the Divine plan, the cruelty must lie in the fact of our having been put, as I have said, in human relations at all.

But now ask yourselves whether the relationship of man with man, and the consequent dependence of man upon man in this world, is on the whole an evil. Would men be better off if there were no such



relationship? Why the simple fact is that without such relationship man could not exist on the earth. Cut off from one another we are cut off not only from the highest good and the richest blessings of life, but speedily from life itself. To whom are we all indebted for the food we eat, the clothes we wear, the fires that warm us, the houses we live in, and ninety-nine one-hundredths of all the comforts of our daily lives? To others. Has the race worked itself up by slow steps, through uncounted ages, from the beast to the human being, and from savagery to civilization? This would have been impossible had not men been joined close to their fellows, in nature, in aim, in joy, in suffering, in achievement, in disaster. It has been hand in hand, by mutual struggle, by mutual co-operation, by mutual pain, that every step of progress has been made by the race. So, then, shall we say that God has shown Himself malevolent in creating men in this condition of human relationship and dependence? Do the few evils which are incident to it—necessarily incident to it because of the very fact that man is a finite being—out-weigh all the immense and inestimable good which we can plainly see has come out of it, and is coming out of it, to the race as a whole and to every individual of the race? If man was to exist on the earth at all, of course he had either to be subject to human relations or else to exist in absolute isolation. If the plan of isolation would have produced less evil and more good than the present plan, then we may charge that author of the present plan either with want of intelligence or else malevolence. But if even with our short sight we can see plainly that the present arrangement is not only incomparably better than the other, but that it is the only one that could have insured the continued existence of the race, then surely we must withdraw our charge, and say that the great Power who arranged things as they are was not unwise in so doing, but wise; not unkind, but kind.

2. A second thing needs to be considered if we would get much light upon the question of the cruelty or kindness of nature. It is the value of freedom of choice, freedom of will, in man.

A very large proportion of the evils that come upon man he brings upon himself.

He puts his hand into the fire and is burned. He goes into water beyond his depth and is drowned. He exposes himself to wind and wet, takes a violent cold, and pays the forfeit with his life. He eats too much and at improper times, and thereby gradually undermines his health. He drinks intoxicating liquors, until the vitalities of his system are all burned up. He steals, and is cast into jail. He murders, and is hanged. He is loose in his moral character, and as a consequence sees his sons and daughters grow up rakes and harlots. He builds bad steamboats and they sink with him. He constructs buildings that are fire-traps, and they take fire and burn up. He builds a great city like San Francisco or Messina in a locality which he knows is more or less subject to earthquakes, and neglects to construct his edifices in a manner best calculated to resist the shocks which earthquakes give. He builds his city without providing it with two or three separate sources of water supply, and two or three separate sets of water mains—provisions which every modern city should make. As a result, when an earthquake comes the damage done to his city is great, and, when fires follow, his water supply fails and the disaster swells to enormous proportions. In these and in a thousand other ways man tramples under foot laws of life and health and protection and safety, which he understands or ought to understand, and as a result brings pain, suffering and death upon himself and his loved ones. What are we to say to all this? Shall we say that we have here a proof of the unkindness of God or of nature? This is sometimes said. But I think that those who thus assert overlook the fact that in man's being allowed to choose for himself to do right or wrong, to act wisely or foolishly, lies the very possibility of his being a man.

Does not the very fact of one's being free, and a moral agent, make necessary that he should be allowed to choose folly as well as wisdom, evil as well as good, if he so desires? Our complaint against God, as unkind, therefore, simply becomes a complaint that the Creator has endowed man with that noblest attribute of manhood—that attribute without which he could never be man—free will. But, now, is God unkind because He has endowed man with a

free will? Would it have been kinder in Him to have made man a machine, so that he could not do anything but the right and the safe?

No. Every man as soon as he comes to look at the matter fairly sees in an instant that the nobility of his nature lies in the fact that when evil or folly tempts him he can say, "I can yield to it if I will, but I will not. I have power to take the false, but I choose to take the true." Without free will there is no such thing as character; without free will there is no such thing as human responsibility; without free will there is no such thing as virtue. There can be no virtue in doing right when one is compelled to do right and cannot do otherwise. Virtue only becomes a possibility with the coming into being in man of the power to choose between good and evil. So then, I repeat, if this class of evils that came upon men from their own neglect or wrong-doing prove God to be unkind, they prove Him to be unkind in making men and not brutes, moral beings and not machines, beings capable of virtue and responsibility, and not stones.

3. Another thing we need to consider if we would get at the truth as to whether nature (or the Power ruling nature) is to be regarded as malevolent or benevolent. It is the question whether natural law—government by natural law—necessarily involves unkindness. We call natural laws unkind because they are invariable, that is because they are laws at all. Because the law of gravitation refuses to change itself for the benefit of a man who falls from a building, but insists on bringing him to the ground, very likely at the expense of his life, we say that gravitation is malevolent. Because fire will burn a little child that comes in contact with it, or will consume a forest or a great city if the conditions favorable to a great conflagration are present, we call the laws that govern combustion unkind. Because water will drown women and children who fall into it, or will break through a dam that is not properly constructed, or will sweep away houses that happen to come in its path, we say the laws which control the movements of water are unkind. Because cyclones and storms work havoc to man when he crosses their route, we say that meteorological laws—laws

without which man could not exist—are unkind.

Are we wise in saying these things? Does the invariableness of these laws show that they are malevolent, or that God, the Power back of them, is unjust?

What are earthquakes? They are the results of the regular and invariable working of nature's laws. There are laws which govern the expansive power of steam. It is because these laws exist and are invariable that man is able to harness steam and make it drive his machinery, in all parts of the civilized world. But these same laws which govern the expansive power of steam under certain conditions create earthquakes. Let water penetrate through some fissure or opening far down into the earth and there become turned to steam by the earth's internal heat, and the expansive power of the steam thus confined must produce those earth convulsions which we call earthquakes.

There are other causes of earthquakes. One is the gradual cooling of the earth's surface, and its consequent shrinking. The shrinking causes it to shrivel or wrinkle. The wrinkles are the mountain chains, with the valleys between. This wrinkling process of necessity causes at times tremendous disturbances and breakings up of the earth's crust. These disturbances and breakings up are earthquakes. Earthquakes have been one of the indispensable agencies by means of which those changes in the earth's surface have been effected which at last have made the earth habitable by man. There seems reason to believe that if there had been no earthquakes in the past man would have no existence on the earth to-day. Shall man then declare that earthquakes are a sign of the malevolence of nature, or the unkindness of God?

Suppose we lived in a world where there were no laws of nature, or, what would be the same thing, where there was no invariableness in law. For example, suppose the law of gravitation was not always in force, or that chemical laws or the laws of correlation and conservation of energy sometimes changed, or became for a time inoperative. Suppose the laws which now govern the coming of the rain and the falling of snow, and the running of rivers, and the burning of fire, and the succession of day and night, and

the cooling and contraction of the earth's crust, were sometimes operative and sometimes not. What would be the result? It would be impossible to portray the dreadfulness of the result. Everything would be thrown into disorder.

We can build houses because nature's laws are uniform. If gravitation sometimes attracted upward and sometimes downward we could have no houses and indeed, no objects on the surface of the earth. We can have fires to warm our houses only because nature's laws are uniform. We can travel by rail or ride upon the sea only because nature's laws do not vary. Thus we see that law is kind. It is anarchy, it is want of law, that is unkind. Nature's uniformity and invariableness are not to be set down as malevolent, but as wonderfully beneficent. The farmer knows when to plant and sow his fields, because nature's laws are constant. Seed time and harvest, summer and winter fail not because rigorous law rules everywhere. Sailors can sail the seas because nature's laws are uniform.

Show me political governments that rule by law and I will show you governments that are among the best in the world. Show me homes where all things go on according to principles, high and noble principles, that all understand, and that do not change, and I will show you the best homes. Only criminals who break laws and have therefore to suffer their penalties, or foolish persons who look only on the surface of things, suppose law to be unkind. As we come to understand all this I am sure we shall reach a deeper insight into this question of whether nature at heart—in the deep meaning of it—in the great outcome of it—in the mighty order that runs through it—is malevolent or benevolent.

4. One more thing should be considered as having important light to shed upon the subject before us to-day. It is the law of progress, or the fact that the world is not finished, but is still in the process of creation. If we see a house half done we do not wonder at ugly scaffoldings standing beside it, and at mortar and stones and lumber scattered about in confusion. We do not say the house is a failure because there is little or no beauty in it in its unfinished state.

What is all man's work in the world—all the labor of ten thousand kinds that he is carrying on—only his recognition of the fact that the world is not yet finished, and that his business is to help complete it? I wonder if you know that striking and profoundly significant poem of Sam Walter Foss, which he calls "The World-Smiths":

What is this iron music  
Whose strains are borne from afar?  
The hammers of the world-smiths  
Are beating out a star.  
They build our old world over,  
Anew its mold is wrought;  
They shape the plastic planet  
To models of their thought.  
This is the iron music  
Whose strains are borne afar;  
The hammers of the world-smiths  
Are beating out a star.

We hear the whirling sawmill  
Within the forest deep;  
The wilderness is clipped like wool,  
The hills are sheared like sheep.  
Down through the fetid fenways  
We hear the road machine;  
The tangled swamps are tansured,  
The marshes combed and clean.  
We see the sprouting cities  
Loom o'er the prairie's rim,  
And through the inland hilltops  
The ocean navies swim.

Across the trellised landways  
The lifted steamers slide;  
Dry shod beneath the rivers  
The iron stallions glide;  
Beneath the tunneled city  
The lightning chariots flock.  
And back and forth their freight of men  
Shoot like a shuttlecock.  
The moon-led tides are driven back,  
Their waves no more are free;  
And islands rise out of the main,  
And cities from the sea.

Smiths of the star unfinished,  
This is the work for you,  
To hammer down the uneven world—  
And there is much to do.  
Scoop down that beetling mountain,  
And raise that bulging cape;  
The world is on your anvil,  
Now smite it into shape.  
What is this iron music,  
Whose strains are borne afar?  
The hammers of the world-smiths  
Are beating out a star.

No, this world is not yet finished. It is in the process of making. Greater and better things are ahead. Man and God must co-operate to bring them. Man must work with his brain, his hand, his eye, his



engineering knowledge, his mechanical skill, all the powers that God has given him. And God will work, on his part, through all His natural forces and all His far-reaching, intricate, world-compassing, wonderful laws. Not man alone, but man and God together, are the world-smiths that are beating out a star.

But if the earth is in an unfinished state, so too is man; and it is through his life-experiences, some of which, we are so quick to call cruelties of nature, or evidences of want of kindness on the part of God, that he is being developed and strengthened and brought on his way toward the completeness of manhood which is in store for him at last. From the beginning man has been struggling upward. Every battle that he has fought with wild beasts or with the elements, or with river or sea, or frost or fire, or sterile soil, or calamity, has made him stronger. He has risen by overcoming. In those lands where everything has been furnished to his need, and where the prodigality of nature has invited him to ease, he has, as a rule, remained low down. Only in those lands where he has had to wrestle with hardships and danger has he risen to his best. The very things which he has persisted in regarding as his enemies have turned out to be his best friends.

Men find it hard to learn that creation is an almost infinitely long process. It has taken millions of years to create a good apple; why then should we complain if it takes many ages to perfect a world, or to create a complete man? We want things done up in a hurry, and we call God cruel because He declines to do things thus. But to our superficiality and haste God says: "No, my plan is on an infinitely larger scale, and is infinitely more effective."

As soon as our eyes are opened so that we begin to understand God's (that is nature's) larger and better ways, we find how shallow and without foundation are all our complaints. We begin to see that the world is not an evil world, but a good. It is not a world blind and purposeless, the theater of forces that no intelligence controls, or, if an intelligence at all, a malevolent one. It is a cosmos of beauty and order and wonder. Even the dark things that appear under its

skies forthwith lose their darkness and begin to shine with a great light as soon as we look earnestly down into their heart; and the seeming discords which jar on us, as we listen more intently to them, turn strangely into harmonies.

One more point.

I imagine I hear some one reply to all these considerations which have been set forth, "Yes, I grant their truth in their application to the race, as a race; but, do they apply also to individuals as individuals?" The inquiry is pertinent. Certainly there are many cases where the individual falls. The race is benefited, but the man goes down. How are we to harmonize this, the perishing of so many individuals, with the idea that over all there is a God of benevolence and love? I grant that here is a difficulty, perhaps the most serious that confronts us in this whole discussion.

And yet, even upon this I think there is light. But to find it our vision must take in a range larger than the small limits of earth. We must look to that great continuation and completion of this earthly life which I cannot but believe awaits every human being on the other side of what we call death.

We are told that when Goethe was only ten years old there fell from his lips a sentence which shoots a ray of light through all such questions as these. Said the boy; "Perhaps God sees that no mortal accident can harm an immortal soul." Here is a thought which lifts us all above earthquakes, above every physical calamity, above fear of death. Men talk about death as if it were a terrible thing. How do we know that it is a terrible thing? Indeed, what reasons have we for thinking so?

The ship may sink,  
And I may drink  
A hasty death in the bitter sea;  
But all that I leave  
In the ocean grave  
Can be slipped and spared  
And no loss to me.

What care I  
Though falls the sky,  
And the shrivelled earth to a cinder turn?  
No fires of doom  
Can ever consume  
What never was made or meant to burn.

Why should we imagine that death is a

greater event in the sum total of an immortal career than is the going to sleep at night of a tired child in the sum total of the child's earthly life? And as to the pain connected with dying (usually there is little pain, especially in connection with sudden deaths; as a rule nature wonderfully anaesthetizes those whom she calls to go), whatever it may be, why should we suppose it any more important, as compared with one's whole existence in this world and the next, than is the mental pain of the little child who must go to bed against its will when the time for bed arrives? Once get a perspective which takes in two worlds, and the shadows which make this world standing alone look so dark, pass away as a morning cloud. Ah, the wisdom of the thought of the marvelous boy; "Perhaps God sees

that no mortal accident can harm an immortal soul!"

So then, at the close of our study together of the terrible calamity in Italy, which pains all our hearts, have we not a right still to believe that God is in the world? I think we have. Standing in full view of all that has happened during the past week, or that has ever happened, I think as reasonable men we are driven to believe that nature is ruled by something better than blind, purposeless forces; that even the power at the heart of the earthquake is wise and good, and that the sufferers dying at Messina and Reggio have reason to look up with unshaken trust and faith, and to utter the great words which Jesus taught, "Our Father."

J. T. SUNDERLAND.

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## THE INDIAN STUDENTS IN ENGLAND

THE Indian Students have of late attracted a great deal of attention both at home and abroad. In England the cry is "they come, they come." Within the last twelve months an unusually large number of Indian youths have landed on the shores of England to complete their education here. The influx has alarmed the Anglo-Indian mind, as also has the change in the manners and demeanor of these young exiles. The authorities are on the alert. The official mind is moving. What that move is and in what direction, no one knows. But that something is on the anvil is certain. The student community is on the tip-toe of expectation to know, how the India Office proposes to muzzle them and what new chains are being forged to prevent them from falling into mischief's way. No paternal Government can allow its wards to be exposed to the risk of being inoculated with dangerous doctrines and revolutionary ideas that are inconsistent with the stability of the existing order of things.

So far the Indian Student in England seemed to have cared more for the pleasures of English life than for anything more serious. One of his greatest ambitions was

to secure the good will of an Anglo-Indian, get introductions from him and try to move in English society. There were others who followed less cumbrous methods of passing their time in England, ate dinners, went to the theatres, enjoyed life, passed examinations and returned to their country with the happy distinction of being Barristers-at-Law. Of late, however there has been a marked change. There is less hankering after the patronage of Anglo-Indians, still less kow-towing, and a marked indifference to the pleasures of English society is also visible. Some indeed have gone further and displayed a hostile attitude towards retired Anglo-Indians of known hostility towards Indian aspirations. Anglo-Indian Baronets have, in more instances than one, been hissed and hooted by young Indians in public meetings. This has very naturally shocked the Anglo-Indian mind and they are alarmed at the prospect of the growing number of young Indians coming to this country carrying these feelings of hostility back to their native land and sowing the seeds of discontent there. The indignant Anglo-Indian, however, declines to see that the youthful Indian in England represents

the deep-rooted dissatisfaction of the Indians as a nation with the order of things prevailing out in his country. At home his father and gurdian has perhaps to conceal his thoughts out of fear for his bread and butter or out of fear of Regulation III of 1818, and the son too in many cases has to put on an outer coat of decorum for the sake of his father. Once in England, however, there is no occasion for hypocritical reserve. Once in the company of open-minded, frank English lads who love to bully their opponents and being rowdyish towards those whom they do not like, it is impossible for any youngman, even though he be a pupil of Principal Jennings of Allahabad, to preserve the same meek, submissive manners as distinguished him in his own country. The English are a very reserved people, cold and haughty as a rule, but at home they are a frank, open-minded, freedom-loving race. The atmosphere of English Schools and Colleges is not suited to the growth of whining manners and kow-towing. The English lad does not stand bullying even at the hands of his parents, much less by his professors. An uncivil professor or teacher soon finds out his mistake and if he cares for his appointment or place, has to mend his manners to suit his environments. The Indian student of pre-swadeshi days was either a spoiled boy with whom his parents could not do much at home, or he looked forward to the prospect of getting some good paying job under Government on his return back. Consequently he enjoyed his stay in England or tried to ingratiate himself into the good graces of retired Anglo-Indians or the officials of the India Office. The ablest of them, however, had to face grievous disappointments. However high their academic distinctions, however brilliant their career at the universities, there was no room for them in the government of their country. The intellectual markets of their native land were all reserved for the mediocrities of the English schools and colleges. The Imperialist Anglo-Indian, however, does not want to look at this side of the picture. It does not pay him. The responsible and paying offices and posts in India, must be reserved for the boys of English parents or else the Empire will dissolve like a pack of cards and India will be ruined. The Indian student

in England, having thus given up all hope of seeing his talents recognized by the Anglo-Indian, sees no use of paying homage to him. Add to this the new light that has been throwing its halo over the land of the Prataps, Sivajis and Akbars, and you at once arrive at a correct diagnosis of the present attitude of the Indian students in England. The latter, moreover, can not be misled by the catch phrases which form the stock in trade of some Indian politicians at home which represent their absolute faith in the justice and fair play instincts of the English nation. By their intimacy with English lads, by close contact with the man in the street and by their greater knowledge of the conditions of English life, they know what value to attach to these phrases. They, therefore, realize, more than any body else does, how misleading these phrases are and what an amount of deception is thereby practised upon their confiding countrymen by those who are either themselves the victims of their own credulous natures or have their own games to play. The Indian student in England has thus incurred the displeasure of both the Anglo-Indian and the "Moderate" school of Indian politicians. He has gone out of hand, says one. It is impossible to put up with him, cries the other. Both are right and both are wrong. The Anglo-Indian has no more interest in the Indian student, than a man who looks after his sheep and feeds them well. The moderate politician sympathises with the Indian student but he soars higher. He is chiefly and principally concerned with Executive and Legislative Councils. The troubles of the Indian youth do not appeal to him. The "Extremists" on the other hand, have done something for the Indian student. One of them has provided a home for a few which comes very handy to a new-comer who wants a temporary place of shelter before he finds out suitable quarters. Then the "extremist" propaganda appeals to the imagination of the youth. They find it more congenial to their environments than the so-called policy of mendicancy, which has been tried for so long and bears the brand of signal failure on its forehead. The Indian student in England has thus begun to walk erect. He is no longer whining in his manners towards Anglo-Indians, whose



patronage he no longer seeks and for whose society he no longer cares. Those at the universities generally keep temper well, unless an Anglo-Indian thrusts himself upon their notice and unnecessarily pokes his nose in their affairs, in which case he gets a good bit of their mind. Those at the technical and scientific colleges and institutes have to grind their mill hand and can ill spare any time for political amenities. Thus the "aggressive" or "insolent" Indian student is only confined to London, where the Inns of Court, between them, claim the largest numbers of that species. They have, however, of late, received an accession of strength in a strong contingent of young Egyptians who are also receiving their education in this country. The Egyptian students are inspired by the same sentiments as the Indian. Common disqualifications form the bond of their friendship. All this is being regularly reported to the India Office, who have their own means of intelligence. Personally I do not approve of all that the students do, but what they do is so little that only a guilty conscience can take fright at it. Between the "wily patronising autocrat" and the "wild extremist" there is no intermediate agency which could interest itself in these young exiles and guide them in the path of safety and wisdom. All that they require is some sympathetic guidance to steer clear of danger without sacrificing their principles and compromising their ideals. Guidance at the cost of the latter will be neither welcome nor desirable.

There is another phase of this question which I should like to touch upon before I have done. The number of Indians who come annually for technical and scientific education is on the increase every year. At almost every important centre of scientific and technical education in England you come across Indian students who are making a good use of their time by devoting themselves to scientific and technical studies. They are, however, handicapped in their studies by the defects of their early training. They have to compete with English lads who have had their eyes and hands developed and trained to do things neatly from their very infancy. Most of the Indian students who come here for technical training start their drawing here and have had

no manual training at all in their education at home. This places them at a great disadvantage and prevents them from making the best use of their time in England. Much of their valuable time is wasted in elementaries which should have been employed in doing practical work. A good many English lads who join advanced classes of scientific and technical syllabuses have the advantage of practical training at their back, which gives them a great start over their Indian comrades. The Indian student's great desire is to pass the examination, get a diploma or a degree and sail back to India, as soon as he can. With many it is a question of money. Very few Indian parents realise that in the industrial world the diploma does not carry its holder far enough towards success. It is the capacity to apply your knowledge to the different phases of the industry that pays in the long run and ensures success. In their desire to get degrees the Indian students sometimes waste a lot of their time in matriculating and the like without the least advantage to their industrial pursuits. Some of them are thoughtless enough to go in for more subjects than one, which prevents them from acquiring a thorough knowledge of any. This arises out of the ambition of having two strings to their bow at one and the same time, evidencing a strong want of faith in their capability to succeed in either. In my opinion all those who come to England at such immense cost and trouble, ought to try to specialise in some such branch of human knowledge as may enable them on their return home to put it to practical use in earning their livings and in furthering the industrial growth of their country. More attention should be devoted to the practical side of an industry, rather than to the passing of examinations in the theory of the same. Every Indian student who comes here for scientific and industrial training ought to be able to give a good account of his foreign studies on his return to his mother country. There is no use of studying subjects for the mere chance of getting a number of certificates and diplomas which may be of absolutely no use to their holder except when he applies for a post under Government. Let every Indian student realize that every pie of

Indian money which he spends abroad comes from the pockets of his starving countrymen, the spending of which can only be justified by his acquiring such knowledge as may eventually enable him to alleviate their sufferings, and equip him to save them from starvation and penury. It

is only on this condition that such a vast drainage of Indian money as is involved in the increasing number of Indian students coming abroad to receive their education, can be justified.

LONDON.

"IZZAT."

## LONDON STUDIES OF RATIONAL AND SPIRITUAL RELIGION

### THE FUTURE LIFE

#### A RATIONAL AND HUMANE VIEW

**I**T is a tremendous subject, and one that concerns us all. There is no room here for the onlooker, for the merely curious, for the indifferent. It is all intensely personal, and unspeakably serious: and, for every one of us, it asks the mighty question; 'Is this life all? or is there another; and perchance in a world where it is really true, that 'whatsoever a man soweth, that shall he also reap?'

It is a subject that is surrounded, and that always must be surrounded, by mystery: for, even though the vanished could reappear, it would never be possible to make plain to our limited faculties and to our altogether different experiences, what their state of being is like. But this need not prevent us seeking for such light as may be thrown upon it, or make us callous because we are ignorant, or indifferent because we are unable to see. If then there is anywhere a ray of light, for pity's sake let us have it. The need indeed is great.

But, all the more because the subject is so vast and so mysterious, it is necessary to be restrained, to keep cool, to avoid exaggeration, and excited hope or excessive fear. Very little, perhaps nothing, depends upon our belief in a Future Life, therefore we can give time to thought, and go slowly in cool and sober investigation. If we are to live again; or rather, if our life will persist after the death of the body, that will be so whether we believe it or not. It will make no difference as to that new life, though our unbelief would be a loss to

us here. 'He that believeth shall be saved' is not in the slightest degree true here.

We all know the old programme:—after death a resurrection at some far-off future day: then the judgment,—and then a fixed destiny in heaven or hell. Ah yes! but it is all going to pieces; and soon it will be possible to say, as it is even now often said, 'no one believes it now.' Well, let us see whether that is loss or gain, and whether, in the crumbling of the old belief, we are not coming into possession of something infinitely better in the new.

But now, first, as to a Future Life at all. What have we to guide us? The answer will largely depend upon what reliance we place upon the authority of the Bible, the Church, or the Creeds. For my own part, I see very little help in that direction. The Bible is neither consistent nor clear. The Church can only give the decisions of men like ourselves, or the echoes of decisions of men not as civilised as ourselves: and, as for the Creeds, we know the history of their production, and we may thank God that the process and the passions that went to their making are left behind us in the past. No: we want clues more modern, and reliances more solid for our day; and to three or four of these our attention may be profitably directed.

The first of these is the reflection that a great thought is itself the basis of a great hope. Nature everywhere is prophetic, and her longings are her promises. Her world is a world in which 'all things are double one against another'; and human wisdom is only another name for nature's instincts: and certainly the hope of a Future Life is

the product of the instinctive wisdom of the human race. He who doubts that is artificially nourishing a prejudice or does not know. Sometimes, however, when we joyfully affirm our faith, the sceptic says; 'It is too good to be true': and we answer, 'It is good and is therefore likely to be true.' Nature has grown in us this immense expectation, and she does not, in such great matters, betray.

Then great help is to be found in the splendid doctrine of evolution which suggests extensions of development far beyond Darwin, and promises fulfilments more in the direction of the bold insights of the apostle John. If by slow gradations, through countless ages, man has been evolved from the lowest forms of life, is it not reasonable to argue that in this highly developed creature we have a pledge and a prophecy of a possible persistence of evolution into *unseen*? and to a *finer* mode of being for which all man's past seems to have been a preparation? To all this we may add the inference involved in the fact that, throughout human history, there are more than traces of the firm belief that the normally unseen people have at times been seen; or that, in other ways, communications have been opened between the worlds of matter and of spirit: and this belief has persisted to our day, and seems more firmly and intelligently based upon experience than ever. We need not, and we ought not, to press the inference too keenly or too far, but it is in a very high degree probable that we are on the verge of proof that beyond the sphere of matter there is an infinitely more real and abiding world of mind.

Thus far as to a Future Life at all: and now as to the graver inquiry, 'what may we expect in relation to it?' And I call it a graver inquiry because the mere fact of continued existence is comparatively a matter of indifference. In fact, continued existence is not to be desired except in connection with conditions that make it desirable. A merely spectral existence, or an existence of inane uselessness, or a life of lament for what has been lost, or a life of misery, is manifestly undesirable. Better never to awake. So the really important matter is involved in the two vital words of my subject, 'Rational' and 'Humane.'

Now the old ideas of a Future Life were

neither the one nor the other. They were arbitrary and cruel, as opposed to sense as they were contrary to everything that could be called Humane. The word 'rational' more particularly applies to the general fact of a Future Life, but it has also very definite bearings upon the nature of it. There is really only one way of accounting for a Future Life—for the persistence of the life of the real self after the death of the body.

Properly understood, the subject of a Future Life is not necessarily a religious subject at all. It is really far more a subject for the physician and *biologist* than for the preacher and the *priest*. In the very *make* of human beings there may be something which, after the accident, or phenomenon which we call death, would march out and go on and *persist* in some other and perhaps higher stage of being. That might be, and yet there might be no God. They might die and know nothing more of God than they knew to-day.

It might be examined and discussed purely as a subject for *science*, altogether apart from the old priest's and theologian's interferences, with their heaven and hell. Paul almost put it so when he said; 'There is an animal body and there is a spiritual body.' What then if the ethereal spirit has a body to match it,—what if the spirit body that has been laden with 'this muddy vesture of decay' finds its enfranchisement on a plane of being, where longing is possession, and thought is presence, and love is life? what a glorious, happy, emancipated creature this lamented 'dead' man might be!

Thus considered, death is only the passing out and the passing on of the real spirit-self, a still further development on the lines of evolution, in a sphere where Law and Order and continuity are all as real as here, and more so, as being less beset and thwarted by transient material conditions which often actually hinder the proper unfolding of the soul.

The word 'humane' more directly relates to the nature of the life beyond, and to what are often called its 'allotments' with a quaint reference to 'Our Father' and His dealings with his children there,—a matter which now calls for some resolute thinking and plain speaking. It is quite immaterial



what we think of God, as to His mode of being, for, whatever we think, it is certain that we can never comprehend or know. He is indeed 'past finding out'; but it is in the very highest degree important that we should think worthily of Him, as at least morally humane: for in truth, a supposed God who was not that would be no God at all. 'Who by searching can find out God?' is still a valid question, after two thousand years; but 'shall not the judge of all the earth do right?' is also still a valid question. We can say absolutely nothing about His mode of Being, but we can be absolutely sure that He is at least as kind as a good mother, and as sympathetic with lost children as a London policeman and, upon that basis we can now proceed to consider what may happen to us in the Future Life, and here four thoughts may help us.

First; We may reason from the known to the unknown on the basis of a consistent God. Indeed it is all that we can do. If we proceed reasonably, it is all that is necessary. Whatever God is, He must be everywhere ethically consistent; the same in all worlds, and to all His creatures. Therefore the great principles of His government or providence must be, on every plane of being, the same. Justice must everywhere be justice; sympathy everywhere be sympathy; love everywhere be love. What then do we find here? not absolute fondness, perhaps not absolutely apparent justice and sympathy: but we do find Law and Order:—no vindictiveness, no arbitrary and hopeless fate:—for even when there seems to be that, we can usually trace the stern but loyal law that binds effect to cause. Nature and God, though inexorable, are not revengeful: but 'whatsoever a man soweth that shall he also reap'; and whatsoever is sown in him and for him, that shall he also reap. It may be hard, but it is not arbitrary, and it is not radically unjust: and all the time the stupendous law of cause and effect works with the law of evolution for our good. Carry that process on into the future life, and it is not at all difficult to see that in the end 'all things will indeed work together for good'.

Then to guide us still further on comes the thought that God, in some real sense, is our Father. Of course, that phrase is only

a symbol, but if it is in any sense true, it is a symbol of unspeakable significance: and it is Christ's own phrase: and if it is valid, it follows that God is the author and inspirer of our best and loftiest thoughts. What follows from that? This;—that the witness of our highest reason and of our truest humanity is His. Our sense of justice is His, but, with him, it is infinitely higher. Our pitifulness is His, but, with Him, it is infinitely more tender. Our desire to help is His, but with Him, it is broad as the earth and as deep as hell. I therefore prefer to go to the good and living father or mother than to theologian or priest, in order to ascertain what our Heavenly Father is likely to do with us or for us in the life beyond. I know God speaks through good and loving fathers and mothers; and I am not so sure as to theologians and priests.

Closely connected with that is the further thought, that Jesus must be in the hereafter what he was here: and here 'he came to seek and save that which was lost'. Has he changed, and for the worse? And what of his followers, a 'multitude that no man can number'? What are they all doing? What do they think about it? How do they feel? Is Christ still the saviour? and is he still followed by his own?

Then, though we do not cite the Bible as an authority, we can say of it that, amid much which is dark and confusing, it abounds with hope. I need not deny that there are in it statements which seem to point the other way: but, if the Bible is inconsistent, I cannot help it. My duty is then obvious—to choose. And, as to these statements that seem to point the other way, many of them are by no means clear. Take, as an instance, the million times quoted statement (Ecclesiastes 1, 3). 'In the place where the tree falleth, there it shall be'. How, for generations, have the preachers shaken that as a rod of terror over the heads of their hearers, to enforce the threat that *destiny is fixed at death!* But how forced and sinister is that use of it! It is true that where the tree falls, there it will lie. It is just a matter of chance, says the writer. This way or that, who can tell, and who can help? It all depends upon the wind! and that is all he says. But, when the tree has fallen, it does not continue to lie there. It belongs to some one, who will

take it to where it can be made useful : and we may reasonably claim the saying as on our side, when we say that the good wise God will claim and use His fallen man as the owner claims and uses his fallen tree.

Look where we will in the Bible, we find such gleams of gold as this ; 'The Lord is good to all, and His tender mercies are over all His works'. Is He good then to His lost children in hell? and are His tender mercies over all His works there? Again, we are told that 'the mercy of the Lord shall endure for ever,' and that 'the Lord will rejoice in His works.' Does He rejoice over His works in the caverns of misery and despair? 'I say unto you, Love your enemies,' said Jesus ; 'do good to them that hate you...that ye may be the children of Your Father who is in Heaven.' Even, then, though the lost are the enemies of God, and not only His heretics, we have a right to infer that He will set us the example, and do for His enemies what Jesus tells us to do for ours.

Beyond all this, there are two mighty enlightening words that are of supreme value here ;—*Progress* and *Justice*.

*Progress*.—That great generalisation is the very life and soul of all our modern Science, as it seems also to be the one certain law of all life. It is the vital significance of evolution. We are all on the march. That is good science, good philosophy and good religion. Much has been and is hard and sorrowful enough, but we are already seeing that every stage has been both inevitable and useful for the full and natural development, discipline and education of the human race. And surely we must find God behind and within this stupendous and far-reaching law of life : and we may well ask ; will it all cease,—is it possible that it can all cease—at the end of this poor little experiment of struggling into life?

The other great word is *Justice*. The old preachers used to make much of justice in arguing for hell. 'God must be just,' they said, and therefore, if you do not surrender and believe, He will cast you for all eternity into hell. We reply : He is just, and therefore He will do nothing of the kind, and there is no such hell. O yes ! we ask for justice :—justice for the millions in foreign lands who never heard of 'the only Saviour,' Christ ; justice for the mil-

lions in this so-called civilised land who have never had a chance of battling their way to intelligence and opportunity, even to see a glimmer of what they mean by 'Salvation by faith,' justice for the miserable and hard-pressed battlers for bare existence in all our great towns, who, in their ceaseless exertions to save their bodies, have neither heart nor time to ponder over the salvation of their souls ;—justice for the honest seekers, the honest agnostics, the honest heretics. Is there to be no justice for the great army who had marched through life, not hating God, but loving Him and striving to serve him, but who had gone to hell through some silly mistake they had made, or because they had got hold of some wrong idea? Why, bare justice would, in time, quite empty hell.

I call this a rational and humane view of Future Life, but I might as justly call it a reverential and really religious view, demanded by our deep faith in God. They tell us this is only our beautiful dream. Well, I prefer it to their ugly nightmare. They tell us we are indulging in a vain modern hope ; but it surely is to be preferred before their medieval fears : and surely it is a faith that is more and more seen to be in harmony both with the ideal of an all-perfect God, and the ideal of a developing progressive man. They tell us of a heaven and a hell devoted eternally to selfish joy or hopeless pain. They tell us that the saved never more seek and save the lost, and that the lost never can be found. They tell us that the angels stand for ever with harps in their hands, and sing, 'Harps in their hands,' and with so much to do? Are they callous? Are they ignorant? Are they sunk in lazy selfishness? I think, instead of harps, in the golden streets, they will take lanterns, and go into the outer darkness to seek and save the lost, and bring them in.

Such, at all events, are one man's thoughts about the Future Life. But I am persuaded they are not mine alone ; they are thoughts that are shining into the hearts of men and women everywhere ; and if, today, we who say these things are like John the Baptists, in the wilderness, the heralds and pruners of the bright new faith, be it so. We challenge Christendom to hear the message

that might be its emancipation; 'Prepare the desert a highway for our God.'

ye the way of the Lord; make straight in

JOHN PAGE HOPPS.

## THE FOUNDLING

### I.

IT is afternoon. The swollen Ganges of the month of *Srabān* is lapping the roots of the *bānīan* tree on the *ghat* of Matiganj. A decayed-looking boat was being moored at the *ghat*. Out of it stepped cautiously an aged lean-bodied Brahman. The boatman handed to him his bag, his umbrella and his stick. Taking them in one hand, with the other he extended a small silver coin, a quarter-rupee, as payment for the rowers. The boatman taking the coin, said, "Master, there are five of us, how will four *annas* suffice."

"Do you mean to say that four *annas* is too little?"

"Huzoor, the whole will go in buying four seers of rice. Then there is the cooking pot, the wood and the salt to buy."

"There! take two more *annas*," and the Brahman, carefully, and with many countings dealt eight pice into the boatman's hand. Even yet the boatman was not satisfied. He said, "Sir, five pice each after a hard day's labour is not enough. Make it the full eight *annas*."

After some further haggling the old man threw down four more pice. Then looking carefully all round he said in a low voice to the boatman, "If any one asks you what has brought you here, say—'Our Thakur has come hither to arrange a wedding.'" Then the old man ascended slowly to the road and made his way at the same pace to his destination. People entering the village shops, stood for a moment gazing curiously at the unknown figure, and then went about their business.

The old man was named Sitanath Mukerji. He lived at Nobogram. Sitting down early in the morning to write, one knows not what Fate has in store. No one in Nobogram ever uttered the old man's name

until after breaking his fast. His character for miserliness was widely known.\*

In Matiganj lived the father-in-law of Sitanath's son. Five years earlier the daughter of Hrishikesh Banerji had been married to Sriman Annada Charan, the youngest son of Sitanath Mukerji. After a time the daughter-in-law having reason to expect an infant was taken to her father's house. She gave birth to a daughter and left this world. This was now five or six months ago. Five years before, in gala dress, and accompanied by a troop of musicians, Sitanath had conveyed the young bridegroom in a palanquin along this road. These memories gave his countenance a slightly saddened look.

It did not take long to reach Banerji's house. The reception-room was opened and Sitanath took a seat there. The marks of *Basudhārā* made on the wall at the time of his son's wedding were still visible. His son's father-in-law, Hrishikesh, had been at that period a very prosperous man. He had spent 3,000 Rupees on the marriage of his daughter. He was engaged in the grain exporting business. During the five years that had since elapsed loss followed upon loss until now he was not merely ruined but involved in debt. The marks on the wall of the reception-room, which had not once been white-washed since the wedding, though a common enough sight, indicated his embarrassed condition.

A servant lad mending the garden fence cast sideway glances at Sitanath sitting in the reception-room. The latter caught sight of the boy and said, "Oh you, inform your master that Sitanath Mukerji of Nobogram has arrived."

The lad, not vouchsafing a word in reply to this injunction, looked silently at the

\*A superstition exists, that if any one, before breaking his fast, should utter the name of a very miserly person he may expect that Fate will deprive him of food for that day. So the author writing of Sitanath before breakfast, says he knows not what is before him.



new arrival. Gloomily he attached a piece of wood to the fence and made it firm with a piece of rope. Then with sour face and sluggish step he went to the inner apartments.

Without much delay, Hrishi Kesh, in coarse and not too fresh apparel came out to the visitor. Sitanath observed that his son's father-in-law was no longer the personable man of former days. His figure had deteriorated, his eyes were cavernous. The two men exchanged salutations and embraces and made the usual polite inquiries. The eyes of Hrishi Kesh were overflowing. Big drops fell upon his raiment. The servant, coming in, served tobacco. For a long time the two men smoked steadily on, speaking not a word.

At length Sitanath said, "Brother! what was to happen has happened and can never be recalled. Why indulge this vain grief? Let me see the little girl." Hrishi Kesh arose and went indoors. Presently he returned followed by a nurse bearing in her arms an emaciated child in a chintz wrapper. It neither smiled nor wept, but kept its gaze fixed in one direction as though indifferent to every thing.

The grandfather in honour of its being his first sight of the child, produced a half rupee, but on second thoughts exchanged the smaller coin for a whole rupee. Never in his life had Mukerji Mahashoi been known to make an exchange in this direction, but now he had a particular reason for doing so. Offering the rupee he looked in his grand daughter's face. The nurse took the coin but as one dissatisfied, averted her face. The present of a rupee did not impress her favourably—she thought, "mean creature!—a firstborn child and the mother dead too! could he not have given gold!"

Gradually it became dark. Mukerji washing his hands and feet entered the house for the evening service. Scarcely had he seated himself on the prayer carpet when he heard the voice of his son's mother-in-law weeping and calling for her lost daughter. The bitter cry of the mother's heart seemed to make the twilight quiver. From the eyes of Hrishi Kesh also the tears streamed abundantly. Sitanath remained cold and apathetic, saying only from time to time "Ha! Narayan, what hast thou done?"

When the sobs of the mother ceased, Sitanath finished his devotions and then sat down to partake of a meal. But what was it that still troubled his inner thoughts? Of the purpose that had brought him such a distance by river he had not yet said a word. Since his arrival he had made many attempts to broach the subject but without success. At length he decided to let it rest for the night. "Let it be! I shall speak of it to-morrow. I shall get through the night somehow."

After the meal a bed was prepared for him in the reception-room. Hrishi Kesh took leave for the night. The before mentioned serving lad slept at one side on a blanket.

A prey to evil thoughts the Brahman could not sleep but passed the night in harassing doubt as to whether the design that had brought him would or would not be accomplished. The serving lad's rest was interrupted by constant demands for the hookah.—When he was roused up for the fourth time to prepare it, he said, "There is no more tobacco left, Sir, it is all consumed." Seizing an opportunity when unobserved, he had thrust out the remnants of tobacco through the slats of the venetian shutters to escape further trouble.

## II.

With the morning Sitanath arose calling on the goddess Durga. His son's father-in-law came to join him and as they sat together, smoking, Sitanath resolved to speak.—By way of preface he began thus:—

"My dear Sir, there is no way of escape from destiny. Who can upset the decrees of fate? I have four more daughters-in-law, but among them all there is not one to compare with her who was the youngest. As was her beauty so also was her charm. To her charm all, even the animals and the birds were subject. We have a cow at home named Rani, of such an evil disposition that no one can approach it. Even if you feed it, it thrusts at you with its horns: only to the little daughter-in-law was it gracious. The young wives quarrel amongst themselves, that happens in all families, but my other daughters-in-law always regarded the little one as their very own sister. When the sad news of her death came, my eldest daughter-in-law

fell to the ground from the shock. For three days and nights she did not touch food. To this day she says, 'I should have felt less keenly the loss of my own child.'"

Hrishi Kesh wept profusely. In quivering tones he said, "No more, Sir, I beseech you, what can come of dwelling upon it? Speak of something else, I beg."

Sitanath was silent. He was floored by his own ill-judged beginning. He sat cursing his own stupidity. After a while, he began to talk of different matters and then furious with himself he made a fresh attempt. Rejecting all preface he spoke to the point. In the utterance it sounded so brutal, that he was himself ashamed.

It was simply a question of the daughter-in-law's wedding ornaments. The old man had come to claim them.

The demand made, Hrishi Kesh remained silent for a long time. When he had heard that his daughter's father-in-law was coming, he perfectly understood what was bringing him. And now the claim was made. A feeling of despair took possession of his mind. He would keep the jewels, he would not give them up. If his grand child should live, the burthen of getting her married would fall upon him, he would keep the jewels and let them be her wedding ornaments. When he had spent 2,000 rupees in ornaments for his daughter's wedding he had been fairly wealthy. Now all that was changed. The thought of how his family would be maintained in the case of his own death often gave him grave concern.

Yet amid all these thoughts despair of being able to retain the jewels grew in his mind. At last he resolved to try his luck. He said, "Mukerji Mahashoi, those things belong to you. Of what I once gave to your son I will not keep back a single penny-weight. But I must ask you to wait a little. I cannot give them to you now."

Mukerji Mahashoi's face became withered. His thought was, "This man has pledged the ornaments. If so, it is ruin." Aloud he said, "Why so? What prevents you from giving them now?"

Uttering a deep sigh Hrishi Kesh answered, "Our grief is not six months old. Give us time. Who is to take the ornaments out of the jewel case? I know not where to look for them; and my wife, since

that night of death, does not set foot in the girl's chamber, and to touch anything that belonged to her, makes her weep distressingly. How then can I say to her, 'Open your child's box and take out her jewels?'—We lost a little girl years ago at Triveni: that is past and gone—but this second loss—. Grant us time: we will give you the things after a while."

Fourteen years before on the occasion of the great Varuni Festival, Hrishi Kesh with his family had gone to bathe in the Ganges at Triveni, and there lost a little girl about two years old. This is the fact to which he refers here. The reason given by Hrishi Kesh for his reluctance to part with the jewels was only too true, but then every one does not regard such a reason as sufficient. Sitanath did not. He said angrily,

"Brother, is not the grief mine also? But what can I do? Where there is a family there must also be sorrow. I have never seen any one yet, who could escape it, be it the King on his throne or the beggar by the way side. But a man of the world forgets in a couple of months, eats, sleep, laughs and goes about his daily business. If she is so overwhelmed, do you yourself take the key, open the case and bring out the jewels.

Hrishi Kesh went on smoking in gloomy silence, whereupon Sitanath began to press him—still the father-in-law could not abandon the hope of retaining the ornaments. He said sadly, "Let us wait till the year is out, Mahashoi, then come and fetch them away. Nay, if you wish it, I will undertake to deliver the jewels at your own house".

Sitanath said harshly, "Man's life is like unto the water on a lotus leaf, to-day it is here, to-morrow it is gone. We cannot be sure of an hour. Suppose I do not live a year?"

Hrishi Kesh said to himself, "If you do not live, the value of the jewels will be spent on your *srāddha*." Aloud he said, "In that case your jewels will remain in our care and will be used for your grand daughter's wedding."

Sitanath answered with a sneer, "Do you suppose my grand-daughter will remain with you? When she has grown a little, I shall take her away. My eldest daughter-in-law is crazy to see the child. Even when I was leaving home she said, 'Father, shall I come with you and see the little one? You talk of

the child's marriage, but how do we know what is our destiny? Will this child live? From what I saw in her face just now, I did not think there was much hope of it."

Hrishi Kesh was a good man of business. He caught up the other's words, saying—"Very well, let the jewels remain and do you take them when you fetch the child."

At these words Sitanath became furious. "Ho, brother! do you distrust me? Will it be for your good to vex a Brahman by making him return without the jewels?"

Hrishi Kesh had known the character of his daughter's father-in-law before now and recognised that he was not to be turned from his purpose. So feeling it useless to raise further difficulties he said, "Then take them."

Sitanath's face became joyous. He said, "After the midday meal I will go home, I am now going to bathe in the Ganges. Do you get the jewels ready for me by the time I come back."

His bath finished, Sitanath with great ostentation seated himself on the ghat to perform his devotions. To-day the gods had shown him great favour, so his devotions were zealous and prolonged. Returning to the house, he quickly finished his meal. He could not endure longer delay. He said to Hrishi Kesh, "Brother, bring the jewels now. By Durga's favour I will set out this evening."

Hrishi Kesh went to the inner rooms and stayed there a very long time. Sitanath thought, "Give them he will, but he is putting off the evil moment as long as he can." Being in a very cheerful mood he began to hum,

"Reject, Oh mind, all earthly care,  
Seek Krishna's feet in constant prayer."

Then seeing Hrishi Kesh returning empty-handed, his song came to an abrupt end. He said with surprise, "What has happened?"

"It cannot be."

"What does that mean?"

Hrishi Kesh explained. "Mukerji Mahashoi, I was ready to give you the ornaments. When I first spoke to my wife, she wept bitterly, then she said, 'There is no key, the key was at my daughter's waist and went with her to the funeral pyre.'"

Sitanath did not credit this story. He said angrily, "That won't do for me. If

there is no key break open the box. I will not leave without the jewels."

Hrishi Kesh said, "If you won't go, then you are welcome to stay. As there is no key, what can I do? Does it become you to compel me to outrage her feelings by calling in a blacksmith and have the box broken open?"

Sitanath with distorted face, screamed out, "No, such a conduct does not become me. It becomes you to cheat a Brahman. Will you give them, or will you not, Sir? Speak plainly. If you will not give them, I will snap my sacred thread and depart, cursing you.\* It shall be your ruin and that before the third night shall expire."

Hrishi Kesh looking at the convulsed features of Sitanath felt highly insulted. He went himself to call in a smith, took him to the upper story and had the box broken open. The mother seeing this cruel piece of work, rolled on the ground in an agony of grief.

The father-in-law having departed with the jewel, Hrishi Kesh also laid himself down upon his bed. On that day neither husband nor wife touched food again.

### III.

We are now at Nobogram on the bank of the Bhagirathi surrounded by trees. It is early dawn. The birds had not yet begun their morning song. Wearing a tattered quilt around his person and a *pagri* round his head Sitanath walked very slowly towards his home. The rain of the previous night dripping from the boughs of the trees soaked his clothing.

Gradually he reached the entrance gate. It was shut. On each side of it was a brick-built seat much broken from long neglect. On either side grew flowering shrubs, now a mass of bloom.

Sitanath in a thin hoarse voice called out, "Nitai!" After the third call an answer was obtained from within, "Coming" and Nitai rushing forward opened the gate. A glance at his master rendered him speechless with surprise. In one week's time Sitanath's appearance had become so greatly changed. No umbrella, no walking stick, no bag, and where had he got that tattered quilt? Nitai could not make it out at all. He

\* A Brahmin's cur-e, accompanied with the snapping of his holy thread is believed to be particularly dangerous.



was of the weaver caste. A serving lad in his apprenticeship he received no wages, only protection. Sitanath asked, "How are things going on, Nitai? is the family well?"

"Quite well. But where is your stick, Sir, and your umbrella?"

The old man cast a piteous look upon Nitai, who said, "You have come back without them I think?"

Weeping the aged man replied, "Yes, Nitai, they are gone."

Nitai had long cast a covetous eye upon that bamboo walking stick. He had long designed carrying it off upon some convenient opportunity and hiding it in his home. So now he was a bit troubled about it. He was sure some servant fellow at Matiganj had taken it, but had he also taken the umbrella? It was such a ragged old thing that had Nitai's master offered it to him as a gift, it is doubtful if he would have taken it. If the fellow had taken it, it must have been with the idea of loosening the staff from its mounts and making a bow and arrows, for as an umbrella it was of no service at all.

Sitanath went to his own room and sat down. Nitai lit a match and placed the prepared hookah in his master's hand. But Sitanath set it down on the tarnished brass stand. Never before had he shown such distaste for the tobacco plant. Casting down his eyes and shaking his head with a deep sigh, he said, "Ha, ha, ha, ha, ruin has come upon me". At this sight Nitai took himself out of the way. The eldest son's wife was at that moment scouring the verandah. To her Nitai described his master's condition. She said, "Rouse up the Bara Babu" (eldest son.)

The eldest son's name was Srinibash. Rubbing the sleep from his eyes he went to Sitanath's room. At his father's appearance he exclaimed in astonishment, "What is this? Why are your looks so changed, Sir? Has some misfortune occurred?"

The old man swaying his head up and down, said in piteous tones, "Ha, ha, ha, ha, destruction has come upon me".

"What has happened? Would they not give the jewels?"

"They gave them, they gave them, but I am ruined".

Srinibash looked eagerly at his father in the hope that he would say something

more, but nothing came from the old man's lips, save the same indistinct mutterings.

At length Srinibash said, "Well, what happened? Are they lost?"

The old man answered as before. This time Srinibash annoyed said, "What has happened? Will you not speak plainly?"

"They are gone, I tell you. They are lost".

"But in what way? Were they stolen?"

"No".

"Taken by dacoits?"

"No".

"Then".

This time Sitanath got out with much difficulty the words, "Bhudhar Chatterji of Chandbari has taken them".

The son said angrily, "Who is he? How can he have taken the jewel case? Did he seize upon it? Have you come quietly home without seeking the aid of the police?"

"Did I not go to the police? I went to the police, but the daroga of that thana is the husband of Bhudhar Chatterji's sister."

"Let him be her husband or her father. If you made a charge, he must write it in his diary and have a search made."

"He enter it in his diary? On the contrary he threatened me with jail for making a false charge."

In the same mess-house with Srinibash in his student days there had been a pupil studying law. From his talk Srinibash had learned something of legal matters. For a shilling he had bought a copy of "Mukhtear's Guide," and whenever there was a law-suit in the village Srinibash usually advised one party or the other. He now said gravely to his father, "Tell me plainly what happened from first to last; let me see if I cannot find some remedy."

Then the old man began his narrative. I give the essence of it omitting the sighs, the tears, the useless whinings with which he dragged the tale through an hour of time.

Before dusk he had set out on his return journey, the boat being towed from the shore. Suddenly the tow-rope breaking, the boat drifted rapidly away in the opposite direction. Coming forcibly in contact with an immense cargo boat at Chandbari ghat the smaller boat was wrecked. The jewel box was fastened to Sitanath's back with his upper-garment. Bhudhar Chatterji

rescued the senseless old man from the water and had him carried to his house. He restored him to life by medical aid but did not give him the jewel box.

Knitting his brows Srinibash asked, "Did he himself confess to having the jewels?"

"Not at first. When I came to my senses I asked—where is the box that was fastened to my back? He answered, "We have found no box." Then I screamed out, "All my property is gone; you have slain a Brahman." And with that I became again unconscious. When I again revived, I saw that a doctor had come from somewhere. He said, "don't be anxious, your box is all right." He enquired all about me, felt my pulse, gave me medicine and went away saying, 'You have nothing to fear; in three days you will be able to get about.'

Srinibash said eagerly, "Then I will summon the doctor as a witness to the court. I will get those jewels from Bhudhar Chatterji, if I have to haul him by the ears."

"That is mere repetition—repetition. Did I not go to the doctor? He said he knew nothing about any jewels, only to pacify me he had said they were all right. What would you gain by summoning him? he would only say the same in court."

"Then how do you know Bhudhar Chatterji took them?"

"After that Bhudhar Chatterji said so himself."

"Admitted having taken them, yet did not give them up! He is a fine fellow! What was his purpose in admitting it? It would have been more to his interest to deny it."

"There is a motive, he has a motive." He said, "Marry your young son with my daughter. If you do that you will get all the jewels. I am poor and my daughter gets no husband. Your jewels will be returned to your house, and as a reward I shall be discharged of my obligation to get my daughter married."

To this Srinibash replied, "If that is the way of it, I see there will be difficulties." And he sat biting the ends of his moustach as he pondered.

Sitanath's youngest son was named Sriman Annada Charan. He was a youngster who had failed to pass the F. A. Examination. He rather affected English customs.

Morning and evening he took tea and biscuits. Among the youth of the village he was esteemed a learned man. His face was handsome and set off by fine hair. After the death of his wife he published a book of fragmentary poems entitled "Sorrowful tears of a Broken Heart." Whenever the subject of marriage had been introduced he had repelled it with great contempt. He was honoured amongst his friends as a faithful lover of his departed wife. There was no hope of its being possible to reconcile him to the proposed marriage. This is why Srinibash anticipated difficulties.

The old man had replied, "Do all you can to persuade him into this marriage. Otherwise at my age I shall not be able to bear the loss of these jewels. I shall die of it. Tell him if he does not consent he will be guilty of the sin of parricide."

Annada's four brothers seized hold of him and kept him in their midst. The whole day they plied him with persuasion, argument, entreaty, anger, but nothing moved him. His relatives flattered his more intimate friends into using their influence in the same direction. The different arguments against a second marriage advanced by Annada, his friends discussed and demolished one by one as occasion served. And when, leaving aside the practical view of it, he referred to sentiment, they heaped up countless instances of desolate widowers contracting a second marriage. Such an one became a Sannyasi for the death of his wife and leaving home wandered in the forests and jungles and on the mountain heights with his blanket and *lota* on his shoulder, yet ere a year elapsed he returned home and married a second time. Another after losing his wife produced a poem which was highly eulogised by all the great men of his time from Bankim Babu downwards, —but he married not only once more but even a third time. In this battle Annada was at length obliged to own himself defeated—but he did not consent to marry.

Meanwhile the time was running close, Bhudhar Chatterji had granted ten days only. The 20th *Śrāban* would be the last day. Three days were gone, only a week remained.

As the son still refused, the father announced that he would himself marry the girl. "I cannot give up Rs. 2000 worth of

jewels whatever may befall me in consequence."

This news getting abroad in the village produced a burst of ridicule. People said that the loss of the jewels and the upsetting of the boat was all fiction, that the sight of a beautiful young girl had turned the old man's head and upset his reason. One said, "Who would have expected this from the old man, his looks are quite deceptive." Another suggested that a copy of Dina-bandhu Mitra's play "An old man's craze for marriage" should be bought by subscription and presented to him. One with a turn for verse-making, urged by many, composed some amusing songs on the subject.

One or two of the graver folk came to Sitanath and addressed him, saying, "Mukerji Mahashoi, we hear you are about to marry, but what if they will not give you the girl? You are somewhat advanced in years, you know, and it is just likely they may not consent to give her to you."

Sitanath replied, "I knew beforehand that the wayward boy would refuse to marry. But they said 'If the son will not marry, you shall have the ornaments if you marry her yourself.' The girl is tall, well-grown and because of their poverty does not get married. So lest they should lose caste they will not stop to consider if the bridegroom be young or old."

Whatever amusement the village folk might derive from all this, the family on hearing this announcement felt as though a thunderbolt had fallen on their heads. The four sons and their four wives became distracted. Each and all assailed the old man in their various ways.

Sitanath said, "Observe! I have no desire to marry. Do you somehow contrive to satisfy Annada and I will give him in marriage and bring home the golden bride."

Annada, poor wretch, had enjoyed a little respite,—but after this the persecutions began afresh with twofold zeal. At length Annada with face and eyes inflamed, said angrily, "If you all continue to plague me in this way, I will take myself off from home."

The eldest son's wife retorted, "I have seen much in the course of my life, brother-in-law, and if I live I shall see more—you are making a tremendous fuss now—but we shall see how it will end."

24th *Sraban*. There were but five days left to the wedding. Sitanath took money and went to Calcutta. He had said as he went that he would buy there the necessary things and proceed thence to the wedding.

When the old man was gone a fresh commotion arose in the house. Small and great all turned sword in hand upon Annada. The mother had been dead about ten years. The sons, the daughters and the grand children made a large family. Sitanath did not marry again, nor had people advised that he should do so. So for these ten years the eldest son's wife had been mistress of the house—and now, suddenly, for a raw girl to be brought in to snatch the sceptre of government from her hand! the thought was torture. She came weeping to Annada and said "Anu brother, there is still time—do you now marry this girl, else the golden family will be wrecked."

Suddenly Annada said, "See! Bou Didi (sister-in-law), I have thought of a plan. I hear those people are very poor and that is why the girl does not get married. Do you, amongst yourselves, collect a thousand rupees and let me have them. I will give them to Bhudhar Chatterji and say to him, 'You are a Brahman with a daughter to marry. I have brought you a little assistance. Find a suitor to your mind and give him your daughter, and give me back my ornaments.' He may consent. They are not bad people, their conduct shews that. He might easily have denied having the jewels, you see."

The proposal was discussed in family council—they said "It is not a bad idea. It won't hurt to try it."

It gave them life. Collecting the silver in the house and borrowing a little they made up the sum. The same evening Annada took boat for Chandbari.

#### IV.

#### (A LETTER)

VILLAGE OF CHANDBARI,  
27th *Sraban*.

This representation is laid, with many respectful salutations, at the sacred lotus feet of the excellent and worshipful father.

On the day following your departure for Calcutta, I arrived in the course of business at the village of Chandbari. I first paid my respects to your friend Babu



Bhudharnath Chatterji. He is a very nice gentleman. He gave me the most cordial welcome, to the extent that I am staying as a guest in his house.

When my arrival was known, some gentlemen from the village came in to see me, and one of them, an elderly person, took me aside and said, "Young gentleman! I hear that you are prepared to marry this Bhudhar Chatterji's daughter."

I replied politely that it was not I, but my honoured father who had that ambition. At this the gentleman was taken aback. He evidently thought I was making fun of him. So I explained. Whereupon the gentleman said, "That would be ruin. You must not let your father do this. The caste of the girl is not known. She is a foundling. Thirteen or fourteen years ago when the great Varuni Festival was held at Triveni there was an immense assemblage of people. Having gone there with his family to bathe in the Ganges, Chatterji picked up this little girl. She was then about two years old. Being himself childless, Chatterji brought up the girl as his daughter. Many times arrangements were made to marry her; but lest some good Kulin should incur loss of caste by taking her to wife, we have each time warned the party of the intending groom. I now warn you."

On hearing that the child had been picked up at the great Varuni Festival at Triveni, a suspicion arose in my mind and I resolved to see the girl. I spoke thus to Chatterji Mahashoi, "As my father is about to marry your daughter, it is fit and proper that I should see her first. Chatterji had the girl suitably dressed and brought to me for my inspection. At first sight of her I was amazed to find that she was the exact image of my lost wife. I then said to Chatterji Mahashoi, "This girl is not your daughter. I know all about it." The truth of this Chatterji was constrained to admit. What I then wormed out of him through much cross questioning confirmed my suspicions—the girl is my sister-in-law. Reckoning up the time, I found it is just thirteen years ago that my mother-in-law returned from Triveni having lost her child, then only two years old. During a whole week the parents vainly made searches for her in all directions. As the child was adorned with many golden ornaments, it was believed that she had

been murdered by some one for the jewels. All this history is certainly known to you. To arrive at certainty in the matter, I telegraphed to my father-in-law. This morning he arrived here with my mother-in-law. When they examined the girl they found a birth-mark on the left upper arm which convinced the mother that the girl was her daughter.

For you to marry her, under these circumstances, would confuse relationships. On this account and also as I feel it my duty to save you from this alliance so embarrassing to yourself at your age, I finally consented to marry the girl myself. Therefore please to come quickly with all the needful things. I have sent written invitations to my brothers at home.

SRI ANNADA CHARAN DEB SARMA.

P.S. If you have time before coming away, will you kindly go to Haridas Chatterjee, bookseller, and bring away with you all unsold copies of my book "Sorrowful tears of a Broken Heart?" I enclose a note addressed to the book-seller that he may know you have my warrant. Enquire of him please, whether, if I write my autobiography he is prepared to publish it at his own cost. This unwritten work is sure to be very humorous and entertaining.

SRI ANNADA—

P.P.S. Bhudhar Chatterji now states that what he said to you about my first wife's ornaments was all false. When Chatterji Mahashoi found me willing to marry he revealed the truth. I questioned him as to why he had deceived you in this way. He said, "When Mukerji Mahashoi became conscious and asked for his box I was astonished and said truly that I had found no box. Then the doctor came and advised me, "Do not say that, you will aggravate his illness. Say the box is here and give him a chance to recover." It then struck me that it would be a good opportunity to pretend that I had the jewels and get my daughter married. I would have revealed the truth to your father when the nuptial rites were over. Chatterji Mahashoi though affable and hospitable seems to be a man of very loose moral principles indeed. I congratulate myself that I have escaped becoming his son-in-law.

ANNADA

*From the Bengali of Prabhat Kumar Mukerji.  
Translated by M. S. Knight.*

## THE YELLOW GOD

## CHAPTER XXV.

## THE LAST OF THE ASIKI.

BARBARA had recovered. She sat upon her bed in the tent, and by her sat Alan, holding her hand, while before them stood Aylward like a prisoner in the dock, and behind him the armed Jeeki.

"Tell me the story, Barbara," said Alan, "and tell it briefly, for I cannot bear much more of this."

She looked at him and began in a slow, even voice:

"After you had gone, dear, things went on as usual for a month or two. Then came the great Sahara Company trouble. First there were rumours, and the shares began to go down. My uncle bought them in by tens and hundreds of thousands, to hold up the market, because he was being threatened, but of course he did not know then that Lord Aylward—for I forgot to tell you, he had become a lord somehow—was secretly one of the principal sellers, let him deny it if he can. At last the Ottoman Government, through the English Ambassador, published its repudiation of the concession, which it seems was a forgery, actually executed or obtained in Constantinople by my uncle. Well, there was a fearful smash. Writs were taken out against my uncle, but before they could be served, he died suddenly of heart disease. I was with him at the time, and he kept saying he saw that gold mask which Jeeki calls Bonsa, the thing you took back to Africa. He had a fine funeral, for what he had done was not publicly known, and when his will was opened I found, that he had left me his fortune, but made Lord Aylward there my trustee until I came to the full age of twenty-five under my father's will. Alan, don't force me to tell you what sort of a guardian he was to me; also there was no fortune, it had all gone; also I had very, very little left, for almost all my own money had gone too. In his despair he had forged papers to get it in order to support those Sahara shares.

Still, I managed to borrow about £2,000 from that little lawyer out of the £5,000 that remain to me, an independent sum which he was unable to touch, and, Alan, with it I came to find you.

"Alan, Lord Aylward followed me; although everybody else was ruined, he remained rich, very, very rich, they say, and his fancy was to marry me; also, I think it was not comfortable for him in England. It is a long tale, but I got up here with about five-and-twenty servants, and Snell, my maid, whom you remember. Then we were both taken ill with some dreadful fever, and had it not been for those good black people, I should have died, for I have been very sick, Alan. But they nursed me and I recovered; it was poor Snell who died, they buried her a few days ago. I thought that she would live, but she had a relapse. Next Lord Aylward appeared with twelve soldiers and some porters, who I believe have run away now,—oh! you can guess, you can guess. He wanted my people to carry me away somewhere, to the coast, I suppose, but they were faithful to me, and would not. Then he set his soldiers on to maltreat them. They shot several of them and flogged them on every opportunity; they were flogging one of them just now, I heard them. Well, the poor men made me understand that they could bear it no longer, and must do what he told them.

"And so, Alan, as I was quite hopeless and helpless, I made up my mind to kill myself, hoping that God would forgive me, and that I should find you somewhere, perhaps after sleeping awhile, for it was better to die than to be given into the power—of that man. I thought that he was coming for me just now, and I was about to do it, but it was you instead, Alan, *you*, and only just in time. That is all the story, and I hope you will not think that I have acted very foolishly, but I did it for the best. If you only knew what I have suffered, Alan, what I have gone through in one way and another, I am sure that you

would not judge me harshly; also, I kept dreaming that you were in trouble, and wanted me to come to you, and of course I knew where you were gone, and had that map. Send him away, Alan, for I am still so weak, and I cannot bear the sight of his face. If you knew everything, you would understand."

Alan turned on Aylward, and in a cold, quiet voice asked him what he had to say to this story.

"I have to say, Major Vernon, that it is a clever mixture of truth and falsehood. It is true that your cousin, Champers-Haswell has been proved guilty of some very shameful conduct. For instance, it appears that he did forge, or rather cause to be forged, that Firman from the Sultan, although I knew nothing of this until it was publicly repudiated. It is also true that, fearing exposure, he entirely lost his head, and spent not only his own great fortune, but that of Miss Champers also, in trying to support Sahara shares. I admit also that I sold many hundreds of thousands of those shares in the ordinary way, having made up my mind to retire from business when I was raised to the peerage. I admit further, what you knew before, that I was attached to Miss Champers and wished to marry her. Why should I not, especially as I had a good deal to offer to a lady who has been proved to be almost without fortune?"

"For the rest, she set out secretly on this mad journey to Africa, whither both my duty as her trustee and my affection prompted me to follow her. I found her here recovering from an illness, and since she has dwelt upon the point, in self-defence I must tell you that whatever has taken place between us has been with her full consent and encouragement. Of course, I allude only to those affectionate amenities which are common between people who purpose to marry as soon as opportunity may offer."

At this declaration poor Barbara gasped and leaned back against her pillow. Alan stood silent, though his lips turned white, while Jeeki thrust his big head through the tent opening and stared upwards.

"What are you looking at, Jeeki?" asked Alan irritably.

"Seem to want air, Major, also look to see if clouds tumble. Believe particular big

lie do that sometimes. Please go on, O good Lord, for Jeeki want his breakfast."

"As regards the execution of two of Miss Champers' bearers and the flogging of some others, these punishments were inflicted for mutiny," went on Aylward. "It was obviously necessary that she should be moved back to the coast, but I found out that they were trying to desert her in a body and to tamper with my own servants, and so was obliged to take strong measures."

"Sure those clouds come down now," soliloquized Jeeki, "or least something rummy happen."

"I have only to add, Major Vernon, that unless you make away with me first, as I daresay you will, as soon as we reach civilisation again I shall proceed against you and this fellow for the cold-blooded murder of my men, in punishment of which I hope yet to live to see you hanged. Meanwhile, I have much pleasure in releasing Miss Champers from her engagement to me which, whatever she may have said to you in England, she was glad enough to enter on here in Africa, a country of which I have been told the climate frequently deteriorates the moral character."

"Hear, hear!" ejaculated Jeeki, "he say something true at last, by accident, I think, like pig what find pearl in muck-heap."

"Hold your tongue, Jeeki," said Alan. "I do not intend to kill you, Lord Aylward, or to do you any harm——"

"Nor I neither," broke in Jeeki, "all I do to my Lord just for my Lord's good; who Jeeki that he wish to hurt noble British 'ristocrat?"

"But I do intend that it shall be impossible that Miss Champers should be forced to listen to more of your insults" went on Alan "and to make sure that your gun does not go off again as it did this morning. So, Lord Aylward, until we have settled what we are going to do, I must keep you under arrest. Take him to his tent, Jeeki, and put a guard over him."

"Yes, Major, certainly, Major. Right turn, march, my Lord! and quick, please, since poor, common Jeeki not want dirty his black finger touching you."

Aylward obeyed, but at the door of the tent swung round and favoured Alan with a very evil look.

"Luck is with you for the moment, Major



Vernon," he said, "but if you are wise you will remember that you never have been and never will be my match. It will turn again, I have no doubt, and then you may look to yourself, for I warn you I am a bad enemy."

Alan did not answer, but for the first time Barbara sprang to her feet and spoke.

"You mean that you are a bad man, Lord Aylward, and a coward too; or otherwise you would not have slandered me as you have done. Well, when it seemed impossible that I should escape from you except in one way, I was saved by another of which I never dreamed. Now I tell you that I do not fear you any more. But I think," she added slowly, "that you would do well to fear for yourself. I don't know why, but it comes into my mind that though neither Alan nor I shall lift a finger against you, you have a great deal of which to be afraid. Remember what I said to you months ago when you were angry because I would not marry you. I believe it is all coming true, Lord Aylward." Then Barbara turned her back upon him, and that was the last time that either she or Alan ever saw his face.

He was gone, and Barbara, her head upon her lover's shoulder and her sweet eyes filled with tears of joy and gratitude, was beginning to tell him everything that had befallen her when suddenly they heard a loud cough outside the tent.

"It's that confounded Jeeki," said Alan, and he called to him to come in.

"What's the matter now?" he asked crossly.

"Breakfast, Major. His lordship got plenty good stores, borrow some from him and give him chit. Coming in one minute—hot coffee, kipper herring, rasher bacon, also buttter (best Danish), and Bath Oliver biscuit."

"Very well," said Alan, but Jeeki did not move.

"Very well," repeated Alan.

"No, Major, not very well, very ill. Thought those lies bring down clouds."

"What do you mean, Jeeki?"

"Mean, Major, that Asikis smelling about this camp. Porter-man what go to fetch water see them. Also believe they catch rest of those soldier chaps and polish them, for porter-man hear the row."

Alan sprang up with an exclamation; in

his new-found joy he had forgotten all about the Asiki.

"Keep hair on, Major," said Jeeki cheerfully, "don't think they attack yet, plenty of time for breakfast first. When they come we make it very hot for them, lots of rifle and cartridge now."

"Can't we run away?" asked Barbara.

"No, Missy, can't run; must stop here and do best. Camp well built, open all round, don't think they take it. You leave everything to Jeeki, he see you through, but p'raps you like come breakfast outside, where you know all that go on."

Barbara did like, but as it happened they were allowed to consume their meal in peace, since no Asiki appeared. As soon as it was swallowed she returned to her tent, while Alan and Jeeki set to work to strengthen the defences of the little camp as well as they were able, and to make ready and serve out the arms and ammunition.

About midday a man whom they had posted in a tree that grew inside the camp, a mounded that he saw the enemy, and next moment a company of them rushed towards them across the open, and were greeted by a volley which killed and wounded several men. At this exhibition of miraculous power, for none of these soldiers had ever heard the report of firearms or seen their effect, they retreated rapidly, uttering shouts of dismay and carrying their dead and wounded with them.

"Do you suppose they have gone, Jeeki?" asked Alan anxiously.

He shook his head.

"Think not, Major, think they frightened by big bullet magic, and go consult priest. Also only a few of them here, rest of army come later and try rush us to-morrow morning before dawn. That Asiki custom."

"Then what shall we do, Jeeki? Run for it or stop here?"

"Think must stop here, Major. If we bolt, carrying Mis Barbara, who can't walk much, they follow on spoor and catch us. Best stick inside this fence and see what happen. Also once outside p'raps porters desert and leave us."

So, as there was nothing else to do, they stayed, labouring all day at the strengthening of their fortifications, till at length the boma, or fence of boughs supported by earth, was so high and thick that while men

were left to fire through the loopholes, it would be very difficult to storm by men armed with spears.

It was a dreadful and arduous day for Alan, who now had Barbara's safety to think of, Barbara with whom as yet he had scarcely found time to exchange a word. By sunset, indeed, he was so worn out with toil and anxiety that he could scarcely stand upon his feet. Jeeki, who all that afternoon had been strangely quiet and reflective, surveyed him critically, then said:

"You have good drink and go and sleep a bit, Major. Very good little shelter there by Miss Barbara's tent, and you hold her hand, if you like, underneath the canvas, which comforting and all correct. Jeeki never get tired, he keep good look out and let you know if anything happen, and then you jump up quite fresh and fight like tom-cat in corner."

At first Alan refused to listen, but when Barbara added her entreaties to those of Jeeki, he gave way, and ten minutes later was as soundly asleep as he had ever been in his life.

"Keep ear on him. Miss Barbara, and call me if he wake. Now I go give noble lord his supper and see that he quite comfortable. Jeeki seem very busy to-night, just like when Major have dinner party at Yarleys and old cook get drunk in kitchen."

If Barbara could have followed Jeeki's movements for the next few hours she would probably have agreed that he was busy. First he went to Aylward's tent, and, as he had said he would, gave him his supper, and with it half a bottle of whisky from the stores which he had been carrying about with him for some time, as he said to prevent the porters from getting at it. Aylward would eat little, though as his arms were tied to the tent-pole, Jeeki sat beside him and fed him like a baby, conversing pleasantly with him the while, informing him amongst other things that he had better say "big prayer," because the Asiki would probably cut his throat before morning.

Aylward, who was in a state of sullen fury, scarcely replied to this talk, except to say that if so, there was one comfort, they would cut his and his master's also.

"Yes, my lord," answered Jeeki, "that quite true, so drink to next meeting, though I think you go different place to me, and

when you got tail and I wing, you horn and I crown of glory, of course we not talk much together," and he held a mug of whisky and water—a great deal of whisky and very little water—to his prisoner's mouth.

Aylward drained it, feeling a need for stimulant.

"There," said Jeeki, holding it upside down, "you drink every drop and not offer one to poor old Jeeki. Well, he turned teetotaler, so no matter. Good-night, my lord, I call you if Asiki come."

"Who are the Asiki?" asked Aylward drowsily.

"Oh! you want know? I tell you," and he began a long, rambling story.

Before ever he came to the end of it Aylward had fallen on his side and was fast asleep.

"Dear me!" said Jeeki, contemplating him, "that whisky very strong, though bottle say same as they drink in House of Common. That whisky so strong I think I pour away rest of it," and he did to the last drop, even taking the trouble to wash out the bottle with water. "Now you no tempt anyone," he said, addressing the said bottle with a very peculiar smile, "or if you tempt, at least do no harm—like kiss down telephone!" Then he laid down the bottle on its side and left the tent.

Outside of it three of the head porters, who appeared to be friends of his, were waiting for him and with these men he engaged in low and earnest conversation. Next, after they had arrived at some agreement, which they seemed to ratify by a curious oath that involved their crossing and clasping hands in an odd fashion, and other symbols known to West African secret societies, Jeeki went the round of the camp to see that everyone was at his post. Then he did what most people would have thought a very strange and dangerous thing, namely, climbed the fence and vanished into the forest, where presently a sound was heard as of an owl hooting.

A little while later and another owl began to hoot in the distance, whereat the three head porters nudged each other. Perhaps they had heard such owls hoot before at night, and perhaps they knew that Jeeki, who had "passed Bonsa," could only be harmed by the direct command of Bonsa, speaking through the mouth of the Asika herself. Still they might have been interested in the noc-

tural conversation of those two owls, which, as is common with such magical fowl in West Africa, had transformed themselves into human shape, the shape of Jeeki and the shape of an Asiki priest.

"Very good, brother," said No. 1 Owl, "all you want is this white man whom the Asika desires for a husband. Well, I have done my best for him, but I must think of myself and other, and he goes to great happiness. I have given him something to make him sleep; do you come presently with eight men, no more, or we shall kill you, to the fence of the camp, and we will hand over the white man, Vernoon, to you to take back to the Asika, who will give you a wonderful reward, such a reward as you have never imagined. Now let me hear your word."

Then Owl No. 2 answered:

"Brother, I make the bargain on behalf of the army, and swear to it by the double swimming head of Bonsa. We will come and take the white man, Vernoon, who is to be Mungana, and carry him away. In return we promise not to follow or molest you, or any others in your camp. Indeed, why should we, who do not desire to be killed by the dreadful magic that you have, a magic that makes a noise and pierces through our bodies from afar? What were the words of the Asika? 'Bring back Vernoon, or perish. I care for nothing else, bring back Vernoon to be my husband.'"

"Good," said Owl No. 1, "within the half of an hour Vernoon shall be ready for you."

"Good," answered Owl No. 2, "within half an hour eight of us will be without the east face of your camp to receive him."

"Silently."

"Silently, my brother in Bonsa. If he cries out we will gag him. Fear not, none shall know your part in this matter."

"Good, my brother in Bonsa. By the way, how is Big Bonsa? I fear that the white man, Vernoon, hurt him very much, and that is really why I give him up—because of his sacrilege."

"When I left the god was very sick and all the people mourned, but doubtless he is immortal."

"Doubtless he is immortal, my brother, a little hard magic in his stomach—if he has one—cannot hurt him. Farewell, dear brother in Bonsa. I wish that I were you to

get the great reward that the Asika will give to you. Farewell, farewell."

Then the two owls flitted apart again, hooting as they went, till they came to their respective camps.

Jeeki was in the tent performing a strange toilet upon the sleeping Aylward by the light of a single candle. From his pouch he produced the mask of linen painted with gold that Alan used to be forced to wear, and tied it securely over Aylward's face, murmuring,

"You always love gold, my Lord Aylward, and Jeeki promise you see plenty of it now."

Then he proceeded to remove his coat, his waistcoat, his socks, and his boots, and to replace these articles of European attire by his own worn Asiki sandals and his own dirty Asiki robe.

"There," he said, "think that do," and he studied him by the light of the candle.

"Same height, same colour hair, same dirty old clothes, and as Asiki never see Major's face because he always wore mask in public, like as two peas on shovel. Oh my! Jeeki clever chap, Jeeki devilish clever chap! But when Asika pull off that mask to give him true lover kiss, oh my! Wonder what happen then? Think whole of Bonsa Town bust up; think big waterfall run backwards; think she not quite pleased; think my good Lord find himself in false position; think Jeeki glad to be on coast; think he no go back to Bonsa-Town no more. Oh my aunt! no, he stop in England and go church twice on Sunday," and pressing his big hands on the pit of his stomach he rocked and rolled in silent laughter.

Then an owl hooted again immediately beneath the fence, and Jeeki, blowing out the candle, opened the flap of the tent and tapped the head porter, who stood outside, on the shoulder. He crept in, and between them they lifted the V-shaped entrance of the Boma, which was immediately opposite to the tent, and oddly enough, half open. Here the two other porters, with whom Jeeki had performed some ceremony, chanced to be on guard, the rest of their company being stationed at a distance. Jeeki and the head porter went through the gap like men carrying a corpse to midnight burial,



and presently in the darkness without two owls began to hoot.

Now Aylward was laid upon a litter that had been prepared, and eight white-robed Asiki bearers stared at his gold mask in the faint star light.

"I suppose he is not dead, brother," said No. 2 owl doubtfully.

"Nay, brother," said No. 1 owl, "feel his heart and his pulse. Not dead, only drunk. He will wake up by day light, by which time you should be far upon your way. Be careful that he does not escape you, brother, for as you know, he is very strong and cunning; and say to the Asika that Jeeki, her servant, makes his reverence to her, and hopes that she will have many, many happy years with the husband that he sends her; also that she will remember him whom she called 'Black Dog,' in her prayers to the gods and spirits of our people."

"It shall be done, brother, but why do you not return with us?"

"Because, brother, I have ties across the Black Water, dear children, one almost black, one almost white, and one white spotted with black, whom I love so much that I cannot leave them. Farewell, brethren, the blessings of the Bonsas be on you and may you grow fat and prosper in the love and favour of our lady, the Asika."

"Farewell", they murmured in answer. "Good fortune be your bedfellow."

Another minute, and they had lifted up the litter and vanished at a swinging trot into the shadow of the trees. Jeeki returned to the camp and ordered the three men to restop the gateway with thorns, muttering in their ears,

"Remember, brethren, one word of this and you die, all of you, as those die who break the oath."

"Have we not sworn?" they whispered as they went back to their posts.

Jeeki stood a while in front of the empty tent, and if any had been there to note him, they might have seen a shadow as of compunction, creep over his powerful black face.

"When he wake up he won't know where he are," he reflected, "and when he get to Bonsa-Town he'll wonder where he is, and when he meet Asika—! Well, he very big blackguard; try to murder Major whom Jeeki nurse as baby, the only thing that Jeeki care for—except Jeeki; try to make love to Miss Barbara against her will when he catch her alone in forest, which not playing game. Jeeki self not such big blackguard as that dirt-born noble lord; Jeeki never murder no one—not quite; Jeeki never make love to girl what not want him—no need; so many what do that he have to shove them off, like good Christian man. Mrs. Jeeki see to that while she live. Also better that white man go call on Asika than Major and Missy Barbara and all porters and Jeeki, specially Jeeki—get throat cut. No, no, Jeeki nothing to be ashamed of, Jeeki do good day's work, though Jeeki keep it tight as wax since white folk such silly people, and when Major in a rage he very nasty customer and see everything upside down. Now Jeeki quite tired, go say his prayers and have nap. No, think not in tent, though very comfortable, and Major might wake up, poke his nose in there, and if he see black face instead of white one, ask ugly questions, which, if Jeeki half asleep, he no able to answer. Still he just arrange things a little so they look all right."

(To be concluded.)

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## SINGARH OR THE RISE OF THE MAHRATTA EMPIRE

**S**INGARH or the Lion's Fort is a hill fort in the Deccan not very far from Poona.

It is not an ancient fort hoary with age. Its annals are not lost in fable and mystery and legend. It is not a study for the antiquary, ambitious to peer into the far off past. It is not rich with magnificent ruins of pre-historic temples, and illegible inscriptions, hallowed by mystery. It is essentially a Mahratta fort, which received its first baptism of fire, in the early dawn of Mahratta power; and when the tide of the Moghal conquest rolled backwards, it was baptised anew, amid the roar and din of battle, where the blood of the Mahrattas, the Rajputs, and the Moghals, mingled in one gory stream, that dyed its rocks and reddened its crystal springs. That day was the birth-day of an empire—the Mahratta Empire. The storm that raged over the fort shook the mighty throne of Delhi. The Great Moghal heard the shock with dismay. The mountain rat, so he termed Shivaji, had eaten into the very foundations of his empire. Singarh was in labour, and behold, a brood of lions had crept out: dauntless men! rough-hewn out of granite, destined to sweep over the plains, to batter the gates of Delhi, and to make its very throne their foot-stool.

Singarh is not barren of monuments and memorials. Tanhaji, the bravest of Shivaji's commanders, fell in a gallant fight on that memorable night and a rugged pile of stones consecrates the spot where he died fighting. Not far off his left arm which was cut down in a single combat with the Moghal General was honoured with a separate tomb. A few paces yonder lies Udebhan, his enemy, who perished in the fight; and last of all the image of a Rajput Sutte rudely carved on a slab of stone, not far from Tanhaji's tomb, marks the spot where the Sutte entered the flames. One is puzzled at the thought that the great Shivaji had ordained these rude memorials to consecrate the greatest event in the annals of the Mahrattas, and yet

Shivaji was a contemporary of the world-famed architects and sculptors that built the Taj! An ally of Shah Jehan too! The Mahrattas lacked aesthetic culture. The Mahratta bards were illiterate. Their historians were petty chroniclers. They were free from the spell of the men deeply versed in Sanskrit lore. The Shastrees who composed lyrics on the models of the Meghaduta and sang of love in the seclusion of their studies were strangers to his Court. The Marathi poets were objects of distant adoration to him. When Tanhaji fell, Shivaji invited not the Sanskrit poets nor the learned bards, but at his bidding, the Gondhli invoked his muse, to sing the glorious exploits of the day; and his muse came not from the Indian Parnassus with pinions laden with the spoils of Sanskrit literature, but inspired the poor unsophisticated bard to tune his lay in his native Marathi. What a contrast to the magnificent Court of Delhi, with its galaxy of poets, historians, and philosophers! Abul Fazal and Ferishta were still a living force. Akbar had carried his refinement to the domain of religion, and had tempered fanaticism with his New Faith more sublime though less forceful. The shadows of that Augustine Court were still lengthening at the base of the empire. War itself was reduced to a fine art. It had lost its terror as well as its toil. Udebhan, the Governor of Singarh, kept a garrison and a harem and stepped from one to the other without a conscious change of sphere. Their erstwhile emperor had dreamed his Marble Dream destined never to fade. Well might the Moghal General repose in ease or dream in the midst of such regal splendour. No wonder the splendour of the awful vision at Delhi overwhelmed Sir Thomas Roe, the British ambassador, and for a moment chased away all thoughts of building an empire in this land. But verily the Taj was a grave! Already its founder had mouldered in prison and had died—a suppliant for freedom! The tide of the Moghal conquest had broken

upon the rock of the Deccan, which bade it roll no further. The Moghals were face to face with the Mahrattas. The Mahrattas were not dazzled or dismayed. They understood not the superior civilization of the Moghals. They were ignorant. They spurned their refinements as weakness. The minarets, the towers, and the domes of Moghal architecture, the Mahrattas regarded as toys. What wonder then that the tomb of Tanhaji is a pile of stone and that the Suttée is rudely graven on a slab of stone? If you would know the Mahratta, try to understand that pile. The hand rudely carved on the other tomb is the hand of Tanhaji. Touch it and the spirit of the Mahratta will thrill your very soul. The spirit of the Suttée hovers over yonder slab of stone. Shivaji fell prostrate before it and invoked a blessing. The place is haunted and on a star-lit night, in the quiet hour of midnight, the images of these heroes flit before your vision. Such is Singarh, the theatre of a Homeric fight, waged by men nursed in the legends of the Mahabharata as sung by their native bards. The exploits of the Mahrattas are the unsung epic of the Deccan. The story of Singarh is the beginning of history.

To study the history of these strange people approach it not with the memories of Marathon and Thermopylæ. Do not people the Mahratta highlands with Grecian or Roman heroes. Wallace and Walliam Tell, too, were domiciled in quite other highlands than these. Do not look for a likeness of the great Napoleon in the lineaments of Shivaji's face. You worship alien gods in shrines consecrated to the Hindoo divinities, you masquerade these divinities in the suits and trappings borrowed from European History. The heather and the daisy refuse to bloom on the slopes of Mawal, and Versailles would be an exotic on the rocky fastnesses of Raygarh. Even to this day the Mahrattas retain their individuality. It endures through the storm and stress of centuries, like the steep precipices and craggy hills which are their dwelling place. The Epic of the Mahabharata was in tune with their fierce manhood, but they repelled the finer influences of the Meghaduta and Gita Govinda, which are Court poems. They were impervious to the refining influences of the Moghal civilization. Their ballads are their only poetry. Their chronicles

are all their history. The fife and the drum their only music; but occasionally they blew a shrill blast and louder beat the drum. It was their summons to the battle array!

Were the Mahrattas highlanders or the dwellers of plains? or were they a seafaring race? Only look at the configuration of the Deccan. The Western Ghauts run along the sea and overhang a narrow strip of land which is washed by the sea. This narrow strip is the Konkan. From this strip of land, the ghauts are reached by innumerable passes, that climb up the hill, through forests of teak and other timber, to the tableland above,—and at numerous places the passes traverse down to the Eastern plains below. The Western Ghauts start southward from the western extremities of the Vindhya and run along the western coast occasionally tumbling into the sea in bold head-lands and steep precipices, as far as the coast of Malabar, till they run into the Nilgiris. The Konkan is indented by numerous creeks that reach up to the base of the Ghauts, and are scoured by a race of sailors, in frail but saucy barks, that sweep the vast Arabian sea, as far as the Persian Gulf and the Cape. The races inhabiting the Konkan and the Ghauts and the plains below, are the Mahrattas, fused into one great nation, under the Mahratta rule. The Konkan is the birth-place of the Peshvas. The uplands belong to the rude Mawalis. The great Shivaji came from the ribs of the Sahyadri and was born in the hill fort of Shivner. A strange union this of the mountains, seas and plains. The Mahratta was a seaman, a mountaineer, and a soldier in one, destined to wield the triple sceptre and to hold these elements in fee. But the mountain was his home. There is many a hill fort on the Ghauts which overhangs the plains below or the sea beyond, and perched on its rocky eminence it set a fierce watch over all the avenues to the Ghauts from the plains below. The Ghauts were thus a huge leviathan, myriad-headed and myriad-mouthed that belched forth fire, and at the enemies' approach sent beacon lights flaring to the skies, until all the hill forts bellowed in responsive thunder. This was Shivaji's system of hill forts. They were guarded by a determined band of Mawalis, who like eagles swooped upon their prey, then retreated to their rocky fastnesses in the



solitude of their hills. The Mahratta treads not the beaten track, but goes straight on as the crow flies, through the deep gorges, and the wooded glens and ravines. The Ghauts were his landing stairs. His was the shortest route. The Mahrattas were now on the plains, now hung upon the Ghauts, and were now seen moving on the sandy beach of the sea beyond, on foot or fiery ponies, that looked like mules. They eluded the enemies' grasp for evermore. They came by night, and they came by day. Like Titans they came, from the abyss or from the crest of hills, carrying fire and sword through the enemies' camp; then disappeared as if the abyss had swallowed them up. The hill forts were their dens. The lord of these forts was the lord of the Deccan. Aurangzebe set his eyes of conquest on these forts, and sent his Generals to the Deccan, to capture them all. They came and looked at the forts till they were dizzy with looking, then despaired, till the emperor by stratagem and force, and by treaty compounded of the two, took twenty of these forts. The tablelands of Poona and Supa were doubtless still Shivaji's own. But these were altogether flat without Singarh, the Key of the Deccan, Shivaji's priceless fort. The leviathan was wounded, but he gathered up his folds and remained in haughty ambush, in the mighty stronghold of Raygarh. Aurangzebe garrisoned the fort and placed it under Udebhan, a Rajput, now a renegade, spurned by the Hindoos. So in uncertain truce or treaty, the combatants rested. But war was stalking behind!

So Udebhan rested at Singarh, under the shadow of its ramparts, with its bastions mounted with guns, soldiers holding the linstock, waiting for war. But the haughty Raygarh frowned in the distance and bounded their vision for once. What cared they? Were not the ramparts strong, and the ravines below gaped like the vale of death? Look at Singarh from Poona, seated in regal eminence four thousand feet above the level sea, as it frowns in haughty grandeur, on the plain of the Deccan and the uplands of Poona, buttressed by slanting tower-like rocks that look like wavy folds. It rears its head over a ridge in front, that seems to lie apart, but meets the rocky folds of Singarh, at no great distance, forming a deep ravine. The way to Singarh lies

through this deep gorge and the hill itself is flanked by a narrow path over-hung by huge precipices looking down on the gaping void below, until the summit is reached, where instead of rocky precipices the ramparts and the battlements of the fort flank the route. You have climbed up a dizzy height and tremble to look down into the glen or the ramparts above; but you have reached the gate of Singarh, a solitary arch athwart the way, flanked by bastions. What though the guns be spiked and the cannon mute, it is scarce a harmless route! You pass through one gate, and then another, and yet another, and you are on the top of a craggy hill; you scarcely feel you are in the bosom of the fort. The steep precipices are its rocky walls, lined with massive ramparts against anything that looks like a human foot-hold. The gate you have entered is the North-east or the Poona gate. The South-east gate is the Konkan or the Kalyan gate, and it commands from twice the height you have scaled, the plains of Konkan, on the skirts of which the rocky forts Raygarh, Torna, and Rajgarh hang like blue mists. Singarh vouchsafes these two routes only, to the living, and he must be a friend and must pass through watch and ward, and answer every challenge. But who Oh! who would dare these dizzy heights from the plains below? or enter the vale of death or climb the rampart walls, to to meet his foe? So the Moghal host on the Fort was saucy and secure, waiting for the Emperor's machinations to ripen into war. It came at last and the misty forts in the front darkened and hung like sombre clouds on the horizon, for Shivaji was there! So Singarh must be stormed! They at Singarh numbered three thousand strong. What cared they? The brave Tanhaji would lead the host.

The chronicles speak of him as a man of sinewy frame, with glittering eyes, and celebrate his ample whiskers, and massive head, with ruddy hair. He and his brother Suryaji were peasant commanders of a division of peasant soldiers or soldier peasants, who sheathed their swords and tilled the soil in times of peace, and whetted them when the summons to the battle came. The chronicles deign not to speak of their life history or to vouchsafe any further account of their aims, their aspirations or their pursuits.

You may be sure, his brother Suryaji was also a stalwart man with large and sinewy hands, but this the chronicles do not mention. They also speak of their uncle Shelar, who numbered four score years, another Mahratta hero, cast in plebeian mould. But do not despair though the chronicles are silent about their domestic lives. The Mahratta today is the same peaceful peasant, that he was three centuries ago. He lives the same simple life on the lap of his native hills, and if you ever visit these haunts he will appear in flesh and blood. There is many a joyous event in his family every year. A boy is married and a girl is given away. There was to have been a wedding at Umreth, the native place of Tanhaji. Tanhaji's young son was to be married. Shivaji would attend the wedding in person, and the whole town, in breathless expectancy, awaited the joyful event. But behold Shivaji's messenger came post-haste, the fore-runner of a far mightier event that was going to usher itself into the world. The fiat has gone forth and Tanhaji must take Singarh. So Tanhaji and his brother, and his uncle Shelar, with the weight of four score years, go to Rajgarh where Shivaji was and swear, they would take Singarh, and earn a deathless fame, or die. What cared they, though the marriage preparations had to be laid aside! The wedding drums would beat at Singarh, and they would make bonfires on the fort! Away they went with a thousand Mahratta soldiers, in two divisions, headed by the two brothers. The aged Shelar followed. They went sword in hand eager to spike the cannon before it roared. They took no gun. They took no cannon. They took no siege artillery. But their dauntless hearts were bulwarks, and Singarh was a thing of clay! They went in the guise of peaceful peasants and the Moghal host at Singarh desisted not the foe, as he swept the plains. So at dead of night they hung on the declivities of the fort. The two divisions parted. Suryaji and his five hundred hung below the Kalyan gate and Tanhaji and his five hundred toiled up the fort, like spectres, breathless and mute, up to the rampart walls; and like one mass they halted at the base and listened. But the Moghal garrison slumbered. The General's plan was simple. To scale the wall of the fort and to take it. They fastened the rope to a lizard and it scaled the castle-wall, then fixed its claws.

Tanhaji held the rope and scrambled, lizard-wise, and stood on the rampart and in a trice a hundred Mahrattas were in the fort already! Their first thought was to capture the bastion called the Zunzar fort, which was mounted with guns that poured their fire into the vale, and then to open the Kalyan gate. They cut down the armed soldiers on the Zunzar fort and spiked the guns!

But now they heard the loud *alarum* and the garrison rose to the beat of the drum. Still the Kalyan gate was barred and they were a hundred only, inside the fort! The Moghals came in crowds. Torch in hand with guns and swords they came, against the invisible foe. So the hundred Mahrattas rushed to the fight and cut the Moghals with sword and sabre, and pressed on and on to the Kalyan gate, which they opened, and in poured another band of gallant Mahratta soldiers. A batch of Mahrattas was still fighting at a distance and away from the fort.

The Moghals emptied casks of oil on a heap of cotton bales and lighted the pile, and in that lurid glare the two Generals met in single combat; "with gore-dyed sword Tanhaji dashed, with subtle stride, upon his foe, and covered him with many a blood-red scar", so says the ballad singer that heard the tale from those who fought. But proceed my Gondhli bard! Udebhan stood firm and his mighty sword dealt many a death-dealing blow on Tanhaji which his watchful shield received till it was cleaved in twain. Another ruthless stroke cut down Tanhaji's left arm, which dropped on the ground. The gallant hero paused not, to pick up arm or shield, but fought his retreating foe, with many a blow that sapped Udebhan's life; but still they fought. One more blow and that was the last, which cut our hero from "top to nave" as our bard sings and "rent his fifty turban folds". Thus Tanhaji fell! Udebhan fell too—killed by Tanhaji, some say, by the aged Shelar! The news spread like wild fire among the Moghal and Mahratta hosts. The Moghal and the Rajput soldiers that had followed their General to this spot, and knew not whence the Mahrattas came or how, or how many they were, thought that the worst was over when Tanhaji fell and his soldiers began to droop. But what was the

tumult, the confusion, and the panic, when a fresh Mahratta horde came as from the very bowels of the fort, and with vengeful swords began to cut the Moghal ranks. Their General was gone. The very walls of Singarh had vanished, as if by magic, and the enemy was in the very stronghold which they had deemed impregnable. The infuriated Mahrattas charged their wavering ranks and swept them like a torrent. The retreating Moghals now fled in wild panic. Some fled up the walls, then down the precipice, into the vale below and perished; the rest threw up their arms and surrendered to their gallant foe. The Mahrattas were victorious. They set fire to a stable which blazed in mighty conflagration. Shivaji saw it from Rajgarh. It was the signal of victory. Singarh was taken! But the victors were in mourning, for the gallant Tanhaji was no more! On the following day, two fires were lighted at Singarh. The one received the earthly remains of Tanhaji, amid the wailings and tears of the Mahratta soldiers, and a Suttee threw herself into the other. She was a Rajput Princess—Kamalkumari. She was a widow, her lord having been killed in a fray in the jungles of Mewar, the former home of Udebhan, who rescued her from the burning

pyre to entice her into the lascivious folds of his zenana; but she, whose thoughts had never swerved from her dead lord, had refused the offer with disdain. The haughty Udebhan next threatened to woo her by force. But the day of the victory was the day of her deliverance. The great Shivaji stood by the flaming pyres, and as the smoke curled upwards, the souls of the two martyrs were wafted into heaven. Then turning to his soldiers he spoke to them these words, "Ye took the fort but lost the lion. This fort shall be called Singarh—the Lion's Fort".

Thus ended the glorious fight at Singarh. The rest of the forts were soon reduced by Shivaji and he became—the overlord of the Deccan. Four years later the Mahrattas placed the imperial diadem on his head, and he was anointed Emperor (Maha-Raja) at Raigarh. That Empire was built upon a rock—the Ghauts of the Deccan, and the tide of Mahratta conquest flowed from its base up to the gates of Delhi, and to the far off frontier, and flooded the whole country. But on the most brilliant page of its history, the name of Tanhaji is writ large!

THANA (BOMBAY)  
January 26th, 1909.

D. N. GUPTA,  
Vakil, High Court.

## TECHNICAL EDUCATION OF INDIANS—A FEW REFLECTIONS\*

WITH the awakening of the political consciousness of the Indian peoples, there is evinced amongst all patriotic and educated Indians a yearning for effecting the industrial regeneration of the motherland. The many associations that have sprung up in different parts of the country within the last three or four years, for the advancement of the scientific and

industrial education of Indians, whose sole aim is to impart industrial training to Indian young men and thus to help in the establishment of new industries or the revival of old decaying ones, will bear ample testimony to the accuracy of the foregoing statement.

All such associations, to do any real practical good to the country, must be

\*The second All India Conference in Tokio, was held on 4th January last, under the presidency of Mr. V. R. Subramaniam (Madras). All the Indian students in Tokio and suburbs were present. Education was the one absorbing theme of discussion, and technical education received the greatest amount of attention. The debate on technical education forms the subject of the present paper.

By the by, it might be mentioned that the following resolutions were unanimously adopted:—

(i). That this conference advocates foreign travels (travels throughout India must be done, as a matter of course, in the beginning) by men and women of Hindustan.

(ii). That the conference advocates education, technical and primary, on national lines, for boys and girls of Hindustan.

(iii). That this conference advocates the absolute necessity of merging all personal or individual difference of opinion when we take up the question of serving the country, be it by imparting education, improving society or fighting disease.

(iv). That the conference strongly advocates the necessity of using home made articles in preference to those of foreign make, even at a sacrifice when necessary.



based on true scientific principles and not worked in a haphazard way as is being done at the present moment. True it is, that the associations, and especially the Calcutta Association, has already sent out many young Indians abroad to receive technical education. A few are already back in India after finishing their respective courses of study. By saying that the associations should be based on scientific principles, I mean that there must be a clearly chalked out method in their working, that those responsible for their successful working must have definite knowledge of the kind of technical education that is imparted in different parts of the world and where it can be had at first hand.

No definite rule seems to be followed in the selection of scholars, no pains are taken to fix their subjects of study, and as such, the students—especially those who come to Japan, may aptly be likened to a batch of immigrants without sufficient funds, some with a nominal scholarship, some with only the passage money, without any definite knowledge of what they would do and how they would proceed, and ignorant of the language of the country for which they are bound.

An idea, an absolutely wrong idea, seems to be abroad in the country, that just a few month's or years' stay in some foreign country would qualify a man to start a new industry, no matter what his qualifications are, or whether his previous training at all qualifies him for such a study. The existing state of things must be improved, while there is still time for improvement, or our countrymen must be prepared to learn the bitter truth in no distant future.

It is the fashion in India, at the present moment, to draw comparisons in everything Indian with things Japanese. But have they who draw these comparisons, in season and out of season, ever taken care to know what methods Japan employed in effecting her industrial renaissance, and if so, are they following the same methods in India? Decidedly not.

Before sending out students to foreign lands for education, Japan sent out a batch of commissioners, learned people who understood their responsibilities well enough, to take a tour round the world visiting all the famous educational centres, studying local

conditions and everything else that was necessary. They came back and reported to their government what they saw and all they learnt. Then it was that they sent out students, students who were the very best that could be found in Japan. These students were made to undergo, for several years, a training at home in the subject they were intended to take up abroad.

They were provided with ample funds, and they stayed abroad not six months, nor even two or three years, but for a period of five to ten years, sometimes even longer. Some might be led to think that these students came back and immediately took charge of industrial concerns and worked them satisfactorily. But no, when such concerns were big and complicated, foreign first class experts were brought out to give the factories a start. The Japanese expert was placed nominally at the head of the establishment, but practically he worked under the directions of the foreign expert until such time as he deemed himself fit to take up the management upon himself.

Great care ought to be taken by our associations in the choice of students, for on it depends largely the success or otherwise of an industrial undertaking. Now-a-days, any one who comes forward with an application is generally selected, and, not infrequently sent to a place where the subject he is intended to study is not taught at all, or if so, very imperfectly. The result is, that after coming to the place where they are sent to, most of the students have to change their subjects or sometimes forced to go elsewhere which costs them a great deal of time, money and energy, and which would not happen if the young men have a definite knowledge of the state of things.

Most of the students who come out are not, as is to be expected, students of science or chemistry, but laymen who have no knowledge of chemistry, solid geometry or mechanical drawing, any one of which is absolutely necessary for a student desirous of pursuing some technical course of education. The merely literary education that is imparted to us by the Anglo-Indian Government is wholly insufficient to fit us for such studies. Flowers do not blossom on stone pillars: so technical excellence cannot come from the merely literary education which we get. Under these circum-

stances what ought we to do? The National Council of Education ought to open classes at different centres for teaching such youngmen the aforesaid subjects. At the present moment classes could be started just to impart a general idea of the subjects until such time when regular up-to-date technical schools are started. Another thing I have noticed is, that the students who come out generally do not care to know even what can be learnt in India. For this the fault lies with them as much as with our leaders. There are some students who are studying weaving and spinning here. None of them had ever seen a weaving factory while in India. Mr. R. D. Tata, our well-known countryman, while on a visit to Japan last year, was surprised to hear that Indian students came to Japan to study weaving, which he said could be far better learnt in India.

In this connection I should suggest to the Scientific Associations to compile elementary books in the vernacular languages on different industries and agricultural science. This would be a great help to those, and their number is legion, who do not know English or whose knowledge of English is too poor to enable them to understand and appreciate technical or scientific books. Also this would create an interest in many in technical and scientific education.

It is a great pity and a misfortune to the motherland that our educated youngmen, those who run through a science course in the Indian Universities, do not much care to go out of the country to follow up their special courses to perfection in some foreign universities but are content with a Deputy Magistrateship or at best with becoming a lawyer. Thus much real worth and energy are wasted in a wrong channel which could very profitably be applied to the uplifting of the country. It is high time our educated young men shook off the lethargy that is riding on their breasts like a nightmare, and did their part nobly and conscientiously as might justly be expected by their countrymen.

But who deserves special praise, it might be asked, a graduate of some university who has pursued a course of science, or a practical expert of a factory? I should say both are equally necessary, in fact, they are complementary, for experience should be

fertilized by the researches of science and science should be verified by the results of experience.

Another thing I should like to suggest to our leaders, and that is, that after students have been selected for being sent out to foreign countries, they should be given a small stipend, say from Rs. 20 to 25 per month, for a period of six months or one year, to enable them to learn something of the subject they intend to study abroad, in workshops, factories or schools in India. This initial training would help them a great deal during their foreign sojourn and fit them for further higher study of the subject.

A great blunder which most of such youngmen make, is to take up the study of more than one industry at the same time. Nothing could be more suicidal. A jack of all trades is master of none, so goes the English proverb, and this is very true. 'I would be the first man in a village than second in Rome', let this be the guiding principle with all of us. Any one who masters an industry, be it ever so small, deserves our sincere admiration and respect. Some of our boys have a wrong notion that those who join a factory need not stay very long in it. This is but natural, as they see the same work go on from day to day and think their work finished after a brief stay in the factory. But they ought to remember that there is a thing known as "trade secret". Being a student of "Pharmacy" I will explain it to the readers in my own way. Everyone of us has, sometime or other, taken medicines in the form of pills or tabloids. The composition is known to all students of "Pharmacy" and druggists, in fact, the pharmacopoeias state the proportions of the ingredients and the methods of mixing and so forth. There are many firms which turn out pills and tabloids, but none has been able to impart that gloss and uniformity to its productions as Messrs Burroughs, Welcome & Co. have done. The process of imparting this gloss and uniformity is neither known to the public nor described in any book, but is a specialty of the said firm, in fine, this is a "trade secret." To learn this, one has got to stay in a factory for a long, long time indeed, as in these days of hard competition and survival of the fittest, it is absolutely

necessary that we should manufacture things, if not superior to, at least equal to those of foreign make.

Let this not make anybody expect from our young men, those who have had some sort of technical education in some foreign institutions, things equal to those turned out by foreign firms, at the very outset. Our capitalists should always bear in mind that to attain perfection in any one branch of industry, one has to go through decades of hard toil and patient research. Rome was not built in a day. It does not pay in the long run to be impatient about the quality and finish of an article in the beginning. Our countrymen are ever ready to dub an Indian expert as 'unsuccessful' at his first failure, forgetting that failures are the pillars of success.

Food and clothing are absolutely necessary for all civilized human beings, and as such, it seems, the two things that India requires most at the present moment are undoubtedly agriculture and the textile in-

dustry. These two old time industries must be revived and worked in the modern up-to-date way before India can expect to solve her food question, or make the millions that annually go out to Lancashire feed our own hungry countrymen. Students should be sent out to the United States and England to learn these industries. There are several most up-to-date institutions in the United States which can give our youngmen a perfect training in agriculture, while there are colleges in England which make the teaching of the textile industry a speciality.

Let us then be up and doing, let us not sit idly. Let us have strong and unbounded faith in our capabilities; and for help and guidance, let us look up to Him who rules the destinies of nations. Or the opportune moment will pass away like a morning dream, leaving us to gaze and wonder while our very houses are collapsing.

TOKIO.

SURESH C. BANERJI.

## EMPLOYMENT OF INDIANS IN THE PUBLIC SERVICE

### II

SOME of those English officials whose measures had inflicted great miseries on the people of this country, were the most eloquent advocates of the wider employment of the natives. One of such men was Sir Thomas Munro. He ruined the thriving and prosperous peasantry of Madras by the introduction of his Ryotwary system of Land Revenue in that Presidency. Ludlow writes truly—

"\*\* that the system of finance with which Sir Thomas Munro's name is inseparably connected, has worked, more deeply than all other causes put together, to 'abase' the whole population which was made subject to it; to render the natives 'more abject, and less able to govern themselves.' For, like Lord Wellesley's plan of protection and subsidiary alliances, it had this one fault, that it ignored human nature. \* \* \* \*

"\*\*\* But there is no country like India for a man with a crotchet. By dint of sufficient obstinacy he can always carry it out. No officials in the world have greater temptations to sacrifice every thing for the sake of a quiet life, than the Indian ones. The climate is enervating; they have no permanent connection with

the country, no abiding incentive to activity. \* \* why, unless from higher motives than any which constitute the ordinary springs of Government, should he trouble himself to do the right, and fight the wrong? \* \* still, to the credit be it said of the Madras officials, ryotwarree was finally forced upon them. Sir Thomas Munro had to go to England before he could get his views carried out. \* \* \* \*

"And what has been the result? that improvement by the tenant has proved so impracticable, that Sir Thomas Munro in 1821, and Lord Elphinstone twenty years afterwards, acknowledged that there was no means of bringing more land under cultivation, and so increasing the revenue, except by reducing the assessment. In 1856 finally, Lord Harris, in a public paper stated that the area of cultivation in the Madras Presidency was only one-fifth of the whole, with no tendency to increase. Imagine the condition of this country, if with vast masses of land as fertile as any in the world lying idle, the land tax was so high that it was worth no one's while to break up a fresh sod!

"What, indeed, adds to the peculiar atrocity of the ryotwar system is, that it was put in force in some of those provinces in which the old Hindoo system remained in most perfect vigour; in which the right of property in land was recognised from time immemorial, \* \*. It was in these countries, with perfectly organised village communities, with customs of unknown



antiquity, including that of granting leases of waste land rent free for twelve years, with a tenant-right of compensation for improvements at the end of that period,—that the ryotwar collector appeared, asserting the right of the Company as sole owner of the land, treating with each cultivator separately in defiance of his mutual relations with the other members of the same community; careful not to assess waste lands too lightly, lest cultivation should be abandoned! Who was the barbarian? The native who, perhaps, 4,000 years ago, sought to reward cultivation by freedom from rent and compensation for improvements or, the Englishman who sought to enforce it by taxing waste lands up to intimidation point? Why is cultivation to be a curse under English rule, when it was a boon under Hindoo? Who can wonder that insurrections produced by sheer over-assessment, should have broken out in the Madras territories?"\*

Sir Thomas Munro, the author of the Ryotwarree system, has recorded some Minutes on the wider employment of natives for which he is in this matter justly given the credit of being a philanthropist and a far-seeing statesman. A few extracts from some of his writings are given below—

"With what grace can we talk of our paternal Government, if we exclude them from every important office, and say, as we did till very lately, that in a country containing fifteen millions of inhabitants no man but a European shall be entrusted with so much authority as to order the punishment of a single stroke of a rattan? Such an interdiction is to pass a sentence of degradation on a whole people, for which no benefit can ever compensate. There is no instance in the world of so humiliating a sentence having ever been passed upon any nation. \* \* \*

"Let Britain be subjugated by a foreign power to-morrow; let the people be excluded from all share in the Government, from public honours, from every office of high trust or emolument, and let them in every situation be considered as unworthy of trust and all their knowledge and all their literature, sacred and profane, would not save them from becoming, in another generation or two, a low-minded, deceitful, and dishonest race. \* \* \* The great number of public offices in which the natives are employed, is one of the strongest causes of their attachment to our Government. In proportion as we exclude them from these, we lose our hold upon them: and were the exclusion entire, we should have their hatred in place of their attachment; their feeling would be communicated to the whole population, and to the Native troops and would excite a feeling of discontent too powerful for us to subdue or resist. But were it possible that they could submit silently and without opposition, the case would be worse; they would sink in character, they would lose with the hope of public office and distinction all laudable ambition, and would degenerate into an indolent and abject race, incapable of any higher pursuit than the mere gratification of their appetites. It would certainly be more desirable that we should be expelled from the country altogether,

than that the result of our system of Government should be such a debasement of a whole people."

Again in another minute, he wrote—

"The main evil of our system is the degraded state in which we hold the natives. We suppose them to be superstitious, ignorant, prone to falsehood, and corrupt; in our well-meaning zeal for their welfare we shudder at the idea of committing to men so depraved, any share in the administration of their own country. We never consider that their superstition has little or no influence on their public conduct, that individuals, and even whole nations, the most superstitious and credulous in supernatural concerns, may be as wary and sceptical in the affairs of the world, as any philosopher can desire. We exclude them from every situation of trust and emolument; \* \* \* We treat them as an inferior race of beings. Men who, under a native government, might have held the first dignities of the state, who but for us, might have been governors of provinces, are regarded as little better than menial servants; are often no better paid, and scarcely permitted to sit in our presence. We reduce them to this abject state, and then we look down upon them with disdain, as men unworthy of high station. Under most of the Mohammedan princes of India, the Hindoos were eligible to all the civil offices of government: and they frequently possessed a more important share in them than their conquerors."

Again, in another Minute he wrote—

"Is the effect then of our boasted laws to be ultimately merely that of maintaining tranquility, and keeping the inhabitants in such a state of abasement that not one of them shall ever be fit to be intrusted with authority? If ever it was the object 'of the most anxious solicitude' of Government to dispense with their services, except in matters of detail, it is high time that a policy so degrading to our subjects, and so dangerous to ourselves, should be abandoned, and a more liberal one adopted. It is the policy of the British Government to improve the character of its subjects; and this cannot better be done than by raising them in their own estimation, by employing them in situations both of trust and authority."

Perhaps the conscience of Sir Thomas Munro was continually stinging him for the miseries he had inflicted on several millions of human beings by his revenue settlement known as Ryotwarree. And in order to apply balsam to his conscience, he thought of doing something for the natives. Or it may be, that he naturally wanted to gain the just applause of people by his views of high morality and philanthropy, &c. Or, again, having ruined one class of people, as a set-off, he may have tried to benefit another.

Ludlow has been quoted above to show that Munro went personally to England to get his pet scheme of Ryotwarree settlement sanctioned by the authorities there. But had the welfare of the natives of India been equally dear to his heart, he would have

\* Ludlow's *British India*, Vol. II, pp. 37—43.

followed the same procedure and gone to England to exert his personal influence with the authorities there and induce them to admit natives of this country to all high offices of trust and responsibility. But he did nothing of the sort.

Mr. Chaplin as a friend and pupil of Munro did for Bombay what the latter did for Madras. And so we find him also pleading for the wider employment of natives. His opinions on the subject have already been quoted in the first article of this series. Mr. W. M. Culloch in his letter dated 11th February 1832 to Mr. T. Hyde Villiers wrote :—

"I am of opinion, with all deference, that it is most desirable that the natives should be employed *ostensibly* to a greater extent than they have hitherto been in the civil administrations of our Indian possessions. I use the term *ostensibly*, because, in point of fact, they are at present employed much more extensively than is generally imagined in the revenue and judicial departments, and also in the public offices of the account; but until lately they have been very inadequately remunerated, and have consequently been placed under strong temptations to misconduct. From not being brought forth before the public eye, they have not received due credit and encouragement when they acted well; nor has the check of public opinion been allowed its ordinary influence in restraining malversation. It never can be a question whether or not native agency ought to be resorted to, for without it the whole business of Government must come to an immediate stand. The only questions are, first whether the same principles of control and responsibility, of reward and punishment, should be applied to the native as to the European class of public functionaries and, secondly, whether native agency should be confined within the narrowest possible limits, or extended as far as prudence will permit. \* \* \* \*

"I am perfectly aware, from the extraordinary nature of our position in India, that the more important civil offices and high military commands, must remain in the hands of Europeans; but this appears to me to constitute an additional reason for employing the natives in such situations as they are capable of filling with advantage." (Affairs of the East India Company; Vol. III. Revenue, p. 282, London, 1833.)

But pure-blooded Indians who look upon the Charter Act of 1833 as their Magna Charta, do not seem to have paid sufficient attention to the phraseology of clause 87 of that Act.\* The wording of the clause re-

ferred to does not single them out so much for state patronage, as other classes whom the rule of England had brought into existence. The Eurasian offspring of Anglo-Indians were increasing every day in India. In his "Good old days of the honourable John Company," Mr. W. H. Carey, the grandson of Dr. Carey of Serampore fame, writes :—

Nearly all the unmarried Europeans—and few were married in those days—lived in acknowledged concubinage with native women. In 1810, a work, called *The East India Vade Mecum*, was published by Captain Thomas Williamson. It was intended to contain a compendium of information valuable to persons about to settle in India, and was dedicated to the Honourable Court of Directors of the East India Company, as designed particularly to be a guide to young gentlemen in their service. In this work concubinage is regarded as a matter of ordinary necessity and advice is given as to the female establishment a young man should set up, its proper cost, &c. The impossibility of marriage with English women is shown, by the declaration that an English lady could not be landed in India, under respectable circumstances throughout, for less than £5000 and the connections recommended are justified by the statement that the number of European women to be found in Bengal and its dependencies cannot amount to two hundred and fifty; while the European male inhabitants of respectability including military officers, may be taken at about four thousands."†

The large number of Eurasians whom the English in India brought into existence, had to be provided for. The word "Eurasian" had not then been coined to designate these beings, so they were called "half castes." These creatures were disliked by the Europeans and Indians alike. They led very miserable lives. A few years before the renewal of the Charter of the East India Company in 1833, they established an association in Calcutta and sent a delegate to England to represent their grievances. One Mr. Ricketts was chosen for this task. He represented the cause of his community with great ability and succeeded in inducing some of the public men of England to take interest in the welfare of the people

Service is entitled to expect and claim appointment in the fair course of promotion to the highest post in the service.

"We all know that these claims and expectations never can or will be fulfilled. We have had to choose between prohibiting them and cheating them; and we have chosen the least straightforward course. The application to Natives of the competitive examination system as conducted in England, and the recent reduction in the age at which candidates can compete, are all so many deliberate and transparent subterfuges for stultifying the Act and reducing it to a dead letter. Since I am writing confidentially I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear."

† Vol. II, pp. 63-64.

\* The late Lord Lytton's note, dated the 30th May, 1878, referring to the Act of 1833, is as follows :—

"The Act of Parliament is so undefined, and indefinite obligations on the part of the Government of India towards its native subjects are so obviously dangerous, that no sooner was the Act passed than the Government began to devise means for practically evading the fulfilment of it. Under the terms of the Act, which are studied and laid to heart by that increasing class of educated natives whose development the Government encourages without being able to satisfy the aspiration of its existing members, every such Native if once admitted to Government employment in posts previously reserved to the Covenanted

of his class. The Eurasians laboured under many disabilities and so they petitioned the Parliament for their removal. The Court of Directors in their public letter to Bengal, dated 30th June 1830, transmitting to the Supreme Government copies of the Petitions, relative to the disabilities under which they laboured, presented by the Half-Caste Natives of India to the British Houses of Parliament, wrote :—

"The exclusion of the petitioners from the Covenant Service of the Company is common to them, with the natives of India ; and while it is recognised as a fundamental principle of the Government of India to exclude natives of the pure blood from the higher offices, the petitioners cannot justly complain that they participate in the common exclusion.

"With respect to those subordinate offices to which natives of pure birth are eligible, and from some of which the petitioners are either by the Regulations, or in practice excluded, it is undoubtedly desirable, wherever strong reasons do not exist to the contrary, that the power of Government and of its officers to select the fittest person should not be limited by any exclusions or disabilities. We therefore direct your particular attention to this part of the prayer of the petitioners, in the wish that it may be maturely considered, to which, if to any, among the civil or military offices open to natives, from which the petitioners are at present excluded, they might be admitted consistently with the security of the British Government and with the interests of the pure native population of India."

The Charter Act of 1833 recognised the claims of these half castes to the subordinate public services of this country.

It was considered impolitic to exclude half castes from high appointments. Thus Mr. James Sutherland, in his evidence before the Select Committee of the House of Commons on 16th March, 1832, was asked :

"1232. Are the Indo-Britons a numerous class at Calcutta ; at what do you estimate their number ?—There are a very great number congregated at Calcutta ; \* \*

"1233. Is the number increasing ?—It is increasing. \* \*

"1235. What degree of English education do they possess, and what capacity have you observed them to enjoy, for the transaction of public business ?—There are very many clever men among them, and they are found extremely useful and skilful in the public offices, in which they are chiefly employed.

"1236. Have you personally known any of them well-educated ?—Several extremely well-educated but they feel the disadvantage which they labour under ; the exclusion from civil and military employment, and the first society, is felt as invidious.

"1237. Have you any doubt of the policy of maintaining that distinction ?—I should say it is very im-

politic ; I consider that it is sowing the seeds of disaffection among a body otherwise extremely well disposed to the British power.

Again Mr. W. Blunt, in his Minute, dated 15th December, 1831, wrote :—

"It was no doubt a wise and benevolent policy to employ natives more extensively in the civil administration of the country than has hitherto been the practice in offices for which they may be qualified ; and it appeared but just to declare all natives of India, without distinction, eligible to such employment, including of course all those who are born in India, though descended from European parents.

"There seems reason to believe, however, that of the numerous candidates for the offices of Sudder Ameen and Principal Sudder Ameen, a very large proportion are native-born descendants of Europeans."

(Pages 767 of Appendix (M) to Report from Select Committee on the Affairs of the East India Company, Vol. I(Public).

†Sir John Malcolm also as Governor of Bombay wrote in his Minute, dated *Dhapporee*, 10th October, 1829 :—

"The East Indians, from their character as a community and increasing number, require primary consideration. \* \*

"The proper place for the East Indians to strive for in the population of India is to become a useful and connecting link between the Europeans and natives, for which they are by their birth, their education and their religion, well suited. \* \*

"The acquaintance of the East Indian from infancy with the English language will enable him to refer to every improvement of art and science in Europe. \* \*

"The East Indian, though he may be in some points inferior to the European with whom he may have to compete in labour or in art, will have many advantages. His knowledge of the native languages and of the manners and usages of India will be greater, and his habits of life will render his expenses of living much less." (Pages 531 and 532 of Appendix I to Report from Select Committee on the affairs of the East India Company, Vol I) (Public).

In the evidence given before the Lords Committee of Public Affairs in 1830, Mr. Chaplin said :—

"It would be extremely bad policy to admit half castes to higher situations, for the native gentry of the country would not regard them with respect ; they look down upon them very much.

"The prejudice the natives entertain against them arises from their being blacker than the natives themselves. \* \*

Before the same Committee, Mr. Elphinstone said :—

"When they are the sons of native mothers, they are excluded from the rank of officers in the Company's Military, Naval or Civil Service. The Exclusion is by usage."

\* P. 377 of the Appendix to Report from Select Committee on the Affairs of the East India Company, Vol. I, (Public), London 1832.

† But there were some Anglo-Indians who did not deem it expedient to promote half castes to high situations.



Mr. Ricketts, the delegate of the community of the half-castes to England, appeared as a witness before the Common's Committee on East India Affairs in 1830. According to him, there were about 20,000 men, women and children of half-castes in Bengal; two-thirds of them in Calcutta, and 10,000 more in Madras and Bombay. The highest office they attained was that of registrar in the public offices. They were not received as privates in the army, and they were excluded from holding commissions in it, if they were the sons of a native Indian. Mr. Ricketts, pleaded for their wider employment because they would execute the office of judge or collector at one-third of the salary that an European receives; the East Indian's views are confined to the spot, and he has no idea of amassing a large fortune to be spent in another land, where he would be subject to various expenses from which he is exempt in India. There is a sufficient number who have received a good education, to fill the offices in the revenue and judicial line, and the work of education is going on rapidly amongst them, and if public employments were open to them, their qualifications for them would increase. If the natives saw that East Indians were eligible to the same situations as Europeans are, they would hold them in the same respect. There is no distinction made by the natives between East Indians and Europeans; the distinction emanates from the authorities in this country in excluding the East Indians from their service: the prejudices against them have diminished of late years. A more liberal policy towards them is adopted by the Dutch, French, Spanish and Portuguese. \* \* The feeling of the natives towards East Indians is not affected by the low caste of their mothers; they identify them with their fathers, and do not go out of their way to inquire who their mothers were. \* \* They are in general far better acquainted with the vernacular languages of India than Europeans are. They have served on juries since 1827, in common with Europeans, and no inconvenience whatever has arisen from it. The condition of East Indians would be improved if they were placed upon the footing on which British-born subjects, who are not in the King's or Company's service, now stand. It would tend to the general

improvement of society. \* \* \* Such in brief was the evidence of Mr. Ricketts.

When by the new Charter of the East India Company in 1813, the free influx of Europeans was permitted in India the authorities knew that there would be an immense increase in the number of half-castes in India. Messrs John Bebb and James Pattison in their letter to the Right Hon. George Canning, dated 27 February 1818, wrote:—

"The half caste will increase in numbers more rapidly in proportion as facilities are extended to Europeans to settle in India, and it is far from improbable that they may be supported in any pretensions they may set up by the bulk of those Europeans who are not in the civil or military service of the King or Company, whether they be persons originally born in Europe, or the descendants of European fathers and mothers." †

It was to provide against such a contingency arising and more for the benefit of European settlers and their descendants whether legitimate or illegitimate, than for the pure-blooded natives of India, that section 87 was inserted in the Charter Act of 1833. ‡ It is this section which has been instrumental in creating that class of persons known as "statutory natives." The persons who are called "statutory natives" would feel offended if they were addressed as merely "natives." It is a well known fact that the claims of these statutory natives for employment in the public services of India are considered superior to those of the pure-blooded natives of this country. Need we mention instances in support of our above statement? The state records afford many such instances.

\* Pp. 315-316 of Appendix to Report from Select Committee on the affairs of the East India Company. Public Vol. I.

† Page 258 of General Appendix to report from Select Committee on the Affairs of the East India Company, London, 1832.

‡ That this section of the Act inspired the Eurasians with hopes of securing high offices in India and that it was calculated to benefit them is evident from their petition to the House of Lords on the occasion of the renewal of the Charter of the East India Company in 1853. They wrote:—

"That the Act passed in the year 1833, for continuing the Government of the British territories in the East India Company contained provisions designed and calculated to remove the disabilities of which the East Indians complained; but the just and humane intentions of the British Parliament have been in a great measure frustrated by the provisions in question of the Act of 1833 being wholly or partially disregarded in practice, \* \* \*

"That another grievance, from which your Petitioners suffer, and which formed a subject of complaint in the East Indians' Petition of 1830, is their exclusion from superior covenanted offices in the service of the East India Company. The Act of 1833 contemplated the removal of this unjust exclusion, \* \* \* but this wise and just principle, laid down by the British Legislature, for the most part remains a dead letter as respects your Petitioners, because no adequate provision has been made for working it out."

\* Page 274 of Appendix to 3rd Report L. C. 1853.

Take the case of the Engineering and Telegraph classes of Thomason Civil Engineering College, Roorkee. We read in the prospectus of the classes —

"The Entrance Examination is open only to Statutory Natives of India other than pure Natives of Bengal, Madras and Bombay, \* \* \*

"An additional number of candidates are admitted without an Entrance Examination under certain conditions, \* \* \* \* If they are statutory Natives of India and are within the prescribed limits of age, they

may compete for second and third year scholarships, and further, if not pure Natives of Bengal, Madras and Bombay, they may compete for the guaranteed appointments."\*

The above shows how in preference to pure natives statutory natives were favored with official loaves and fishes.

\* University of Allahabad Calendar for the year 1902-1903, p. 363.

## LITERATURE OF THE MONTH

THE present year of 1909 is one of notable centenaries and during the next few months the memory of some of the world's famous men will be celebrated.

The centenary of *Edgar Allen Poe*, one of America's most interesting personalities, was celebrated on January 19th. Most of the papers had long articles on the luckless poet of whom one of his contemporaries wrote a few years after his death: "The world will come to a truer knowledge of Poe some day, when prejudices and jealousies are laid aside, and the genius, not the failings, of the man is most apparent." It may even be that while the great American's fame is perfectly assured today, the time for a really true estimate of him and his works is yet to come. Even now his failings and the prejudices and jealousies still to a large extent obscure the undoubted brilliance and originality of his genius.

It is by the power of his wonderful imagination that Poe is one of the few masters of the short story. In its service he used a logical lucidity, a keenness of intellect, a passion for proportion, for climax and crisis: his masterly combination of these diverse qualities is the secret of his art and its effects. Poe will however be remembered better as a poet. The rhyme and rhythm and the splendidly sustained refrain of "the Raven" are unique in English literature while for technique and luxuriant flow of language "The Bells" stands on a pinnacle alone.

Mrs. Sarojini Naidu's decoration with the first class of the Kaiser-i-Hind medal on the occasion of the distribution of New Year

honours, will have pleased all who know her only by her charming poems. Those of her English friends who remember the charming dark-eyed girl in her picturesque dress when she came to England some years ago will all join in congratulations to India's sweet-voiced poetess whose writings, alas, are too few.

Mr. and Mrs. Pennell in their *Life of James McNeill Whistler*, 2 vols. illustrated (Heinemann, 36 net) give an admirably sympathetic account of the painter whose greatness is now everywhere acknowledged, allowing him to appear as he really was, with all his real attractiveness and good points and all his foibles and faults, discussing with discernment and judgment, the qualities of his art. The second volume gives us the history of the brief and impermanent Whistler-Wilde friendship which went the way of all Whistler's friendships, from that with Swinburne onwards.

Born in America, Whistler passed his youth at St. Petersburg, then was for three years a military cadet at West Point settling down in 1851 as an art student in Paris where he lived the gay *insouciant* Bohemian life of the Quartier Latin. He hovered for 2 or 3 years between Paris and London finally settling down with his mother at Chelsea where he made friends with D. G. Rossetti. Whistler appears to have introduced Japanese art to London. In 1874 Whistler had his first one-man show of over a dozen pictures and fifty etchings but it was many years before his reputation was finally established.

It is impossible to give an adequate idea of

the varied well-known personages to be met within Lady Priestley's "*Story of a Lifetime*" (Kegan Paul, 12-6 net) but there is much that is of interest to the world at large in this fascinating record. Her father was the celebrated Robert Chambers, of Edinburgh, and she was brought up among people whose names are household words: Sir Walter Scott and Lockhart, Professor Aytoun, Sir Theodore Martin, Thomas De Quincey, J. H. Lewes, Sir Noel Paton, Sir Rowland Hill, Thackeray, Bulwer Lytton, Jenny Lind, etc. etc. She married Dr. Priestley, assistant to Sir James Simpson, the introducer of chloroform and, moving to London, formed an equally interesting circle of friendship in the medical world in which she lived. The second part of her book affords a very fresh and illuminating insight into the great scientific researches of the last fifty years, especially in all that relates to Pasteur's discoveries and we also get glimpses of Dr. Priestley's royal patients, among whom was the Queen of Portugal, now widowed.

*The Panmure Papers*, Hodder and Stoughton, (24 net) in two volumes, may be taken as a supplement to Queen Victoria's letters, for they form a momentous addition to the materials for writing the history of the Mid Victorian period. There are in all some 200 letters addressed by her late Majesty Queen Victoria to Lord Panmure with regard to the conduct of the Crimean War. They not only show the anxious solicitude of the Sovereign in all that concerned the health and well-being of the troops but also the intimate knowledge she possessed of Army organisation. Throughout the correspondence Lord Panmure is careful to preserve the authority of the sovereign over the Army. One half of the second volume is devoted to correspondence connected with the Persian War of 1856-57, the China Expedition of 1857 and the Indian Mutiny. The work, taken as a whole, is of great historical interest and will confirm and enhance the reputation of Lord Panmure as an able, clear-headed and energetic Minister.

In "*The Colour of Paris*" (Chatto, 20- net) written by members of the Academie Goncourt and illustrated by Yoshio Markino, we have before us a book with a charm and interest of its own. Yoshio Markino is a young Japanese who has subjected the artistic sensitive instincts and ideas of his people to Western methods of training. Domiciled in London for many years, Mr.

Markino contrasts the two capitals in a very naive fashion. Paris he says is feminine, London masculine. His water-colour and sepia drawings, most excellently reproduced in colour prints, give us most delightful glimpses of the most characteristic sights of Paris, and the French writers of distinction Octave Mirbeau, Gustave Geffrey, etc., who have written in collaboration, have contributed most illuminating and interesting chapters to accompany the pictures. We have a vivid account of recent French Politics, an amusing chapter on theatres and actors, satiric and witty discourses on the women of Paris, on journalists and journalism, on military Paris, etc., etc., all producing a most valuable and varied impression of the colour of Paris.

*Egypt and its Monuments*, illustrated by Jules Guerin and with photographs, (Hodder and Stoughton, 20 net) is a sumptuous, volume in which Mr. Robert Hichens, revisiting Egypt after an interval of fourteen years, gives us a brilliant description of this wonderland of the Pharaohs, with its wealth of tombs and temples. True he considers that, from the picturesque standpoint, much has changed for the worse, factory chimneys profane the banks of the sacred river, Pharaoh's Bed and the Temple of the Enchantress are submerged, yet the Sphinx, the amazing figure whose creator "grasped the conception of eternity, realised the nothingness of time, and rendered it in stone," retains its appearance of terrible repose, of superhuman indifference to whatever might befall. The subtle magic and mystery of the land is well described in the following passage.

He who has drunk Nile waters will return. The golden country calls him; the mosques with their marble columns; their blue tiles; their stern-faced worshippers; the narrow streets with their tall houses, their latticed windows; their peeping eyes looking down on the life that flows beneath and can never be truly tasted; the Pyramids with their bases in the sand and their pointed summits somewhere near the stars; the Sphinx with its face that is like the enigma of human life; the great river that flows by the tombs and the temples; the great desert that girdles it with a golden girdle. Egypt calls—even across the space of the world.

Dr. Kelman is a writer of keen and accurate perception and by the aid of a lucid and attractive style presents in his *From Damascus to Palmyra*, (Black, 20, net) a picture of the East which will long remain in the reader's memory. The book is illustrated by Miss Margaret Thomas, whose



paintings in water-colour form a conspicuous feature of the book, although the scenes are selected with very little reference to the text they are supposed to illustrate. Dr. Kelman's account of Damascus, Baalbek and Palmyra and his description of the desert will perhaps appeal most forcibly to the general reader. One of the special features of his work is his true and proper appreciation of Eastern habits and modes of thought, his observation of the contrasts between the East and West and the influence of either on the other. Dr. Kelman much deplores the use of European clothes by the Syrians and the cry of the inhabitants of "this deluded land" for "Paris fashions" instead of their own beautiful native dress.

*Tunis Kairouan and Carthage*, is the title of a most attractive gift book published by Heinemann (16-). Mr. Graham Petrie, R. I. is a distinguished artist and contributes forty-eight paintings to the volume, the letter-press of which, also by him, is pleasant, chatty and exceedingly informative. He summarizes the history of the Tunisians in two of the introductory chapters and then gives us a very good account of the modern life of Arab Tunis of to-day, giving us a very good picture of the Mosque of Tieti-Mahrez in the Place Bab-Sorieka which appears to be the centre from which six important streets radiate. Mr. Petrie's impressionist style is eminently calculated to reproduce for us the gloriously gorgeous colour schemes of Tunis, and all who have travelled in Northern Africa will be glad to possess the book which will recall familiar scenes.

Mr. Baring Gould's *Cornish Characters and Strange Events*, (Lane, 21- net) is a compilation of biographies and anecdotes of men and women who have lived or died in Cornwall. It may best be described as an attractive jumble. The illustrations, particularly the portraits being very fascinating. It is a pity that the compiler has not arranged his material better.

When the young Maharajah of Burdwan paid a lengthy visit to Europe and England a year or so ago he kept a diary recording his views and reflections. This is now published by the St. Catherine's Press under the title "*Impressions: The diary of a European Tour*", by B. C. Mahtab, (6 net) and it is interesting to note the Maharaja's impressions of his reception by King Edward, and his interview with Lord Morley and his astonishment at the huge traffic of London.

He visited the Pope in the Vatican, where he was struck by the saintly simplicity of the Pontiff and gives interesting notes on the physique of the French and Italian races.

To those who wish to understand the essence of Buddhism, "*Buddhist Essays*", by Paul Dahlke, translated by Bhikku Silacara (Macmillan 10-6), these thoughtful essays may be confidently recommended. They are the result of the author's study of Buddhism in Burma, where Buddhism appears in its most joyous colouring, and in Ceylon where the philosophical aspect of the creed is more prominent than in any other country. Few religions are more talked of and less understood than Buddhism and although comparisons between it and Christianity have frequently been made, the author shows very clearly that, in spite of certain superficial likenesses, no two religions could lie further apart. The author believes that if ever there is to be a world religion, this world religion will be Buddhism, seeing that a world religion must be "The representative of the pure light of reason, without admixture of the shadows of faith."

An abridgment of Sir George Watt's well-known "*Dictionary of the Economic Products of India*" has been issued on the responsibility of the Government of India and is published under the title of "*The Commercial Products of India*" (Murray, 16- net). Instructions were given that the present volume should be "confined to products which are of present or prospective industrial or commercial importance." There are most interesting chapters on Indian products—opium, cotton and silk and the book is an indispensable work of reference for all interested in the industrial life of India which has recently been brought so much to the fore.

Mr. Rackham is a poet himself, working with a different medium of expression and *A Midsummer Night's Dream*, with illustrations by Arthur Rackham, R. W. S. (Heinemann 15- net) affords him a congenial subject for his imaginative and inventive art. This is an attractive volume full of superb illustrations, fanciful, graceful, and incomparably nice as regards quality of line and tone. Mr. Rackham has formulated a style of illustration that lends itself particularly to the process of colour reproduction, combining pen-drawing with a sort of opalescent water-colour tinting

all his own and his fancy runs riot delightfully as he pictures individual elves and spirits. His Puck is a delightfully quaint creation and perhaps none of the many full-page coloured plates is more charming than the quartette of fairies—Peaseblossom, Cobweb, Moth and Mustard Seed. But Mr. Rackham, who has no rival in fairyland, can also rise to truly classic beauty and dignity as in the single figure of "Helena," standing on a tessellated pavement against a light curtain.

Most appropriate in view of the Fitzgerald centenary on February 12th is the publication of an interesting little volume in Messrs. Elkin Mathew's Figo series, (1- net) "*Quatrains of Omar Khayyam*," by Arthur Talbot. They are an almost literal metrical rendering of Mr. Heron Allen's beautifully printed prose translation of the Rubaiyat, published 1898. It is interesting to see the divergencies between Mr. Talbot's and Fitzgerald's Quatrains. Instance Mr. Talbot's:—

"Life's caravan mysteriously goes by;  
Seize Happiness, while yet the moment's fly!  
Do not, Cupbearer, for to-morrow grieve;  
Bring wine to-night, ere dawn lights up the sky."

which in our mind cannot be compared with Fitzgerald's rendering of the same idea:—

"A moment's Halt, a momentary taste  
Of Being from the Well amid the Waste,  
And lo the Phantom Caravan has reach'd  
The nothing it set out from—oh, make haste."

Although it cannot be denied that there is a strong Omarean flavour about Mr. Talbot's rendering, admirable as a whole, and we must congratulate him on having overcome immense difficulties, yet we own to a preference for Fitzgerald's quatrains even though they be adaptations sometimes of the original Omar.

*Poems*, by J. Griffyth Fairfax, (Smith, Elder, 4- net) shows the author to possess a genuine poetic gift, one which if it develops progressively, should win him a high place among the singers of our day. Perhaps the best of the poems is the "House of Doom," an historical soliloquy on Holyrood and its memories in which we have besides sympathy and insight, a clear cut precise picture, sketched in graceful outlines. Mr. Fairfax has mastered the art of musical expression as in "Circe":—

Across what seas of wonder  
Shall float their dreaming keel,  
Win through what gates of thunder,  
What rocks that crash and reel,  
Our lips may not unseal.

His classical odes and idylls prove once more that it is never too late to touch again in song the old mythology of Greece, when, as with him, the song is worthy of its theme. There are some fine elegiac lines on Chatterton, Collins and Ernest Dowson and in "The Enchanted Garden" we have a vision of a paradise where the injustice of this world finds solace and compensation.

Mr. A. C. Benson's poetry is that of an academic love for nature, saturated with culture and touched to gold by the flickering light of faith, representative of a very large class of thought, struggling to find expression among the doubts and hesitations of our bewildering day. His recent volume of "*Poems*" (John Lane, 5 net) shows us the writer of the delightfully intimate contemplative essays as a follower of the school of Gray and Arnold—the school that hesitated "to speak out." The poet's ideal is a life that keeps to itself and he protests against the unrestrained indulgence in a riot of impressions and experiences, in the full flood of which the judgment is bound to be over-whelmed. Mr. Benson's sound sincere nature is clearly indicated in the personal poem "My Will", and it is interesting to find how much of the man's true individuality is apparent in every side of his work.

In *A Prince of Dreamers*, (Heinemann 6), Mrs. Flora Annie Steel takes us to the times of Akbar the Great, the most romantic period of Indian history, restricting the actual action to a few months of the career of the great conqueror who was that rare combination, a dreamer of dreams and a man of action. The plot mainly turns upon the opposition offered by the party of reaction to Akbar's political and religious reforms and the intrigues that were inseparable from an Oriental Court in the sixteenth century, during the short period of peace after the birth of Akbar's youngest son. Akbar always wore a wonderful large uncut diamond in his turban, a talisman popularly known as the "king's luck." The plot is to steal this jewel and give it to the king's eldest son Salim who should supplant his father and further the reactionary conspirators' political aims. Atma, the daughter of the king's bard and herald loves Akbar with a passionate love and is willing to risk all to save her king. Her character is portrayed with Mrs. Steel's usual delicacy of treatment, which is also seen in the last vivid picture in

the book, where Atma dies in Akbar's arms.

Mr. Upton Sinclair's new novel "*The Money-changers*" (Long, 6) attacks the financial methods of New York and it is sometimes difficult to follow out all the ins and outs of the various Wall Street transactions. Mr. Sinclair succeeds in describing in a very sympathetic vein, a comparatively ingenuous young widow, Lucy, a foolish but very loveable woman, infatuated with Stanley Ryder. Because of this Dan Waterman, a multi-millionaire of over 80, deliberately determines to be avenged on the successful Ryder, schemes to ruin both him and Lucy, and attains his object by eventually stripping Ryder of every dollar he ever possessed. The book ends in the triumph of vice and dishonesty and in a double suicide. Mr. Sinclair's style is very condensed but has the quality of being forcible and graphic.

*Sonny Sahib*, by Mrs. Everard Cotes (Sara Jeannette Duncan), (Frowde and Hodder, 3-6 net) is a very daintily got up little book, with its coloured illustrations. It tells the story of an English officer's baby-boy who during the massacre at Cawnpore was saved by his ayah and her husband, and finally adopted by the aged Maharajah of Lalpore in Rajputana as a playmate for the little heir. The story is prettily told though the denouement is a trifle forced.

In *Leonore Stubbs*, (Longmans 6) Mr. L. B. Walford, than whom no one can better depict the disagreeables of family life, gives us an interesting and well-told story, containing some excellent character drawing and life-like dialogue. Her heroine, belonging to an ancient family proud of its name of Boldero, makes what is considered to be a good match by her marriage to Mr Stubbs. When on the death of her husband with the plebeian name, Leonore Stubbs returns to the parental home a penniless widow, her rather snobbish father and sisters treat her almost as a prisoner. Leonore is young, pretty and of a lively disposition and in the end her merits are rewarded, deservedly so, for she really behaved exceedingly well when her sister's fiance transferred his affections to her and the situation gave signs of becoming almost tragic.

Miss Silberrad's new book "*Desire*", (Constable, 6) will delight those who remember her "*Good Comrade*". The elements of

which the story is composed are homely but the story is fascinating. The heroine Desire Quebell and Peter Grimstone, the hero, a budding author, make acquaintance in quite an unorthodox fashion, becoming great chums though separated for a while by circumstances. The heart of Peter's father is wrapped up in a hereditary pottery concern and when the old man is smitten with paralysis and is left in the lurch by his rascally elder son, Peter nobly lays aside his literary ambitions and goes back to the provinces to take care of the pottery and do his filial duty. Desire, who leaves the conventional London Society to which she had belonged, attends a commercial college seemingly in the natural course of things, is installed as a clerk at the pottery works, where, by her shrewd practical common sense she aids the inventive, skilful but unbusiness-like Paul to frustrate his elder brother's attempt to destroy the old firm. The ultimate triumph of the two chums will please all Miss Silberrad's Readers.

*The Lowest Rung, together with the Hand on the Latch, St. Luke's Summer and the Understudy*, is the rather long title of a volume of Miss Cholmondeley's short stories published by Murray, (2-6 net). The first story with its real humanity and central sympathy is perhaps the best of the series, the *Hand on the Latch* having a crude and devastating desolation in keeping with the wild western scene in which it is laid.

Curtis Yorke's latest novel, *The Other Sara*, (Long, 6) is delightfully written. The heroine, a 'Lady from Limehouse' is a woman of sterling worth, ignorant however of critches and social convention. She unexpectedly comes into a fortune and by her generosity to her old Whitechapel friends puts to shame the smart narrow-minded cousin with whom, by the terms of the will, she is forced to live. She wins the hearts of her newer friends by her simple and unaffected behaviour, finally making a characteristic venture into matrimony.

Young readers who desire life presented to them in the rose-coloured tints of imagination will scarcely care for *Rachel Lorain*, (Heinemann 6), Mrs. Leeney Dudeney's new story. Like all her work it is marked by great vigour and power in characterisation and is a grey, sad, irreconcilable study of life, painting the seamy side of existence with absolute fidelity and truth. Rachel's whole life is a



study in the philosophy of accident. We meet her first on her wedding day, 18 years of age, in all the happy confidence of youth. The train in which the young pair are travelling is involved in a grisly collision, the young husband is rescued just alive but doomed for the rest of his short span in life to be a helpless cripple. An old bachelor friend of the husband, returns into their life and the inevitable happens, he and Rachel acknowledge their love to one another. The crippled husband dies of a sudden heart attack, they part for a few months with the determination to meet and marry in the spring. But Rachel meeting

at the door of Patrick's chambers a cast-off mistress, feels that such infidelity is an unpardonable sin and sets out once again on her lonely way. Years after, the man having made amends by marrying the discarded mistress, her old love's widow comes to Rachel's home with her child whom, feeling it to be an encumbrance, she leaves with her. At the end of the story, we see Rachel lifting to her bosom another woman's child and trying to seek what consolation she can in the melancholy duties of vicarious maternity.

LINA OSWALD.

## DIFFICULTIES OF A YOUNG MANUFACTURER

**I**N the present infantile stage of the industrial development of our country, a young manufacturer, on beginning his industrial career, not unoften finds himself placed in very trying circumstances owing to the want of proper support and encouragement from the capitalists and the public or of a sufficient appreciation of the difficulties and risks that beset the path of every new industrial or commercial venture. Some amount of patience and sacrifice is always necessary at the first stage. It is too much to expect at the very first start of an industry to produce a first-class article with a first-class finish. The get-up of a thing would chiefly depend upon the skill and efficiency of the labourers employed. Our labourers are untrained. To train them means time and that again means the working of the factory at a greater cost during the period of their training. There are industries in which the hand labourers do the work of bundling, packing, finishing, &c. Sometimes it requires at least 4 or 5 years' practice for a labourer to acquire the desired degree of efficiency. Again, in some industries for work requiring delicate handling, girls are better fitted than men. In some factories in Japan more than 98 per cent. of the labourers employed are young girls and women.

Labour forms an important element in the cost of production. There are localities in

India where the girls will not come out of their homes to work in the factory. Here comes in the question of the location of a factory. Location plays a great part in the economy of a factory. At times, factories are started at obscure places that have got no particular features to recommend them except that their organizers are all local men who have advanced capital and are desirous of having a direct control over the affairs of the concerns. Such factories are bound to work under disadvantage if other circumstances are not specially favourable to them.

A young student's place of education in respect of the particular industry of his choice and the field of his future practical work being different, it is but fair to expect that a reasonable time should be allowed him for experiments with local materials and studying and mastering the local conditions.

Instances are heard of where the proprietors of small concerns removed the young experts under their employ just when their factories came to running order. Certainly, a business should be conducted as business and not as sentiment. If a capitalist can do without the services of an expert, why should he continue to keep in his factory one whom he can do without? One must prove his practical usefulness to justify his continuance in a concern. But then, there

is a great point to consider. There are some matters of vital importance to a factory which, if known beforehand, mean success from the very beginning and, if not known, mean the failure of the whole undertaking. These may be very simple in themselves; but it might have taken the whole life-time of a person, or many persons, to find out their true significance in the economy and reputation of a factory. A young learner has often to spend years in a factory in a foreign country under great many privations and adverse circumstances if only to know that one point or points to which the business world give the name of "trade secrets." The quality of the manufactured articles would, in the main, depend upon the knowledge of these secrets, which, as has been said above, are nothing more than the results of long experiments and varied experiences of a particular concern or the accumulated experiences of many others in the same line. Now when a young man helps to start a factory in India—he is expected to confide his trade secrets, as they are called, which he has acquired at considerable sacrifice, to the Proprietor or his Chief Agent. Would it not be doing a gross injustice to him if he is removed after a year or so—simply because the capitalist can do without him after having once got the factory in working order? Is he not in consideration of the time and money he had to spend in a foreign land to acquire that knowledge—a knowledge which is so jealously guarded by all the manufacturing establishments of the world, entitled to a fair remuneration for his service in the shape of being retained a longer period in the factory for gaining experience? If he is denied this fair privilege—how then is a capitalist to account for the "unearned increment" of the profits of his factory and its good name? An improvement is a slow process and it cannot be shown every day and every month. To suggest improvements one must observe closely and seize the opportunity when it comes, and, of course, at times he is to create opportunities and not to wait for them.

For some time past there has been a great influx of Japanese experts into China. They used to go there only to be sent back in a year or two and sometimes in less than one year. The result has been that now-a-

days qualified Japan experts refuse to accept any offer from China unless the Chinese are prepared to enter into an agreement with them for at least 5 years. In Japan, even the foreign Professors, European or American, of Universities are appointed on agreements varying from 4 to 7 years and sometimes these are renewed.

The Director of a big manufacturing concern in Japan remarked in course of a conversation that however well-qualified, one might think himself to be—he should never attempt to start a factory without experts. Japan, he said, paid a heavy penalty at the beginning of her industrial regeneration by her neglect in this respect. At a great cost and sacrifice to herself she came to realize her mistakes later on and began to engage, as a tentative measure, the services of foreign experts. Her own sons who were educated abroad and at home thus got the opportunity of working with the foreign experts in their own climes and own soils and then they were put in charge of their factories replacing the foreigners. Such is the condition that prevails and ought to prevail in every country, especially at the infantile stage of her industries. There should not be a spirit of antagonism and suspiciousness between the employers and the employed. But some capitalists might think that if foreign experts were to be called in—why were their students sent to foreign countries? The reply is given above. Of course, there are industries which can be successfully given a start to without the help of foreign experts.

In this connection, I should do well to quote a fact from the life of a so-called Japanese expert who had gone to China a few years ago as an expert to a tobacco concern there. He was in a cigarette factory in Japan working as an ordinary labourer in the Tobacco Cutting Department. He managed to secure a job in China on a fat salary of 250 yens (about Rs. 400) a month. He had practically no knowledge of the manufacture of cigarettes. The mixture of the flavouring materials used in the Japanese factory was of a reddish-yellow colour. This he saw. From the colour of the liquid he thought that that might be the juice of the Japanese unripe "kaki" (persimmon). While starting from Japan he took with him to China a few casks of

"kaki-extracts" to be used as flavouring agents to cigarette tobacco. How long can the reputation of a factory be preserved with the "kaki-juice"! The Chinese had to run the factory at a loss for two years and afterwards with a loss of over 30,000 yens had to wind up the business! As I have already said—the Chinese are not prepared to enter into agreements with their experts, the result is losses and disappointments.

An expert should be thoroughly tested before being appointed; and if he can stand the test—an agreement should be entered into with him and he be given fair play. To be sure about the qualifications of an expert, reference might be made to the Directors of the school, college or factory where he might have received his education.

In every manufacturing country many of the industries are interdependent (of course, in a broad sense, all the industries are interdependent.) As for instance, in match manufacture, one factory supplies only the wood splints and another turns out the finished matches. In celluloid—one factory manufactures the celluloid sheets and a second one uses them for the manufacture of beautiful celluloid combs, toys, umbrella handles, tobacco pipes, &c. In cigarette manufacture there are separate factories for mouthpieces, cigarette boxes, &c., &c.; and so on.

The different small establishments referred to above form separate factories in themselves. They also export their manufactured goods to foreign countries. The manufactured products of one become the raw materials of another industry. Great economy is effected in this way. But the conditions are different in our country at the present time. We shall have to combine all the principal—though different branches of one industry into a pretty big establishment. The cost of production of the manufactured articles would be increased in consequence. The requirements of a specified part of an article being small in the factory itself, it cannot be produced in the factory as economically as it will otherwise have been done. Here again, the young manufacturer faces new difficulties. First, to know all the branches of one industry, he will have to learn different industries, so to speak, that might call for different kinds of education and training. And,

secondly, taking it for granted that he has acquired that requisite knowledge which is not possible in every case, he will then have to keep down the cost of manufacture of the main products of the factory. But this cannot be done before the labourers are trained and the factory is a little established.



A. C. GHOSE.

To make our industry stand, we have got to compete with the industrial giants of the world who have attained to a certain state of perfection in many things after long and costly trials and the experience of centuries. Our infant industries cannot thrive and hold their own if there be no protection. Government protection is out of the question. Here, by protection, I mean a protection in the shape of a little sacrifice on the part of our countrymen in their tastes and inclinations. Rear up your country's industry for sometime and let it stand once and we can assure you that you will get first-class articles with a first-class finish at a much cheaper price at your own door.

There is still another difficulty. Our countrymen will expect a young manufacturer to be a manufacturing expert,



Director, Chemist, Engineer, Chief Accountant, Manager, Supervisor of building works, erection of plants and machinery, &c., Controller of daily labour, Adviser in matters of advertisement, &c. &c., in one word, all in himself. It is all very good to be an all-round man in business, but this is undoubtedly a most exacting and monstrous responsibility for one man or even for several

men. But in the present infantile state of our industrial education—the above position is, to a certain extent, inevitable. Due allowance must therefore be made to one who has to play these different—though contradictory to one another—roles.

A. C. GHOSE,

*The Imperial Government Tobacco Monopoly  
Bureau, Tokyo, Japan.*

## AMERICA'S WORK IN THE PHILIPPINES

THE facts stated below are the result of direct enquiries made in 1904 at Washington, St. Louis and Singapore and we commend them with all respect, to those Indians and Anglo-Indians who had clapped hands, and “laughed and screeched,” in all ecstasy, when Lord Curzon the Ex-Viceroy had the pleasure to announce in one of his Viceregal speeches that “he had examined the systems of Government adopted for ruling the coloured races by the white nations in the world, and had found that England dealt more generously with her subjects in her dependencies than any other nation did.”

The Philippine Archipelago consists of 3141 islands of which 13 are large. Two of these Mindanao and Luzon are considered to be the most important. Their land area is about 115026 square miles, and thus they fairly compare with the Madras Presidency. The arable land measures 33616640 acres for cultivation and about 40,000,000 acres of forest land. The coast line is of about 11500 miles and there are some fine harbours.

The census of 1903 reported a population of 7635426 civilised Christians and non-Christians—434000 wild people and 200,000 Mahomedan Moors. The report of 1899 states that only 7% of these were considered as educated, being able to speak Spanish. The rest spoke twelve different dialects.

The Philippine Archipelago came to the United States under the Treaty of Paris in December, 1898. It was under Military Government until 1st July 1901, owing to

the insurrection of Aguinaldo, who claimed the islands for his party, on account of the assistance rendered by him to Admiral Dewey in seizing Manila and driving out the Spaniards from the country. In March, 1901, however Aguinaldo and his followers were paid 400,000 dollars or Rs. 12,00,000, by the Americans and this made him leave the Philippines and resign his claim. In July of the same year under the Civil Government Act, the administration was transferred to the Civil Government, consisting of eight Commissioners, appointed by the President of the United States. The headman is styled the President or Governor of the Islands, of the remaining seven Commissioners three were Filipinos. A Supreme Court was also constituted at the time consisting of one Chief Justice and six Puisne Judges. Of these the Chief Justice and two Puisne Judges were Filipinos.

With the constitution of the Commission, three systems of Civil Government were established, known as the Municipal, the Provincial and the Central. Towns of fairly large size, about 900 in number, were placed under Municipal Corporations, giving complete autonomy to the people. The Presidents and all the Councillors are elected by persons possessing educational qualifications. They are directly responsible to the Commission and are not under the supervision of the provincial governors. The country outside the above towns is divided into 41 Provinces—comparing with our districts—governed by 41 Provincial Governors—our collectors—assisted by a Treasurer and a supervisor of roads, canals and coasts.

All the Provincial Governorships were thrown open to election by the people in February 1903, and 32 Filipinos and 9 Americans were elected by them. Under the provisions of the above Act the census of the country was taken in 1903, as a preliminary to the constitution of a popular assembly, called the Philippine assembly. This assembly which is made up of elected members only, with the Commission, constitutes the legislative branch, the commission acting as the Executive Central Government.

To prepare the people for this popular assembly, Mr. Roosevelt the then President of the United States, sent in August 1901, seven hundred American teachers to teach the islanders—men and women—the English language, which since the acquisition of the Islands in 1898, has been the official language of the archipelago, and which in time will be made the national dialect as well. Until the Filipinos had qualified themselves for discharging the official duties, the Military Government as well as the Civil Commission had to employ Americans as clerks, book-keepers, etc., in the different Government offices. The old state of things has not been followed, and as vacancies among the American employees occurred, they were given to the English-knowing Filipinos, the Government having pledged itself to follow the same course, till almost all the Americans are replaced by the islanders. Three hundred more teachers were sent to the islands subsequently, to help the seven hundred first sent, in training the illiterate Filipinos.

In September, 1900, an Act was passed constituting a Civil Service Board of three members, to frame rules for appointing Filipinos to almost all posts by competitive examinations as far as practicable, and for promoting them according to their merit. The first examination was held in June, 1902, according to the rules framed by this board, for 1174 posts, and out of these only 200 posts were given to the Americans, the positions requiring special, professional, technical and scientific abilities. All the other appointments were given to the islanders.

The work of the large corps of one thousand American teachers is summed up by an officer of the islands in these words, "The English learned by the Filipino

people in the past three years, is greater in amount than the Spanish they acquired in 400 years of Spanish rule." During this short period three thousand Filipinos have been trained up in English as qualified teachers, and these were distributed throughout the villages to teach English to the boys and girls, the thousand American teachers devoting themselves to higher education and supervising work. Every facility was afforded to the Filipino youths to study at the American Colleges and Universities, and on their return to the Islands, a wide field of work is opened to them in teaching their own countrymen. In 1904, 400 boys and girls had reached the Secondary Standard in English, and were then being specially trained for teaching work at the Manilla Normal School. The names of over 200,000 children were then on the rolls of School Registers all over the Philippines. Every village having at least twelve school-going children was provided with a Government School. Besides secondary education, industrial, nautical and trade schools were started to prepare the boys for the various arts and professions on improved methods. Agricultural Schools for farmers were started, with the object of improving the crops and the fertility of the soil, and saving manual labour by adopting modern ways and methods. All these technical schools were of course through necessity controlled by American experts at the time.

In March, 1903, a Tariff Bill was passed by the Congress of the United States, to protect and encourage native enterprise and prevent native industries maintained from native capital from being killed by foreign competition. A gold standard currency was introduced thus saving the agriculturist and the exporter from the disastrous fluctuations in the price of silver. In the same year the Commission enacted that a gold coin to be called "Peso" having 12-9/10 grains of gold should be minted, and this with the American gold coin, were introduced into currency in the islands.

In May, 1904, a Committee of fifty members was formed and ordered by the Government to tour through the islands and report upon the general conditions and progress made by the Filipinos in education and the art of self-government. The members were instructed to show them how political

and commercial work was to be done, and to train them for the popular assembly. The Committee was constituted of a Chief Justice, three Filipino members of the Executive Commission and 46 others, consisting of municipal councillors, Provincial Governors, Judges, Lawyers and Professional business men. As a result of the investigation and report of this committee, it was arranged that one hundred of the advanced students were to be annually sent to America and educated at the best institutions of the United States, until ten thousand Filipino youths were fully trained in the technical arts and industries.

The Hon. Mr. W. H. Taft, the President Elect of the United States, as President of the Philippine Commission, and Governor of the Filipinos is to no inconsiderable extent, responsible for the training and culture of the Islanders during his Governorship of the Islands. He had undertaken to go all the way to Rome to interview His Holiness the Pope and the Cardinals, for them to withdraw the Roman Catholic priests and friars from the Philippine Islands, who were an obstacle in the way of secular education under Government supervision. The Roman Catholic Ecclesiastical Bodies held extensive landed property and several schools in the Islands and thus wielded immense influence over the Christian population. Mr. Taft found that the solemn pledges given to the Filipinos by the Congress could not be carried out unless the power of the *Padris* was reduced, and hence his visit to Rome. The ingenuity with which he managed the whole affair, resulted in the complete withdrawal of these bodies from the Islands. Their lands, schools, buildings and other properties were purchased from them in 1904.

The military force maintained in the Islands is not very strong. The white troops number less than 3000, and are stationed at Manilla, Hollo and Lamboanga. During the Spanish war 500 Philipinos were enrolled as scouts, and are now retained as soldiers. A constabulary force about 7000 strong has been recently organised from among the islanders.

The Philippine Archipelago has made immense progress in trade, since it came to the hands of the American Government.

The following figures are too telling to be omitted here.

Years.	Imports.	Exports.	Total.
Annual average	\$	\$	\$
till 1898	15,827,694.	19,751,293.	35,578,987
1899	13,113,010.	12,366,912	25,479,922
1900	20,601,436.	19,751,068	40,352,504
1901	30,279,406.	23,214,948	53,494,354
1902	32,141,842.	23,927,679	56,069,521
1903*	32,971,882	33,121,780	66,093,662

The Government has been striving very hard to make Manilla a first class port with the object of increasing foreign trade. The harbour of Manilla is being improved and millions of dollars have been expended after the project. The trade which is in the hands of the English, the French and the Spaniards, and not of the Americans, is increasing day by day, and Manilla will very soon be made a trade centre of the Orient.

The failure of the crops in the years 1903-04, owing to their destruction by locusts and storms, caused some anxiety amongst the agricultural classes, but the United States Congress very kindly contributed a large sum to the insular Government for free distribution among the sufferers. The cattle and horses that had died of rinderpest were also replaced by special order. These facts, insignificant as they are, are only mentioned here as they throw some light upon the true relations between the rulers and the ruled.

*The Philippine occupation has cost the American Government in these few years 250 millions of dollars.*

Filipino leaders have remarked that "the kindly feeling, the liberality and friendliness with which the American nation has been treating them in all matters, political, commercial and social, have made the islanders love them most sincerely; they hope to become prosperous soon, and to form an Eastern self-governing colony under the suzerainty of the United States in a decade or two." The principle followed till now by the United States does not look like divorcing theories from practice, or making promises to the ear to be broken to the heart. It was not to exploit the Archipelago for the benefit of the United States, that the United States acquired it, but to prepare the country fully for self-government, to develop

\* 1903 is the first year after the Tariff Law was passed.



its resources and to make its people a worthy and a free nation of the world. Does all this look like idle prattle? Ideals merely optimistic and not realisable? The following words of Mr. Roosevelt given to the Filipinos as early as 1904 are too convincing to be taken as trifling :—

“We have established in the islands a Government by Americans *assisted by Filipinos*. We are steadily striving to transform this into self-government by the Filipinos *assisted by Americans*.”

BYRAMJI HORMUSJI.

## STRAY THOUGHTS ON THE CASTE SYSTEM OF THE HINDUS

WHEN two civilisations meet the resultant can easily be foretold. The fresher and the more vigorous of the two absorbs the older and the weaker, yet in the act of such absorption, the newer is always coloured by the peculiar traits of the older. But the newer civilisation is not necessarily always the *better*—stronger though it may be. India is the meeting-ground of two such civilisations now. Far back in the dawn of history, a spectacle like this was witnessed by humanity.—It was when the Aryans came to India and replaced the older civilisation of the Dasyus of the North and the Dravidian civilisation of the South. What led the Aryan race to colonise the whole of Northern Asia and Europe will perhaps remain always a mystery. But in all countries where they went, they found either savages or barren tracts. The colonisation of those countries, therefore, did not present the different social problems which the Aryan settlers of India had to face and solve. The whole of Europe, with the exception of very small tracts, is inhabited by purely Aryan races, while in India, the Non-Aryan races are perhaps more in number than the pure-blooded Aryans. India, therefore, soon became the arena of race hatred and racial jealousies: and the first result of the contact of the Aryan and the non-Aryan in India was the firm establishment of the caste-system. It was not a system of division of labour in its beginning—it was founded on racial differences. The difference was sharply and clearly drawn between the Twice-born Aryan and the Once-born Shudra. The so-called three higher “castes” were

really one people, one race, speaking one language, and the passage from the one to the other was easy and of frequent occurrence. Brahmans were as much warriors as Kshatriyas were teachers. In the Mahabharata war itself, which traditionally took place in the beginning of the Kali Era five thousand years ago, we find Brahmans like Dronacharya leading armies and Kshatriya like Shri Krishna teaching the people. There was intermarriage and interdining between the three so-called castes, for instance, Durvasa ate food cooked by Draupadi.

Not so the case with the Shudra. He was outside the pale of the Twice-born. A stranger in his own country, he had no rights and privileges. From time to time wise and far-seeing statesmen of the Aryan people saw the danger to their whole community from this Shudra population and they made wise and generous laws by which these conquered people could be raised to the rank of the Aryans. Examples of such foresight and largeheartedness we find in the ancient laws, such as in the Tandya Brahmana of the Sama Veda. But the forces of selfishness proved stronger. Slowly but steadily, the privileges once given to the Shudras were first curtailed and then totally taken away.

I shall give only three illustrations of it here. Legally a Twice-born could marry a Shudra woman. Such marriages were not looked upon with disapproval at first. But with the change of the status of the Shudra, such marriages slowly fell into

disuse, and ultimately were totally prohibited by the Law-Givers.\*

The Shudras and the Twice-born used to interdine. Intermarriage presupposes interdining. But with the prohibition of the first the second good custom also fell into disuse and except in some parts of the Punjab (a country which never adopted the Brahmanical system in its entirety) the Twice-born do not take the food cooked by the Shudras.†

The third illustration I shall give is one the traces of which are not very distinct in our scriptures, but which may be easily inferred from them. This was the right accorded to the Shudra to study the Aryan science and literature. Swami Dayanand Saraswati has quoted passages from the Vedas to show that the Shudras had as much right to study the Vedas as any other class. But leaving the great Swami aside, Manu and Yajñavalkya admit the right of the Shudra to perform the Pancha Maha Yajnas, the five great sacrifices. These sacrifices are the essence, the soul, the cornerstone of Aryan Polity. Admit a man to

#### \*GENEROUS TEXT.

"A Shudra woman only must be the wife of a Shudra; she and a Vaishya woman, of a Vaishya; they two and a Kshatriya woman, of a Kshatriya; those three and a Brahmani, of a Brahmana."—Manu III. 13.

Thus a Brahman could choose his wife from all the four castes, a Kshatriya from three, the Vaishya from two and the Shudra from one. When such marriages took place, there must have been good feeling amongst the castes. But this is looked upon with so much disgust now that the Pandits who taught Sir William Jones did not give him the proper rendering of this verse. I find him translating it thus:—

"A Sudra woman only must be the wife of a Sudra; she and a Vaishya, of a Vaishya, they two and a Kshatriya, of a Kshatriya, those two and a Brahmani of a Brahmin." (Grady's Edition of 1869.)

That this is not an oversight, two being written for three, is proved from the Index, where under the head "Brahmin" is found "may marry a Kshatriya, a Vaishya, for his second, third and fourth wives," no mention of Shudra.

Brahman Pandits did not hesitate to mislead him, being ashamed of their connection with Shudras

#### PROHIBITORY TEXT.

"A woman of the Shudra class is not mentioned, even in the recital of any ancient story, as the wife of a Brahmana or of a Kshatriya, though in the greatest difficulty."—Manu III. 14.

#### †FAVOURABLE TEXTS.

The food of the following Shudras may be

Yajna, and you admit him to Aryan society. During the period of the generous treatment of the Shudras they were allowed the privilege of studying the Vedas, and performing the sacrifices. But when the policy of "Down with the Shudras," "Keep the Shudras ignorant and they will make better slaves," commenced, this privilege was the first to be taken away.‡

Let me not be understood to say that the Hindu caste-system is not a Divine Institution. I am an orthodox Hindu: but not, I hope, a blind one. I am not blind to the facts of history. I cannot say that the caste system existed in India from the very beginning of the Aryan settlement. But I cannot equally ignore the fact that it has come into existence and must have come into existence to serve some good purpose in the economy of providence. It is as much a divinely ordained institution as the Plague and the Famine that are so recurrent now-a-days. Both are facts in nature, both are divine, both teach us some lessons.

eaten, a labourer in tillage, a family friend, a cowherd, a servant, a barber and a stranger who takes shelter with him."—Manu iv. 253.

The orthodox Brahmins of the day of Sir William Jones did not hesitate to distort this text even. The translation they gave him is as follows:—

"A labourer in tillage, a family friend, a herdsman, a slave, a barber, a poor stranger offering his humble duty, are men of the servile class, who may eat the food of their superiors."

"A twice-born learned Brahmin should not eat the cooked food of that Shudra who does not perform the Shraddha and the five sacrifices." (Manu. IV. 223).

The words "five great sacrifices" have been added according to the gloss of Kulluka, who explains *asbraddhinah* as meaning *shraddhadi pancha-yajna shunyasya*.

"Wood, water, roots, fruit and cooked food placed before him without his request, he may accept from all men; honey also and protection from danger." (Manu. IV. 247).

Apastamba says in Prasna I, Khanda 19, verses 2 et seq:—

2. "Who are those whose food may be eaten?" 3. Kanva declares that it is he who wishes to give. 4. Kautsa declares that it is he who is holy. 5. Varshayani declares that it is every giver of food."

Apastamba sums up his opinion in the following terms:—"Food offered unasked by any person whatsoever may be eaten."

Gautama, Vasistha and Baudhayana hold similar views.

#### ‡FAVOURABLE TEXTS.

"The Shudra (being an infant soul) can commit no sin (as an infant can commit no sin) and

What was then the lesson which the caste-system was meant to teach India,—nay, to teach the world? The lesson it was meant to teach was that no nation however great, no people however wise, can retain their greatness or wisdom, if they base their social

(consequently) he is not capable of or liable to purification "as he is already innocent."

There is no duty enjoined upon him, there is no duty from which he is debarred.

"But if they knowing any duty, desire to perform that duty, they can follow the example of the good twice-born and perform ceremonies, but without mntas (which requires occult training). By so doing, they are not censured, on the contrary, they get praise." Manu X, 126-27

"Let him (the Shu ra) never omit the five sacrifices (one of which is the study of the Vedas). Yajnavalkya I. 121.

#### ADVERSE TEXTS.

"Let him not give advice to a Shudra, nor the leavings, nor butter offered to Go', nor teach him religion, nor show him to perform the vow." Manu iv, 80.

That some conscienceless Brahmanas even of the present day do not hesitate to tamper with the sacred texts, is shown by the Bombay edition of the twenty-eight Smritis printed at Jnanadarpana Press by Mahadeva Shastri. The famous text of Parasara Smriti permitting remarriage of widows has been thus distorted

*Naste mrite pravrajite klive cha patite patau, Panchasvapatsu Narinam patiranyo na vidyate (for vidhyate).*

The word *Vidhyate* "is allowed," is changed to *navidyate* "not allowed or does not occur," thus totally changing the meaning. What guarantee is there that in the past also, the texts of our Sacred Books did not undergo this process of Brahmanification. The unscrupulous Pandit who had the audacity to alter this well known text—a text commented upon by one of the greatest Sanskritists, Madhavacharya himself—certainly is not unique of his kind. Since the question of remarriage of widows has begun to agitate the mind of the public, orthodoxy has taken to its time-honored custom of falsifying the documents, so that no evidence should remain.

system on the rotten foundation of separation and selfishness. This selfishness is such an insidious enemy that it first appears in the garb of a friend, nay, sometimes as a religious teacher. I imagine the first makers of the caste-system saying something like this:—"Why should we Aryans waste our precious time in teaching these intractable Dasyus, these mild but foolish Dravidian monkeys? Why, they cannot even pronounce our sacred language properly. Tell them to pronounce Pitri, they will call it Pitari, tell them to utter Deva, they call it Deo. Is it not a sacrilege that our sacred tongue should be so mutilated by these barbarians? How can the Gods be pleased with prayers uttered in such language, when our own ears, humble men though we are, are offended by these solecisms. Let not the Shudra be taught the sacred language—it is a sacrilege—there can be no greater sin than this."

Somewhat like this must have been the reasoning of the ancient Law-giver when the fiat was issued that no Shudra should henceforth study the Vedas.

What has been the result of this selfish legislation in ancient India? Degradation of the Shudras? Not only that. Selfish acts rebound on the doer. The Twice-born has been degraded too. He has lost his ancient glory. He has lost his ancient wisdom.

Let the nations of the world learn this lesson from the downfall of India. Righteousness exalts a nation; selfishness destroys it.

AN ORTHODOX HINDU.

## THE BENGAL EXCISE BILL

THE new Excise Bill now under the consideration of the Bengal Legislative Council, takes the place of the Bill which was introduced originally at the end of 1903. The Bill was then subjected to severe criticism by the then Advocate General Mr. Woodroffe who urged that the Bill should be amended so as to secure express and direct Legislative enactment

or procedure for ascertaining the existence of local opinion with regard to licensing of liquor shops and for ensuring that a reasonable amount of deference shall be paid to such opinion when ascertained, both as to the number and location of shops. The Hon. Mr. Woodroffe further moved that the Bill should be amended so as to provide in the actual text of the law that



intoxicating liquor and drugs shall not be sold to children under the age of 14 or to women. He also moved that reasonably adequate provision should be made in the Bill so as to prevent as far as possible the spread of drunkennes in Bengal. Sir Andrew Fraser accepted Mr. Woodroffe's contention and asked for the permission of the Government of India to proceed with the Bill as amended by Mr. Woodroffe's recommendations. But the Bill had to be postponed in view of the fact that the Indian Excise Committee had been appointed to enquire into various matters in connection with excise administration in India and it was thought advisable not to proceed with the Bengal Excise Bill until the Report of the Indian Excise Committee was received and considered.

The chief merit of the Bill is that it is a consolidating measure which supersedes the principal Act of 1878 and the amending Acts. There are also several improvements in matters of administration. Some attempt is to be made to restrict the consumption of Taree by the imposition of a tree tax, though there is much doubt whether the tree tax system will be successful in Bengal. It cannot but be confessed that the merits of the new Bill considered as a reforming measure are scarcely such as to justify the time taken and labour bestowed in considering the Bill. The temperance opinion of recent years has been gathering enormous strength about the much debated question of local option. But the Hon'ble Mr. Macpherson, the member in charge of the Bill, dismisses the question by pointing out, "that local option in the sense in which that term is generally understood in other countries is quite impracticable in India." No one has contended that local option in the English or American sense is practicable in this country. But there is a great difference between local option and a system by which the chief excise officer, whose reputation as an administrator depends on the increase of excise revenue, determines the number and location of the grog shops from which the Government will derive revenue. "To say that these officers have no such interest in the growth of the excise revenue as to disqualify them from performing their licensing duties impartially," as the Hon'ble member in charge of the Bill has declared, is simply to ignore facts. Even

the Government officers who constituted the Indian Excise Committee have to admit that in the auction system not only subordinate excise officers but even the superior Excise officers encourage the raising of the vend fees of the liquor shops to such a high extent for the sake of revenue as to compel the abkars to have recourse to all sorts of illegal means to increase their consumption. The Excise Administration Reports show that officers who bring about an increase in the Excise Revenue are commended for their zeal and energy. No wonder that such officers are likely to favour an extension of the liquor traffic and to look coldly on any reform which may tend to reduce the revenue. Public opinion both European and Indian is in favour of the licensing functions being entrusted to judicial officers as in England. But the Presidency Magistrates in Presidency Towns and the District Judges in the maffassil have neither time nor sufficient experience of excise administration satisfactorily to carry out the work and the Indian Excise Committee "fear that the transfer of such authority to their courts would open a wide field for chicanery, as it is not unlikely that many objections would be made merely for the purpose of levying black mail from intending licencees and the legal formalities would be abused accordingly." There is some truth in this observation, but the system which is now in force and which the present Bill proposes to retain with slight modification cannot be tolerated. The Government adheres to the view that the Collector and Magistrate is the person best qualified to deal with licensing. They only accept the recommendation of the Excise Committee that attention should be paid to local opinion, which is now to be more systematically consulted and the result more formally recorded than has hitherto been the case. The residents in a locality where a grog shop would be a nuisance have no other remedy which the Government can propose but to submit a humble petition to the chief Excise Officer and as that officer is naturally bent on increasing the excise revenue, the fate of such a petition may be very well imagined. The European or American system of local option may not be possible, yet it is clear in the interest of efficient excise administration, the time has come when as much representation as possible of local

opinion, should be obtained, which in many parts of the country, is available. The question of the granting of licenses affects three different areas. First of all Calcutta and Howrah, secondly Municipal areas in the Maffussil and thirdly areas in the Maffussil where no municipalities are at present formed and where the District Board is the non-official representative body. It is obvious that different arrangements must be suggested for these three different areas. If the Government will agree to the principle of licensing Committees of representative men helping the excise administration in disposing of the licenses for the vend of exciseable articles—a principle advocated by no less an authority than the Secretary of State in his Reform Scheme, we would point out that the Government have at their disposal representative men in each of these three spheres noted above, to whom could be given the responsibility of dealing with the liquor traffic in their respective areas. For example there may be a licensing Committee in Calcutta of seven members consisting of 1st the Commissioner of Excise, 2nd the Chairman of the Corporation, 3rd the Commissioner of Police, 4th the Chief Presidency Magistrate, 5th, 6th, and 7th the three Elected Commissioners of the Corporation—one European, one Hindu and one Mahomedan, appointed by the Corporation. This would insure an official majority and would make a representative committee to which public opinion would be perfectly willing to appeal. We should prefer that the decisions of the majority of this Committee on any point may be regarded as final, but if the Government do not consider their interests sufficiently safeguarded, an appeal might be allowed to the Board from the decisions of this Committee. In licensing matters which affects the suburbs or Howrah it will be necessary to add the Collector of 24-Pergunas and the Magistrate of Howrah to the above Committee. Then in regard to maffussil Municipal areas the licensing Committee should be constituted as follows: 1st the Collector, 2nd the Chairman of the Municipality, 3rd the District Judge or the highest judicial officer of the locality, 4th the District Superintendent of Police and 5th one Commissioner chosen by the Municipality. Here again it would be wise

to allow final decision to a majority of this committee or if necessary grant appeal from it to the Divisional Commissioner. Then in regard to non-municipal areas a committee consisting of the Collector, the Vice-Chairman of the District Board, as in most cases the Collector himself is the Chairman, 3rd the District Superintendent of Police, 4th a member of the District Board appointed by the Board. In this way it seems that it is quite feasible to suggest a system applicable to the present development in the three areas referred to, in and through which such representation as the public may at present claim could be fairly granted.

"The Indian Excise Committee pointed out that there is room for much improvement in dealing with licences in the Presidency Towns such as Calcutta and the shortcoming is very largely due to the auction system under which a number of licensees are bound from year to year or period to period to find private premises within which to exercise the rights which they have purchased for high prices. The difficulties of securing such sites even in the neighbourhood of a formerly sanctioned location, are sufficient to render any licensing authority extremely chary of making a change in sites." According to the Excise Committee the abolition of the auction system is the *sine qua non* for improvement in the excise administration in Calcutta. The present Bill will be powerless to secure any improvement in Calcutta in as much as the Local Government propose to take power under Section 79 of the Bill to deal with the question of the best method of disposal of licences for retail vend as they like, without any Legislative sanction or without any sort of public discussion whatever, and they are bound to continue the auction system under the present orders of the Government of India. The procedure of disposing of the licences whether by auction system, tender system or low fee system is admittedly the most important and difficult branch in the excise administration and on it depends the increase of consumption and drunkenness. The public are therefore intensely interested in the question. But in the Bill it is proposed that the Government should frame rules on the subject without taking the public into their confidence and as soon as these rules are published in the Gazette they will

have the force of law. It is only fair that there should be a provision in the Bill that these rules are required to be laid before the Legislative Council for discussion and sanction.

There is no doubt that any hard and fast system cannot be laid down in the substantive law which may apply to the whole Province. The question must be dealt with under rules which will be different in different tracts. What is contended is that these rules must be publicly discussed in the Council, before they are gazetted and have the force of law. The auction system in Calcutta has been strongly condemned by the Indian Excise Committee, and in a pamphlet issued by the Temperance Federation, the arguments advanced by the Government of India for not accepting the recommendation of the Excise Committee have been clearly proved to be unsound. The writer of the pamphlet recommended the tender system in the place of the auction system, to which the Government of India's objections would not apply. We cannot do better than to quote the following extract from the pamphlet explaining the system which will be best suited to the most part of the Province:—

"If however, the Government of India will not reconsider their decision on the matter of the auction system, if they are resolved not to make any experiments of any of the alternative schemes suggested by the Committee, if they will not accept any fee, but that which is arrived at by competition, and if they strongly hold that tenure of shops "on good behaviour is an absolutely bad one," they may be respectfully approached and requested to consider the adoption of a tender system instead of open auction. Most of the objectionable features of the auction system referred to in this article will be thereby eliminated. The real value of the shop will be better ascertained by the tender than by the auction system. In the presence of the rival candidates at the heat of the auction, one is likely to repay old grudges by malicious bids, but if confidential tenders in writing are called for, the offers will be reasonable and will indicate the true value of the shops. Again, in the presence of influ-

ential bidders the small shop-keepers are cowed down in the auction room and dare not overbid their powerful rivals, but they will not hesitate to submit reasonable tenders for a shop when they come to know that their offer will be published only if they are successful, otherwise the fact of their having made a tender will be kept strictly confidential. In Calcutta, the settlement officer, properly speaking, cannot finally make the settlement at the auction room as his selection of the vendor and the site of the shop is subject to the approval of the police. The tender system will, therefore, suit the special conditions existing in Calcutta more than the auction system and it will give the local authorities more freedom and time, in selecting vendors, in preventing monopoly, and avoiding predominance of capitalist rings and consulting the police before finally accepting the offer and thus avoiding the return of the deposit money which is inevitable in the case of auctions when Police Certificates are refused. There is a chance of mistakes in selection by the Collector in his hurried decision at the auction room, but these mistakes will be avoided. The best procedure will be to lay all these tenders before a Committee consisting of the Police Commissioner, Municipal Commissioners, etc., and presided over by the Commissioner of Excise as appointed this year, who after necessary enquiry will accept such offers and such parties as they deem fit, dealing with the matter confidentially. The system advocated in this paper must not be misunderstood to be the minimum guarantee system referred to by the Excise Committee. There is nothing in the Government of India's resolution which would lead one to believe that they would not accept such a scheme. In fact, the scheme proposed is in accordance with the expressed views of the Government. None of these objections which have been raised in their Resolution in discussing the proposals of the Excise Committee can be even remotely applied to this new proposal. In para. 20 of the Annual Excise Report for 1906-07 referred to above, Mr. Geake seems to consider the auction system and the tender system are one and the same and he cannot therefore object to the tender system being adopted instead of the auction system. There will probably be no loss of revenue, as what would be lost on account of speculative or malicious bids, will probably be made up by the breaking up of the monopoly and capitalist rings and thereby obtaining offers of respectable shop-keepers, who are at present blackmailed by their influential and rich rivals and dare not bid in their presence in the auction room. Lastly it may be pointed out to the Government of India that there is not the least apprehension of the creation of vested interests under the proposed system."

## NOTES

### The Murder of Babu Ashutosh Biswas.

The cold-blooded murder of Babu Ashutosh Biswas, the Public Prosecutor of Alipore, in broad day-light, shows that the cult of the

bomb and the revolver still claims its votaries. But nevertheless we hope that terrorism will ere long be a thing of the past. And this will happen with the disappearance of the root causes that gave it birth, the principal



one being political despondency. All people, except of course the terrorists themselves, are agreed that terrorism should cease, because it is wicked and criminal, and because it has made it extremely difficult to promote any movement for the public good. This is quite clear. What is not clear is in what definite way the public can co-operate with the Government, though willing to do so. Many Anglo-Indian journalists seem to think that there has not been sufficient denunciation of terrorism on the part of Indian leaders. This is not true. Ever since the Muzaffarpur bomb outrage, terrorism has been condemned in numerous swadeshi and other public meetings. Indian newspapers have also denounced such crimes. But we do not think spoken or written denunciation produces much effect on the terrorists, as it seldom reaches them, or when it does, it falls on deaf ears. *The Indian Nation* is right when it says:—

Speaking and writing have, we have often said, done much mischief in this country, but we doubt if Charu Chander Bose was spoilt by any such influence, for there is nothing to show that he was given to reading or attending meetings.

What is true of Charu Chandra Bose is probably true of most men of his class. So much for denunciation. As for the public co-operating with the police in detecting the terrorists, there does not seem to be much likelihood of such co-operation. The chief reason is that the public do not know of the secret haunts of the terrorists nor of their plans. Moreover, policemen are dreaded and suspected, and non-official informers cannot enjoy the same immunity from punishment for incorrect information, however unintentionally given, as official informers do. We have, however, one small suggestion to make. It is that great care should be taken to choose beforehand the songs that are sung in the processions that march through the streets.

The one thing that is certain is that as public opinion is sure to be against terrorism, it will die out from sheer lack of new recruits to the ranks of its votaries. Among the factors that may contribute to maintain such a healthy state of public opinion and sentiment, are (1) political hopefulness born of a liberal policy practically exemplified by righting wrongs and by the granting of an increasing measure real of

power to the people, and (2) the gradual decrease and ultimate cessation of oppression and terrorism practised by the unscrupulous section of the lower grades of policemen.

That Babu Ashutosh Biswas stuck to his post in spite of threatening letters, shows that he was not a coward. And such pluck is sure to excite admiration.

We have nothing but wholehearted condemnation for his murder. From all accounts Babu Ashutosh was simply doing his duty, doing what any other man in his position should have done. If the terrorists expect that all people will refrain from doing their duty from fear of the bomb or the revolver, they are ignorant of human nature.

To show the atrocious character of the murder, it has been said that Mr. Biswas was particularly fair in the part that he took in the prosecution of the men implicated in the alleged Bomb Conspiracy. But this was scarcely necessary. For, even if Mr. Biswas, instead of being fair, had tutored witnesses and forged documents, where is the ethical code or penal code in the world, ancient or modern, which prescribes death for an unscrupulous lawyer? No, no, whatever Mr. Biswas's character as a lawyer might have been, his murder is not less black than other murders committed from motives of revenge. Society cannot exist if private revenge be allowed to run its course unchecked. And it was a senseless act, too. For, the prosecution will go on as usual and the law will have its course. And it is not improbable that these murders may create prejudice against the accused, and add to the difficulties of the defence counsel.

Apart from the character of individual acts of terrorism, the cult itself is radically wrong. It is the apotheosis, not even of brute force, but of treacherous outrage. Superficial observers may see in the invasion and conquest of foreign lands the triumph of mere brute force, but thoughtful readers of history cannot fail to see in such conquests (however unjustifiable in themselves) some sort of mental and moral superiority also in the conquerors. So mere brute force has never triumphed even in war. Much less can acts of outrage succeed in attaining their object, whatever it may be. And even if the object could be gained no advantage gained in this way could be

maintained. For a superior position can be maintained only by superior character and capacity; and nobody can prove that terrorism produces superior character and capacity, either directly or indirectly.

In every department of Indian life, a large number of self-sacrificing workers are needed. It is therefore a great pity that many young men, instead of making a better use of their lives, should throw them away in a fanatical spirit of revenge. The evil does not stop even here. These acts of criminal folly are greatly obstructing the progress of the Swadeshi, physical culture, national education, and all other patriotic movements.

We doubt very much whether terrorists argue at all, have any theories at all; it is probable that they are misled by a mere instinct of fanatical revenge. But if they have any theory on which their conduct is based, it is due to ignorance of history, or to a misreading of history, or to lack of acquaintance with the political circumstances that obtain in India, and certainly to ignorance of what constitutes political progress and regeneration. Terrorism has not benefited any country. India is differently circumstanced from any other country on the globe. It is not Russia, not Japan, not Persia, not Turkey, not even China. Regarding India's political goal, our belief is that it will not be reached by any sudden revolution, but by gradual progress in self-government. We think that even if Englishmen for any reason were to leave India now and ceased to rule it, we could not at present remain an absolutely self-governing country. Self-government has to be won by gradual political growth. We write this for all who are patriotic and may be misled by fanatical claptrap and bombast.

### Municipal Government in India.

Some people charge Indian Municipalities with inefficiency and corruption; hence they argue that Indians are not fit for local self-government. But a century ago, the municipalities of Great Britain were much worse than the municipalities of this country at the present day. Mr. Shaw in his "Municipal Government in Great Britain," p. 96, wrote:—

"The municipal corporations were, for the most part, in the hands of narrow and self-elected cliques, who administered local affairs for their own advantage

rather than for that of the borough; the inhabitants were practically deprived of all power of local self-government, and were ruled by those whom they had not chosen and in whom they had no confidence; the corporate funds were wasted; the interests and improvements of towns were not cared for; the local courts were too often corrupted by party influence, and failed to render impartial justice; the municipal institutions, instead of strengthening and supporting the political framework of the country, were a source of weakness and a fertile cause of discontent."

### Diplomacy—Oriental Vs. Occidental.

On a memorable occasion, Lord Curzon spoke of Oriental diplomacy in language well-known to all educated Indians of the present generation. The following extract from an American author is dedicated to the noble Lord for his edification.

"European diplomacy is neither more nor less than lying on a large scale, and any less immoral system would be denounced as unpractical by the moral sense of European nations. We cannot but ask ourselves why individuals should respect morality with one another when they hold it up to scorn in their relations with neighbouring States." P. 146 of Kelly's *Government or Human Evolution*.

### Human Pawns?

The report comes from Berlin that Great Britain has entered into an understanding with the Sultan by which in consideration for British support in the Near East, he shall cast his influence with his coreligionists in India in favor of the British rule. The report reads like an effort to create prejudice against Great Britain among the Balkan peoples, yet it must be admitted that some such policy, if it could be kept secret, would be to the advantage of the British.

*Boston Evening Transcript.*

This extraordinary announcement, if true, would seem to betoken a curious nervousness on the part of the British in India. If it be true, we cannot wonder at Turkey, who has enough on her hands, in all conscience, to make her eager to buy peace and alliance at any price. The people we wonder at, are those who seem to think that different communities in India are mere pawns on the chess-board of politics to be moved hither and thither at the wish and judgment of the players. *We are human beings—whether Hindus or Mohammedans. And India is our motherland.* We experience hunger together in summer, when the harvests fail. We rejoice together when the seasons are good. We think of the same places when in some foreign land we are assailed by the pangs of home-sickness. We look forward to our country's good, in the hour of death, as the best reward of our life struggle and

the greatest hope of those we love. All this we do, whether Hindus or Mohammedans. Those whom GOD thus makes one, how are mere politicians to put asunder?

### Mussalman Representation.

We have no exaggerated idea of the value of Lord Morley's Reform Scheme, though we certainly consider it a step in the right direction. British opponents of the scheme profess to see great dangers in the non-official majorities in the Provincial Councils. But as most probably the elected non-official Indian members will not outnumber all other members, and as generally elected Europeans and nominated non-official Indians will almost always side with the Government, we do not see why any Britisher should be alarmed, or any Indian unduly elated.

Such being our point of view, we do not much care if Mussalmans should get, as some of them demand, more than their fair share of representation according to population. But it is noteworthy that those Mussalman leaders and their followers who are making this sort of demand, never joined hands with their Hindu and other countrymen in any efforts which they made for securing civic rights. It was after the Government had announced its intention of expanding the Legislative Councils that these Mussalmans began to claim a lion's share of representation, as if they had also borne the lion's share in the civic struggle and agitation that had been going on for decades! This is, no doubt, very clever from their point of view!

We have no desire to give any body any offence. We have never been opposed to Mussalman aspirations, and, to our knowledge, have never been unfair to them. But we should be doing less than our duty if we did not utter a few plain truths on the present occasion.

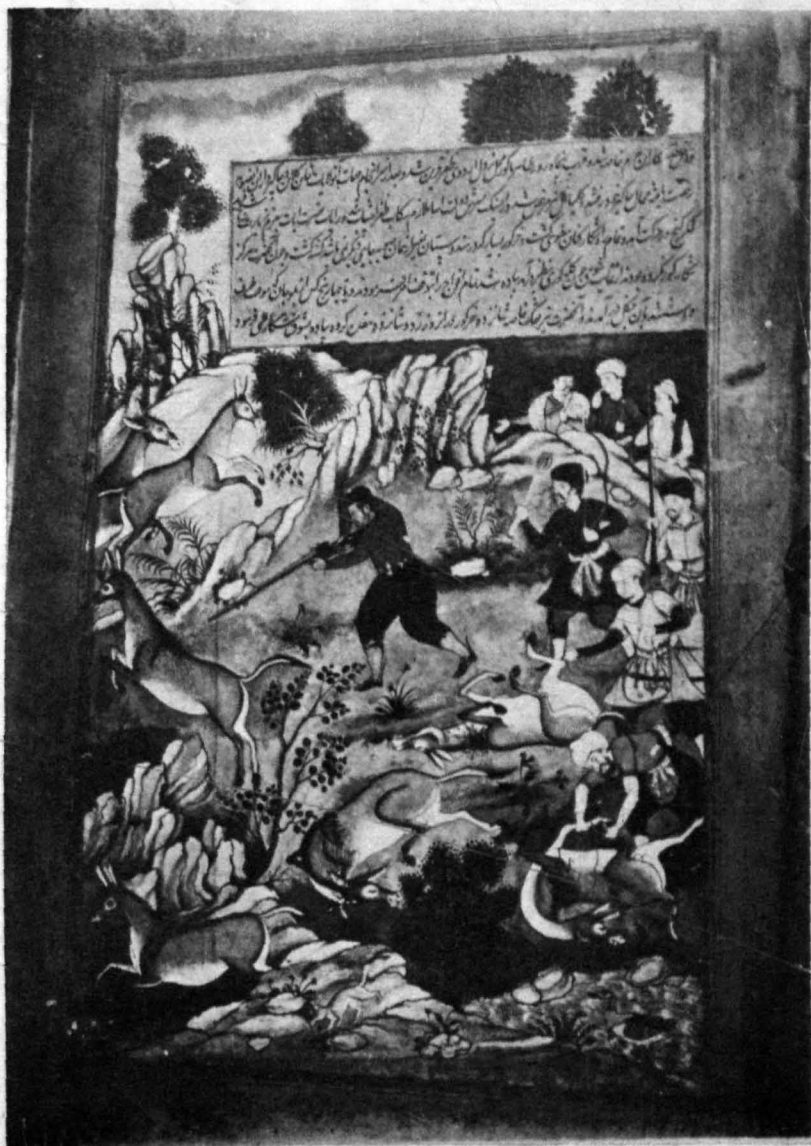
These Mussalman gentlemen, and they do not represent the entire community, claim what we may call more than a numerically proportionate share of representation because of their political importance, their loyalty and their fighting power. But, while admitting their political importance, we fail to see how they are politically more important than the Hindus. They are not more educated, not more wealthy, not more enter-

prising, not more public-spirited, not more forward in doing the honorary work of the Administration than Indians of other faiths. If they once ruled the greater portion of India, the English came after they had lost their ascendancy. The real historical fact being that at the commencement of British rule, not the Mughal but the Mahratta power was in the ascendant, it is useless to keep up the fiction that the British succeeded the Mussalmans as rulers of the country. In the Punjab and adjoining tracts the Sikhs were the ruling class, not the Mussalmans. In one respect, no doubt, the position of the Mussalmans is superior to that of the Hindus. There are even now independent Mussalman States, but there is no independent Hindu kingdom left on earth. But it is debatable whether this circumstance constitutes any *inherent* superior political importance on the part of *Indian* Mussalmans. There is also another peculiarity of some Mussalman leaders and their followers, *viz.*, they have always been readier tools in the hands of designing persons pursuing a divide-and-rule policy. This also we presume is not political importance.

Then comes the question of loyalty. We think it will not be disputed that the Hindus as a class are just as loyal as the Mussalmans. They are not more criminally disposed, inclined to riot, or turbulent than Mussalmans. We prefer not to refer in detail to the days of the Mutiny or the Wahabi movement. It is also well-known that at the time of the Sepoy Mutiny, the Sikhs proved of greater help to the British than any other class of fighters, and that the general Hindu population remained not less quiet than the Mussalmans.

As for fighting power, it is an admitted fact that the Mussalmans were in their days great warriors, having conquered the vast regions stretching from India to Spain in a short space of time. But it is also an admitted fact that in India the Rajputs, the Mahrattas and the Sikhs proved more than a match for them during the latter part of their rule. The Sikhs even rolled back the tide of conquest and bearded the Afghan lion in his own den. And at present whenever people think of the fighting strength of the Native Indian Army, they do not think of the valour of the Mussalman Sepoy sooner than that of the Sikh and the Gurkha.





**AKBAR SHOOTING THE WILD ASS *Khar-Kur*.**

(From an illuminated Ms of the Khuda Bakhsh Library. Drawn by an Indian Artist named Lomanga.)

16 asses were shot by him in one day after walking 32 or 34 miles on foot. This animal was found only in Multan. Notice the influence of the Chinese School in the rocks and the sheet of water at the lower right corner.

Whether it would be prudent for the British people to recognise by statute a favoured class in the Indian Empire is more their concern than ours. What everybody knows is that it would not be just,—though it may be considered by shortsighted men a clever move in the game of divide-and-rule.

British predominance in India rests on the pillar of British capacity. The Indian who thinks otherwise and magnifies his own importance or that of his class as a pillar of the Indian Empire is mistaken. So long as the British remain a more capable people than the Indians, they will rule India as a dependency, even though neither Hindu nor Mussalman should support them. If their superior capacity be an eternal verity, our subordinate place in the Empire is also an eternal verity. Only by the growth in character and capacity can we secure a better place in the Empire. That is a plain fact. The Hindus in days of yore became masters of the country because they proved themselves more capable than the aborigenes. When the Mussalmans conquered India they could do so because of their superior capacity and because the Hindus had ceased to be a capable people. The Mussalmans, again, lost their power when they became inferior to the Mahrattas and the Sikhs in the qualities of manhood. And last of all came on the scene the most capable people of them all, the British. Power goes by capacity. It is not a game of chance. The Mussalmans and the Hindus could not in days past retain their possessions even though they were once masters of the country. Why then this sorry struggle for a few memberships of Council? Will a few more memberships, restore even partially that lost political predominance which even the mastery of the country with all the resources which it implied did not suffice to maintain? Vain thought! Power gravitates to the capable, representation or no representation, recognition or no recognition. What political representation or recognition do the Marwari merchants in Calcutta possess or seek! Yet they silently exercise more power over the economic condition of the country than all Honorable Members of Council put together. Our object in writing all this is not to minimise the importance of the expanded Legislative

Councils but to minimise, if possible, the chances of class jealousies.

Some Mussalman leaders and their followers want separate Mussalman representation from village boards (when created) up to the Imperial Legislative Council. That is to say, they want a Mussalman India and a non-Islamic India, a state of things which even Aurangzib did not dream of. And yet these leaders wish us to believe that it is not their desire to postpone for ever the day of the growth of an united Indian nation! Should any British statesman be unwise enough to grant this particular prayer, he would do more to destroy the peace of India than all the so-called seditionists put together.

And now we come to the basic question of all. It is said that separate representation is required to protect Mussalman interests, which are said to be separate from those of non-Mussalmans. But will any body, can any body prove that these interests are really separate? The political and economical interests of all Indians are the same. Can anybody show that any law hitherto passed by the Indian Legislatures affects different classes of Indians differently *according to their religious persuasions*? If Government undertakes to legislate on any matters specially affecting the social or religious customs, laws or beliefs of particular communities, there is ample power in its hands to nominate temporarily the representatives of those communities. As we have said before, we are not opposed to Mussalman aspirations. We shall not murmur if by their superior capacity and in some provinces by their greater number, Mussalmans secure all or most of the seats in the Councils. Fair competition is their best friend.

But it may be said that they are now so backward, that they require some "protection", some encouragement. Backward and yet possessed of superior political importance to the Hindu? Surely English words have not changed their meaning! But let that pass. If "protection" and encouragement are required, is it just, is it becoming to claim more than a numerically proportionate share of representation?

If representation by classes must be the rule, the least objectionable method is that of electoral colleges as proposed by Lord

Morley, and not separate electoral colleges for different classes.

### Some Anglo-Indian Slangs.

#### NICK-NAMES FOR OFFICERS OF THE THREE PRESIDENCIES.

Luxury prevails in Calcutta, certainly to a greater degree than at Madras or Bombay. The Bengal officers are called "Qui hies," from the number of servants they keep, it being usual, when they want attendance, to say, "Qui hy—who's there;" but the Madras bucks are nick-named "Mulls," from a poor broth common in the Carnatic, which the Bengal gents pretend to despise, though it imparts a very pleasing flavor to rice, under the name of mulligatawney; and the Bombay officers are called "Ducks," in allusion to an insipid kind of fish, very plentiful on that coast, which is known by the name of bombalo, and much used as a relish at breakfast throughout India. These may be always seen swimming near the surface of the sea on the Malabar coast, and they are called "ducks," which name has been transferred to the Bombay officers by the wits of the supreme presidency." *Fifteen years in India*, pp. 126 and 127.

### Art and Archæology.

Dr. Coomaraswamy writes,

I hope no one will be led by the perusal of Mr. Akshay Kumar Maitra's interesting paper on the 'Flight of Lakshman Sen,' to misunderstand the significance of the painting. Art is not archæology. The value of the Ramayana does not depend upon the scientific proof or disproof of the former existence of the persons named Rama, Sita, or Ravana. Its value lies in its presentation of race ideals in a manner independent of time and place. This quality of timelessness belongs to all works of genius, and is quite other and much greater than, the merely critical faculty. Mr. Ganguly's painting is not, of course, a work of creative genius comparable in any way with the Ramayana; but its value depends in the same way, not upon whether a cowardly king named Lakshman Sen did actually fly in the manner imagined, but upon the fact that the painting does represent all that is typical in such a flight, as subjectively conceived by an Indian artist and from the Indian point of view. The picture is a picture, not of the flight of this or that particular king, but of all kings to whom in their downfall, there has come the bitter hour of stealthy and lonely flight.

It can never be the function of an archæologist, as such, to criticise the work of an artist.

In justice to Mr. Maitra it should be observed that he did not criticise the *work* of the artist; he examined the historical foundations of the story which the picture represents. He has praised the painting as a work of art. Further, though we are not art critics, we may be allowed to observe that by preference artists should paint subjects which give not ignoble pleasure.

### The Women's movement in England.

We print in this number two highly interesting articles on the Women's Movement in England. We have no desire to express any opinion on the methods of the Suffragettes, (the more militant of which are clearly inapplicable to India) though to our oriental minds some of their proceedings seem wanting in womanly dignity and reserve. But it may be that this impression is due to tropical languor in our character. This, however, is not what we want to say in this note. Apart from the question of the merits of the methods, what we cannot fail to observe is that English women are more plucky, persistent, united, organised and methodical in the pursuit of their aims than Indian men. There is a Hindi proverb about *bap ka beta*. So far as British women are concerned, we might also say *bap ki beti*. If such be the women, what must be the men? If any people in our country have the foolish notion of obtaining from the British any rights by terrifying them by physical violence or force, we would ask them to obtain some idea of British pluck by studying only British women. We do not think the fathers, husbands, brothers and sons of such women can be frightened. Another lesson that we derive from this Women's Movement is that it is not in the British character to grant a right for the mere asking, even if it be a just right. If it had been in their character to grant prayers and petitions for the asking they would not have imprisoned their own mothers, wives, sisters and daughters. There must be persistent agitation for a right to show that it is really wanted. So while avoiding even the show of physical force, violence or threat, we must at the same time be prepared to agitate ceaselessly. It should, however, be remembered that politics is not an abstract science. It must take cognisance of facts. A method, though successful in one country or one age, may not succeed in another.

### Ramamurti, the strong man.

Ramamurti, the strong man, is now displaying his feats in Calcutta. *The Bengalee's* interviewer obtained from him the following information regarding his diet. It shows that though a vegetable diet does not necessarily make a man strong, it is not also



incompatible with the acquisition of strength even by a man who, like Ramamurti, was a weakling in boyhood.



RAMAMURTI NAIDU.

My diet?—said the hero, feeling rather amused. Do you think I eat a heap of flesh like Sandow, or a hillock of cakes like Bhima? My diet is as simple as of an ordinary office-going clerk. Mid-day meal which I take at 1 p. m., is rice, dal and vegetables.

Rice and not flour? You eat rice? Then why are we looked down upon as *Bheto Bangali*, i. e. Bengalis feeding on rice? Don't you know that rice is identified with weakness?

Nonsense, was the emphatic retort. Rice is my principal article of food, and it is fine rice as is sold in the Bazar.

What is the quantity of the rice?—asked I.

Just a *poa* (quarter of a seer) and not a bit more. I would be very glad if you did me the honour of eating with me one day. Fish or flesh has no charm for me. Of course, I have no superstition or prejudice. I take no milk with my meals, though I take a pittance of ghee. At 9 a. m. I drink a sort of "Sharbet" we call "Thandi". Almonds, cummin seed, black pepper, 2 cardamoms all taken together—weighing one seer, are steeped in water, overnight, are crushed, strained, mixed with a pinch of sugar and made into a drink; this I drink at 9 a. m. and half-an-hour after I take a lump of butter. At 4 p. m. I take the same drink again, a *poa* of *rabri*,

home-made and not purchased from bazar, and ghee and honey boiled together, mixed with sugar. At 1 a. m. repeat my meal of the mid-day, and that's all".

### Our Frontispiece.

Our frontispiece this month is a coloured reproduction of a picture of "Gandhari," the wife of the blind king Dhritarashtra, by Mr. Nanda Lal Bose. One mark of an ideal Hindu wife is that she does not want to enjoy any pleasure or privilege which her husband is not capable of enjoying. So Gandhari kept herself blindfolded through life. But this did not make her sad or morose. She bore her lot cheerfully, as her face shows. The eyes are the most expressive feature in a face. Yet though we do not see Gandhari's eyes, her face is not expressionless.

### Indian Students in England.

We publish in this number an article on "The Indian Students in England." We desire to call attention to one statement of fact in this article, which is written by one who is not an "extremist". It is that the "Extremists" have done something for the Indian student (the reference probably being to the India House of Mr. Shyamaji Krishna Varma) but that there is no intermediate agency between the "wild extremist" and the typical bureaucrat "which could interest itself in these young exiles and guide them in the path of safety and wisdom." Such an agency is a clear necessity, which is also the opinion of the writer of the article. It is highly undesirable that our students abroad should have anything to do with Mr. Krishnavarma. For it is one thing to stimulate and keep alive a desire for perfect citizenship as the final outcome of political evolution, but it is another to support and encourage murderous outrages as part of a political propaganda, which Mr. Krishnavarma does. We have also heard from an esteemed friend who has recently been in England that the moral danger besetting Indian young men in London is very great. So for the political and moral safety of our youth such an agency as suggested above is urgently required.

### The goal of the Progressives.

In one of his recent speeches the Hon'ble Professor G. K. Gokhale is reported to have said that the Hindus were a race of dream-

ers. Without entering into a consideration of the universal application of that saying, we may admit that we often attach more importance to abstract questions and matters of sentiment than we ought to. For instance, we are told in the article in this number on "The Indian Students in England," that the "extremist" propaganda appeals to the imagination of the youth. We can understand the reason. But, as self-government is not coming to-morrow, is there any wisdom in fighting over the exact form of self-government that we should cling to? We think many persons have refused to call themselves "Moderates" because they thought the name itself showed lack of aspiration or courage. We think the name was ill chosen, but not chosen by the party to which it is attached. "Progressives," which, we are told, Mr. Gokhale prefers is certainly a better name. Another reason why people have not liked the name, "Moderate," is the half-apologetic way in which some of the members of the party have chosen to speak of their political goal and ideal. For, apart from names, what is our ideal? Full civic rights. Now, if we can win such rights, (and that is possible only when we can match or even surpass the Britisher in capacity in all respects), we can certainly remain within the British Empire with as much self-respect as any nation outside the British Empire. What we mean is this. Scotland and Canada are parts of the British Empire. But their inhabitants are not subject races any more than the French or the Germans are. So, whatever Lord Morley says, if we can achieve self-government within the Empire, our position will be like that of the Scotch or the Canadians or the Boers. But some objector may say: "the British will not allow us to be like the Scotch or the Canadians." We may retort by saying, "will they allow you to form a separate State?—and certainly you cannot succeed by the method of rebellion." In fact, it is a question of political evolution. And in our opinion, provided we can win self-government, it is in one sense better to be within the British Empire than outside it. For the coming ideal is certainly the Federation of Nations. But that is likely to be preceded by a world-struggle. For that struggle it is more advantageous to be part of a larger unit than of a smaller.

And self-government within the Empire does not mean that one race is to be subordinate to another. So there is not necessarily any loss of self-respect to be felt by even the most politically sensitive soul in remaining within the British Empire. And after all, we have done as much for building it up as any other race. When we achieve self-government within the Empire, on account of our population and resources, we shall not certainly be inferior to any other nation included in it; the position may rather lie in the other direction. And this may be better than the "Extremist" ideal *in substance*, though it may not be so in name.

Some people seem to think that there can not be any winning of liberty within the British Empire. They are mistaken. We shall give an illustration. In the first page of this number the reader will find a saying of Miss Pankhurst's, "what was life without liberty." Now, when the Suffragettes say this, do they mean to rebel against England and form a separate, a female State? Certainly not. They only wish to have full civic rights within the Empire. Our cry for liberty is similarly a cry for full civic rights within the Empire. In our strongest criticism of British rule, we do not think of rebellion, because it is against our best interests and because it is impracticable, which latter reason is a settler for the man who would "argue still."

### Peasant Girls.

BY JULES BRETON.

How beautiful and powerful, and yet how simple and true to common life, are these two peasant girls by Jules Breton! One has stopped, enchanted, on her way out to work in the sunrise, to listen to the song of the soaring lark; and the other, having finished her day's gleanings, is returning, with swinging step to her home. In each, the beauty of the picture lies in something below the surface. In one it is the look of ecstasy, as if the child's heart joined in the bird's song: in the other more beautiful than the dark strong beauty of the face, is the balance and poise of the freely moving figure. It is a beauty seen constantly in Indian streets and roadways. How many hundreds of times in a day might one note just this queenly



SONG OF THE LARK.  
By Jules Breton.



bearing in coolie woman or in peasant, but none, alas have eyes of reverent and sympathetic vision wherewith to see.

### Personal.

The small number of the Notes published in this number is due to the indifferent state of the Editor's health.

The editor of this Review has always been very reluctant to say anything personal regarding himself. But as certain facts relating to his humble life have appeared in the *Review of Reviews*, in the form of a character sketch, he feels bound to correct some wrong statements. For what is said in the sketch regarding his character or political opinions the writer alone is responsible. It is not for the subject of the sketch either to contradict or corroborate it. But some mistakes as to facts may be corrected. The editor of this Review was for some time an editorial contributor to the *Indian Mirror*, not "associate editor" as stated in the sketch. Similarly he was never an "associate editor" of the *Sanjibani*, but an editorial contributor. The *Pradip* is stated to be the best Bengali children's magazine: but it was not a

children's magazine, it was an illustrated magazine for general readers, the best before the appearance of the *Prabasi*. The editor of this Review is stated to have been a delegate to the Indian National Congress twice; it should be nine times. And finally, he removed from Allahabad to Calcutta not in 1907, but in April, 1908. As some curiosity has been shown by friends as to the reason why having started and secured a good circulation for the *Modern Review* in Allahabad, he removed his place of business to Calcutta, it may be said that the reason is very simple. He was Principal of the Kayastha Pathshala in Allahabad. He resigned his post in October, 1906, owing to differences of opinion with the managers of that College. He should have removed immediately to Calcutta, being a native of Bengal, but his eldest son was then a pupil in an Allahabad School which has no hostel. And as the courses of studies in the Allahabad and Calcutta Universities are different, he had to remain in Allahabad until his son could appear in the Matriculation Examination, which he did in April 1907.

## COMMENT AND CRITICISM

### Carlyle and Home Rule for Ireland.

In his article on "*The Political Philosophy of Carlyle*" in "*The Modern Review*" of January last, Prof. Hiralal Haldar, M.A., observes:—"If Carlyle had lived a few years longer, how embittered the last days of his life would have been by Mr. Gladstone's short-sighted policy of granting Home Rule to Ireland!" The following paragraph from Carlyle's "*Past and Present*" throws much light on his "would-have-been" attitude towards the question of Home Rule for Ireland:—

"Await the issue. In all battles, if you await the issue, each fighter has prospered according to his right. His right and his might, at the close of the account, were one and the same. He has fought with all his might and in exact proportion to all his right he has prevailed. His very death is no victory over him. He died indeed; but his work lives, very truly lives. A heroic Wallace, quartered on the scaffold, cannot hinder that his Scotland become, one day, a part of England: but he does hinder that it become, on tyrannous unfair terms, a part of it; commands still with

*a God's voice, from his old Valhalla and Temple of the Brave, that there be a just real union as of brother and brother, not a false and merely semblant one as of slave and master. If the union with England be in fact one of Scotland's chief blessings, we thank Wallace withal that it was not the chief curse. Scotland is not Ireland: no, because brave men rose there, and said, "Behold, ye must not tread us down like slaves; and ye shall not,—and cannot!" Fight on, thou brave true heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no farther, yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be: but the truth of it is part of Nature's own Laws, co-operates with the World's eternal Tendencies, and cannot be conquered."*

The italics in the above paragraph are not Carlyle's, but mine.

TUNGUTOORY SRIRAMULU, B. A.,

Rajahmundry,  
12th February, 1909.

Editor, "*The Carlylean*".

## REVIEWS OF BOOKS

## ENGLISH.

*Life of Ram Tonoo Lahiri*, by R. N. Dey, M.A., (Indian Press, 1908) xi+67; price eight annas.

In this small pamphlet, we have too little of Ram Tonoo and too much of the author's reflections, which are as a rule either commonplace or hardly relevant to the subject-matter. The style is sometimes stilted and often vitiated by indirectness and diffuseness. We have also noticed several cases of bad idiom. Ram Tonoo Lahiri was a truly good man, a *militant* saint wrestling with evil wherever he went, but at the same time simple as a child in private life and a devoted lover of literature to the mellow winter of his days. The life he led is one of modern Bengal's richest moral treasures. But we do not see the exact purpose served by the book under review. For a funeral oration it is too long; a biography it cannot aspire to be.

J. S.

*Vedic law of Marriage*, by Pandit A. Mahadeva Sastri, B.A., M.R.A.S., Curator, Government Oriental Library, Mysore.

This book which is also sub-titled "emancipation of woman" deserves to be carefully read by every member of the Hindu Society; for a nation's ideals of marriage and married life, have a direct bearing on its well-being and progress or otherwise.

In his preface, the author traces from Indian history, the three stages through which, marriage and the status of woman in India have passed with the corresponding stage in the nation's degeneration. The first was when men and women were held as equals, when women received as thorough and liberal an education as men, when they were allowed to take to the domestic life or a life of singleness, devoted to spiritual culture, as they pleased, and above all, when no marriage could take place before both the bridegroom and the bride had attained puberty. In the second stage woman's status was lowered, Vedic study was prohibited, a limit was put to her education, her marriageable age was lowered and she was regarded as a handmaid of man instead of being treated as his equal, his co-partner. While in the third stage, she began to be given away in marriage when only a child, was entirely controlled by man and made totally dependent on him.

After the introduction comes an elaborate and exhaustive analysis of the marriage mantras, which is followed by a learned and useful discussion between Dewan Bahadur R. Raghunath Rao and the author, on the subject, which leads to the conclusion that the Vedas teach adult marriage, that this Vedic law should be practised, that according to the Vedas marriage is not compulsory for women in the same way as it is not binding on men. "But" on this (latter) point, says the author "I would allow this freedom at present, provided only that men and women have been

given in youth a liberal secular and religious education under the regimen of the ancient Institution of Brahmacharya—a life of simplicity, a self-control and perfect celibacy, and of implicit obedience to the teacher and service to the Gods,—as they were given in days of old, when the pure Vedic Law was in force."

On the whole, this is a very useful little book full of valuable information and ought to have a wide circulation.

NIRANJAN MITTRA.

*Vedic Religion & Caste* by Pandit A. Mahadeva Sastri, B.A., M.R.A.S., Curator, Government Oriental Library, Mysore.

The author of the book under review, is a well-known writer, and has already gained a wide popularity, among the lovers of Vedanta and other kindred philosophy. His book therefore cannot have escaped the public notice. This highly interesting and instructive work, was originally a lecture on 'Bhagavad Gita and Sanatana Dharma' delivered on behalf of the Arya Dharma Bodhini Sabha of Bangalore on the 6th of September last.

The book closes with three appeals addressed to the Brahmanas, the non-Brahmanas and the Hindus in general. While endorsing the first two, I regret that I can not see my way to agree with some of the author's views contained in his third appeal.

*The Press-gag in Mysore*.—Compiled by P. Thirumalachar, B.A., B.L., High Court Vakil, Madras. Published by Ganesh & Co., Madras.

To muzzle the press is to muzzle public opinion and, however unpalatable public opinion at times gets to be, let it be heard at all cost; for unpalatable criticism often opens our eyes to the corrosive evils of an institution. He who closes his ears to the jarring notes of criticism and opens them to the honeyed terms of gratulation is, by common consent, a foolish person. We have no means, however, at our command to ascertain if the Mysore Government is justified in passing a law which seals the lips of the public but we are confident enough that such a law is a violent remedy. In conclusion, let us hope that liberty of opinion will be respected by our feudatory chiefs; for it is public opinion which guides a Government into the right paths of administration.

CHUNI LAL MUKERJI.

*Babu Surendra Nath Bannerjee: His life and career*.—Ganesh & Co., Publishers, Madras.

The above publication deserves encouragement as it is a brief memoir of Mr. Surendra Nath Bannerjee. Mr. Surendra Nath Bannerjee has been in close touch with the political life of the country for upwards of three decades and his admirable tenacity of purpose has won him the sincere gratitude of his countrymen.

Any record of his life, therefore, is welcome. But, while commending the book to the acceptance of the public, we cannot forget that the language is ill able to please readers quick to detect literary transgressions. The portrait of Mr. Bannerjea which has found a place in the work will, we fear, hardly afford satisfaction to those who have had the privilege to see Mr. Bannerjea face to face in flesh and blood, or who have, at any rate, seen a better—we mean more *exact*—picture of him.

CHUNI LAL MUKERJI.

*The Swadeshi Movement—A symposium. Views of representative Indians and Anglo-Indians. Price Re. 1. Published by Messrs. G. A. Natesan & Co., Madras.*

Messrs. Natesan & Co. are doing a signal service to the country in bringing out publications relating to several useful topics of the day. Among others is the book entitled "The Swadeshi Movement" which is made up of the utterances of representative Indians and Anglo-Indians on the great industrial movement that has been in existence in a vigorous form for the last 3 or 4 years. This industrial movement popularly known as the Swadeshi movement has marked a new epoch in the life of the nation and it is desirable that literature on it should multiply daily. May we not wish, in passing, to see an authentic history of this wide industrial upheaval undertaken before long by respectable publishers like Messrs. G. A. Natesan & Co.?

CHUNI LAL MUKERJI.

*Harinabhi, Past and present: Calcutta, 1908. Price annas two only.*

This is a modest contribution towards the history of rural Bengal, containing sixteen pages of printed matter. The idea which lies at the back of the compilation is excellent, and an encouraging sign of the many-sided activity of the new spirit which is working in men's minds. Some years ago, Babu Rabindra Nath Tagore in an address to students exhorted them to lay a substantial foundation for the cultivation of the patriotic spirit by collecting the antiquities, traditions, and folk-lore of their native villages and publishing local histories, from which future generations of scholars could cull materials for a history of Bengal. This work is being carried on to some extent by the various mofussil branches of the Bangiya Sahitya Parishad of Calcutta. Harinabhi is a village of considerable size in the neighbourhood of Calcutta, and the birthplace of the late Pandit Dwaraka Nath Vidya-bhusan of the *Som Prakas* and the late Babu Umes Chandra Dutt of the City College. A history of the village should prove interesting, but these histories to be useful must be written in the vernacular of the country, and show a spirit of research. We hope the publishers will bear this in mind when they think of bringing out a second edition.

*Speeches on Indian Affairs by John Morley; Natesan & Co, Madras.—Price Re. 1.*

This is a useful and timely publication. The book is adorned with a portrait of Lord Morley, and prefaced by a lengthy and ably-written introduction. The Secretary of State's Despatch on the reform proposals is published in the form of an Appendix. Lord Morley's speeches have created too much sensation in India and

are of too recent a date to need any detailed criticism. They contain some statesmanlike utterances, pregnant with good sense and breathing a spirit of sympathy, but they are also marred by some very unhappy and uncalled-for remarks, e. g., where he refers to the Partition of Bengal as a 'settled fact', propounds his 'fur coat' theory, and descants on the unsuitability of the Parliamentary system of Government for India. All of us have read the speeches in the newspapers, but their presentation in collective form was a happy idea of Messrs. Natesan & Co., and the student of current politics will find the volume useful for purposes of reference.

*G. Subramania Iyer: His life and career, Madras, Ganes & Co.—Price annas four.*

This is a neat little publication of 113 pages, illustrated by two photographs of the subject of the sketch, and offered at a low price. The publication of cheap books and pamphlets of this kind is a distinctive feature of the Madras publishing firms, and in this respect our Calcutta booksellers may well borrow a leaf from their more enterprising brethren of Madras. Subramania Iyer has rightly been styled the father of Madras journalism. He started the *Hindu* as a weekly paper so far back as 1878, and in 1889 it was converted into a daily. In 1893 Mr. Iyer severed his connection with the paper, and became editor of the vernacular daily *Swadesamitran*. It is not generally known that Babu Bepinchandra Pal, Mr. (now Sir) Pherozeshah Mehta, and Messrs Eardley Norton and William Digby were among the contributors to the *Hindu* under the editorship of Mr. Iyer. The *Hindu* and the *Swadesamitran* now occupy the foremost place in English and vernacular journalism respectively in the Madras Presidency. It is impossible to exaggerate the share which they had in imparting political education to the middle classes and the masses of Southern India. Subramania Iyer's connection with the Congress began with its first sitting in Bombay in 1885. His evidence before the Public Service Commission in 1886 and the Welby Commission in 1897, shows his grasp of Indian political and economic problems. His lecturing campaign in England in the latter year revealed him in a new character as a speaker of no mean merit. In 1902 he was elected president of the Madras Provincial Conference, in 1907 of the North Arcot District Conference, and in 1908 of the Tanjore District Conference. During nine years he was a member of the Madras Municipal Corporation. In the field of social reform he has shown the courage of his convictions by remarrying his widowed daughter, by giving his hearty support to the Age of Consent Bill, which raised a tremendous opposition all over India, and by his visit to England. He was a frequent contributor to the *Indian Social Reformer*. These were no mean achievements for one born and brought up in an orthodox Brahmin household. Born in 1835, Mr. Subramania Iyer is now 54 years old, and for the last eighteen years he has been a widower. Men like him are the salt of the country. It is fit and proper that the lives of such men should be written, and we have no doubt that this lively sketch will meet with a ready demand all over India.

*Indian Nation Builders: Part II. Ganes & Co, Madras.—Price Re. 1-8-0*

Madras is the land of hero-worship, and Messrs. Ganes & Co., have made a speciality of publishing



biographical sketches of prominent Indians. One merit of their publications is their cheapness. The book is well bound in cloth and illustrated with numerous beautiful portraits, and fairly big in size, containing as it does 416 pages of clearly and closely printed matter; and all this is being offered to the public for the modest sum of Re. 1-8-0. The enterprising publishers certainly deserve extensive patronage. The galaxy of heroes who find a place in this volume contains the names of Dadabhai Naoroji, W. C. Bonnerjee, L. M. Ghose, B. Tyabji, B. G. Tilak, Swami Vivekananda, Lala Hansraj, D. E. Wacha, Raja Sir T. Madhav Rao, R. N. Mudholkar, R. C. Dutt, H. H. the Maharajah of Mysore. It will be seen that the selection was made on the most catholic principle, for only one of the names hails from the publishers' own Presidency. We have gone through some of the sketches. They are written in a racy, vigorous style, and though necessarily short, they give us a fair glimpse of the life and work of the personages dealt with. Here and there we detect a few printing mistakes and other signs of hasty composition, which will no doubt be corrected in a second edition. It was a happy idea of the writer to give selections from some of the most famous speeches delivered by the subjects of his sketches, e. g. Mr. Ghose's speech on the Ilbert Bill at Dacca, Mr. Tyabji's Congress Presidential Speech, etc. The first Part, priced Re. 1, contains character sketches of H. H. the Maharaja Gaekwar of Baroda, Sir Pherozeshah Mehta, Justice Renade, Messrs. Surendra Nath Banerjee, A. M. Bose, B. C. Pal, Lala Lajpat Rai, Pandit Madan Mohan Malaviya and others. Altogether these two parts form a good companion volume to Mr. Pillai's *Representative Indians*, and deserve wide circulation.

*Persia: The Awakening East*: by W. P. Cresson, F.R.G.S., London, William Heinemann, 1908. 12-6d. net.

This excellently printed and bound volume purports to deal "in a popular fashion with the present condition of the Shah's Empire, and especially with the important events which within the last few months have all but transformed the traditional policy and Government of this ancient Kingdom." Indeed, the alternative title, 'The Awakening East,' and the high price, led us to expect that the book would give us a first-hand account of the birth and growth of the forces and movements, religious, social and political, which culminated in the establishment of a constitutional form of Government in Persia. But we regret to say that we have been disappointed in this expectation. There is nothing in the book to distinguish it from the thousand and one books of travel which are published annually and are soon forgotten. The author is a citizen of the great republic of the West, but he views 'things Asiatic' from the imperialistic standpoint, and is steeped in all the prejudices of the white races. He admires and is jealous of the policy of 'peaceful penetration' pursued by Russia in Persia, where she is laying out commercial roads, establishing trade agencies, and sending out diplomatic expeditions of exploration to cultivate 'friendly relations' with the people with an eye to future exploitation. He deplores the lack of commercial enterprise on the part of the United States Government in the Middle East. For the Asiatics in general, and the Persians in particular, he has no very high regard. The gift of

sympathy, so essential to the study of the awakening East, is wanting in him. The highly significant history of Babism has no further interest for our author than as a religious-patriotic movement which the administration shall have to reckon with; the Persian passion-plays are dismissed in a few sentences, though they furnished Matthew Arnold with a theme on (to quote his own words) "that wonderful East, from which whatever airs of superiority Europe may justly give itself, all our religion has come, and where religion, of some sort or other, has still an empire over men's feelings such as it has nowhere else." Mr. Cresson has been honoured with a fellowship of the Royal Geographical Society, no doubt because he travelled in Persia and Mesopotamia across unfamiliar tracks, but he betrays his ignorance of elementary religious and ethnic divisions when he says (p. 233) that he saw Hindus, Afghans, Persians and Arabs worshipping at Kerbela, 'their faces turned toward's Mecca.' The fact that a book of this type can be sold at a high price is an index of the superfluous wealth of the Americans and their insatiable thirst for information, which latter is no doubt a virtue if confined within reasonable limits.

Only one chapter of the book is devoted to the Persian Parliament. The information here given stimulates but does not satisfy our curiosity. The author refers to 'the hopeful signs of internal improvement noticeable all over Persia', e.g. the formation of local municipal assemblies and the inauguration of a fair system of taxation. "For some years it has been the custom of the Shah's Government to send abroad every year a number of young men chosen among the sons of the Persian nobility, to be instructed in European schools and universities." Teheran now boasts of wide streets and tree-lined avenues, thanks to the European visits of the late Shah Naser-ud-din; there are now four daily and thirty weekly papers in the city. According to Mr. Cresson, 'most of these are rabidly progressive in tone.' He speaks of the late Atabek Azam, the foremost statesman in Persia, whose policy was to avoid 'entangling alliances with England and Russia.' We are told that 'the workings and propaganda of the secret societies were at the back of the progressive element in Parliament'. Comparing the revolution in Persia, with that in Russia, the author says: "Thus was accomplished, by an almost bloodless revolution, the same laudable ends that ended in disastrous failure after months of rapine and outrage just across the border in 'civilised' and 'Christian' Russia! Certainly an encouraging and instructive sign of the march of events in the 'Awakening East.'" But the author visited Persia before the revolution, and the information he gives on this subject is necessarily not quite up to date. The National Convention of Persia has met with many vicissitudes since the publication of this book, and has now ceased to exist. Russia, backed by England, is now trying to force a loan on her. We learn from Reuter that in the French Chamber the socialist members protested against French support being given to the loan, as they thought it was meant to destroy the independence of Persia, but the protest was defeated by 430 votes against 104. Professor Browne of the Cambridge University, in a lengthy article in the *Spectator*, says that the collapse of the Persian National Assembly 'was not due to cowardice or overconfidence or negligence, but to the threats of armed intervention by Russia on behalf of



THE GLEANER  
By Jules Breton.

the Shah.' Rather than allow Russia to acquire a dominating influence in Northern Persia, the patriotic members of the Assembly willingly sacrificed the liberties so recently won. It is a noble chapter of Persian history, as the world will learn in the fullness of time.

The Persians, as depicted by Mr. Cresson, are still a degenerate and degraded people, but here and there a word of praise is wrung out of his unwilling mouth, e.g. where he speaks of the horsemanship of the people of western Kurdistan. The use of arms is universal. The Persians, therefore, though degenerate, are not devitalised. Now and again we find an appreciation of the Engineering skill of the ancient Iranians, as for example, where the author speaks of the ruins of the palace of Khosros the magnificent (p.p.175-6) or of the famous bas-relief inscriptions of Darius on the rock of Bisitem: "It would be difficult, even with our perfect Engineering appliances, to duplicate the work of the Engineers and artists who carved their names for all eternity on the face of Bisitun, and I cannot but think that there is some truth in the theories lately advanced by a French scientist, who holds that these ancient builders had at their command a knowledge of the principles of mechanics unknown to us today." (p.p. 155-6).

In the Palace at Teheran the author saw the famous Peacock Throne of Shah Jehan which Nadir Shah carried back with him in 1739. Mr. Cresson has a poor opinion of the Persian army. But he says there is no dearth of fine material in Persia for an army, and there is a proposal for the reorganisation of 'this Fals-taffian rabble' by Japanese officers. The entire Persian navy consists of one small gunboat. Hawking, hunting and ram-fighting are among the favourite games. Fire-worship ceased to be the national religion of Persia many centuries ago. But it is still practised in remote corners. It will be news to many of us to hear that beef is an unclean article of food in Persia, and cows are kept for their milk only, as among the Hindus. Of the celebrated Persian carpets the writer says: "most of the native rugs and carpets show the regrettable influence of European patterns and aniline dyes. It is unfortunately true that throughout the East to-day the machine-made products of the unbeliever are everywhere crowding out the fabrics of the old hand-worker." Indeed, many Persian industries are fast disappearing.

Bahrin, on the Persian Gulf, is within the sphere of British influence, and the centre of the pearl trade, the greater part of which is in the hands of Hindu traders of the Bunnia caste of Sindh. But our author, who deplores the lack of American enterprise in Persia, cannot contemplate with equanimity this prosperity of a small section of a coloured race, and vents his spleen in the correct Occidental style: "It was strange to see the brawny Arab boatman bowing and cringing before these frail, exotic personages. But the strength of these poor fishermen is no match for the wily brains that the caste system has developed through generations of traders." (p. 262). This attitude on the part of the author is not surprising, for he describes with amused interest an incident at the Baku oilfields in Trans-Caucasia, when he saw a Mahomedan factory-laborer roused from his devotions by 'a well applied kick' from his master, a Dutchman, and with sardonic humour suggests, in view of the frequent prayers enjoined by the Koran, that mission-

ary enterprise in this direction would receive the hearty support of the merchants interested in the petroleum industry.

Mr. Cresson gives us a glimpse of Bagdad the capital of Mesopotamia, which 'in the golden prime of 'Haroun al Rachid,' was the centre of a world civilisation and is now a fast decaying city. We are told that the Mahomedan subjects of his Majesty the Sultan in Turkey in Asia hate him as much as his Christian subjects, but we are accustomed to such impudent assertions from interested parties and need not take them seriously. Many people do not know that in the early part of the Nineteenth Century the "Turkish Company" of London surveyed a line for a proposed railway along the Euphrates valley, to connect the Mediterranean with the British possessions in the East, and a few miles of railroad were actually laid, when the project was abandoned owing to the small prospect of an early financial return. Germany has now taken up the question of opening up the near East in the interest of her expanding trade, and the Bagdad Railway is likely to assume a tangible shape in the near future. The many-sided activity of the German nation, which is at the bottom of its greatness, is typified by the Government Expedition to explore the ruins of Susa, Nineveh, and Babylon. At the latter place, the writer found learned German savants exploring the antiquities of the ancient Assyrian capital which were being shipped to the Museum at Berlin as soon as unearthed.

The absence of a map will be felt by every reader, and an index would have enhanced the value of the book for purposes of reference. The photographs, which are both numerous and excellent, add to the attractiveness of the volume. On the whole, the book is well worth perusal by those who can afford the price and have no better use to make of their money.

## HINDI.

*Bipin Vyakhyanmala, translated and published by Chhabildas, Ramdas Samanta, of Bombay. Price annas four.*

This Nagri booklet of 87 pages is a collection of some of the best speeches of Babu Bipin Chandra Pal. His utterances at the third Indian National Congress, at Madras, against the Arms Act (with which this book begins), as also on some other subjects are contained in it. X.

*Balgita, by Pandit Ramji Lal Sharma, printed by the Indian Press, Allahabad, price as. 8*

This is the eighth book of a series meant for boys, and for persons who have but little time or less knowledge, for the study of the original Sanskrit works whose abridged translation in simple Hindi these books are. They profess to be Gita and Mahabharata what Lamb's Tales are to the plays of Shakespear.

We are inclined to give every encouragement to those Hindi writers who refrain from writing trashy novels and instead try to enrich the Hindi literature with useful and instructive volumes. The author's attempt, therefore, has been in the right direction. But I regret that I cannot congratulate him on this production of his, in so far as its real merit is concerned.



In many a place the expositions are crude and laboured, and the arguments contradictory to one another, which go to show that either the writer has not taken the trouble of studying the text or he was in such a hurry to finish the book that he could not pause to think over what he was writing.

I further think, that it would have been far better if the author had given his readers, in a plain and simple style, a short sketch of the original and spared them his own notes and deductions, which are not only out of place but in some cases even opposed to what is really meant. For an instance, let me take the very first Chapter of the Gita where the despondency of Arjuna is depicted. Now every reader of the Gita knows that this portion exposes the weakness of Arjuna. When called upon to perform his duty as a Kshatriya and the great sacrifice of drowning all individual feelings of attachment, love and hatred demanded of him, Arjuna lost his mental balance and on the very eve of the battle tried to back out. This clearly shows Arjuna's weakness. But the author of the book under review thinks this to be an exceptionally praiseworthy trait of Arjuna's character. He argues that the fact of Arjuna's refusing to fight when in all probability any one else would have plunged headlong into the battle, proves his great mental control and bravery. The one point of attraction in the book, however, is its charmingly nice get up and its delightfully neat printing. But all this the name of the Indian Press, Allahabad, where the book has been printed is sufficient to warrant.

NIRANJAN MITTRA.

*Deshi Kargha*, by Thakur Prasad Khatri, price as. 8, printed at the Bharat Press, Benares.

Babu Thakur Prasad Khatri of Benares, the author of the 'Deshi Kargha' (hand-loom), is to be congratulated on this really valuable production of his. To write a book in such a plain and simple style as will be grasped without much exertion even by the ignorant people, is a great undertaking and the author has done his part admirably well.

The work embodies careful enquiry and research but its chief merit lies in the series of pictures and their comprehensive delineation.

The masterly way in which this subject has been treated reflects no ordinary credit on its author.

With a short account of each locality where cotton grows and the kind of harvest it yields, the writer has very considerably given the history of cotton and the uses to which it has been put from the earliest time. He has further added a table giving the probable expenses a man, desiring to open a weaving firm, shall have to incur.

The book on the whole is very instructive and interesting and it is hoped that it will undergo a second edition ere long. In order that this useful volume may reach a wider public, I may suggest that the author will do well in making the second edition a little more cheap, for many of our still surviving industries are carried on by the humble dwellers in cottages.

NIRANJAN MITTRA.

## MARATHI.

*Jñaneshvari*—(the Commentary of Jñaneshvar on the *Bhagavadgita*)—Part I. Edited by Mr. V. K. Rajawade and published by the Sathkaryottejok Sabha, Dhulia, Khandesh, pp. 106+382+22.

The historical and critical spirit has been abroad in Maharashtra for some time past and no better representative and exponent of that spirit can be found than the indefatigable collector and editor, Mr. Rajawade. The present edition of the Jñaneshvari is the latest fruit of Mr. Rajawade's labours. It is hardly possible for an outsider to understand what a large place this work fills in the spiritual life of Maharashtra. The Jñaneshvari is a commentary on the Bhagavadgita by Jñaneshvar, the Thirteenth Century Maratha saint. It is the first great attempt to popularise the teaching of the Bhagavadgita, 'the nectarlike milk of the Upanishads,' and has an authority surpassed by none with the thousands who regard Vithoba as the god of the masses and periodically visit his Shrine at Pandharpur. It is the Bible of Protestant Hinduism which knows no caste and which admits, or at least admitted in its pristine vigour, the lowest Pariah into its fold on a footing of perfect equality with the most learned Brahmins. It is expounded to the vast multitudes by different *Gurus* who keep up a regular succession and have their own traditional explanations. The *Sampradayi* texts of the Jñaneshvari are those generally used in Maharashtra and though latterly there have been some attempts at collation and elucidation, they cannot be said to be particularly successful. In the absence, therefore, of a critical and trustworthy edition of this great work, the present publication must be regarded as a great step taken in the right direction. Mr. Rajawade claims for the MS. which he uses for the present edition, that it is the oldest hitherto published and the evidence he brings forward strongly supports that claim. It belongs to the generation just after Jñaneshvar and this fact in itself should be sufficient to show that this MS. is more reliable than others.

Apart from the text, however, the introduction which Mr. Rajawade writes for this book—and it is a long one extending over more than a hundred pages—is very interesting and valuable. There he goes into the history of the Marathi language and dwells at considerable length upon its origin and development. He has proved that Marathi existed as an independent language from about the middle of the 5th century and that it is derived from Sanskrit through the Maharashtri. But people in other provinces will not take so much interest in the discussions of Mr. Rajawade about the Marathi language as they will in the other theories which he puts forward about Indian antiquities. Mr. Rajawade is nothing if he is not bold in his theories and unsparing in his criticisms. He has not the least regard for the scholars who have laboured in the field before him and by the language used he leaves on the mind the impression that there is hardly any other individual endowed with the critical faculty or for the matter of that, with ordinary common sense. It will take too long to examine his theories in detail and a few instances will be enough for antiquarians in other provinces to have an idea as to their nature. Mr. Rajawade does not seem to

accept the Scytho-Dravidian theory of the ethnology of the Marathas but he does not discuss the question. He tries to prove that Kalidas, the author of *Shakuntala*, flourished between 37 B.C. and 58 A.D. At another place he makes the statement that the Shaka era was not introduced by the Scythians and labours the point at great length. These are only a few instances out of many. All Mr. Rajawade's conclusions will not stand the test of sound criticism but he deserves credit for bringing within the reach of purely Marathi readers the abstruse questions of Indian antiquities.

#### GUJARATI.

*Kavya Manjari, or Best and Select Pieces from ancient Gujarati Poets, by Jivabhai Amichand Patel, printed at the Gujarat Printing Press, Ahmedabad. Pp. 388 Card board Bound. Price Re. 1 (1908).*

We had one such collection already, and large in size, in the shape of the *Kavya Dohan*, and hence so far as the form is concerned, there is no novelty in it. But the great merit of this work lies in the notes to each poem which are appended at the end. On perusing them we find they are too high for any of the High School Classes, to whom a reference has been made in the preface and in whose interest the poems are graded. But we say this in no spirit of detraction or depreciation. The mastery over the several philosophical and allegorical aspects of the selections, which the notes display, is of a very high order. Mr. Patel must have read much and read that to great advantage or else he could not have ransacked all the sources, which we find utilised in the notes. They are a study in themselves and bound to prove of great help to those who have to do with and work in the sphere of higher vernacular literature, such as the Normal Training College Teachers and Students.

K. M. J.

*Be Mudrika (Two Rings), written by Devram Shivra Drivedi, published by D. Lakhmidas & Co., Par. Bazar, Fort Bombay, pp. 157. (Cloth Bond), 1908.*

This is a very short novel, and we could run through it in exactly forty-five minutes. It professes to be a novel depicting the social life of the Hindus, but the main incident on which it is founded looks very much like one taken from a society completely alien to it. A Hindu father misled by certain astrological prophecies, allows his daughter to remain unmarried till she is twenty, and then marries her blindfolded to a husband, imposing on either of them, the condition that the one should not see the face of the other, till after five years, on pain of instant death of the husband. Both are given rings unique in their make, which they are to put on after five years, and then recognise each other by the sign of the signet. The end is a happy one and the characters are made to look lifelike, but every now and then we come across a faint echo of Kumud Sundari and Saraswati Chandra, in the portrayal of the hero and heroine. The style is tolerably good.

*Dushman Darah or, a Bombay Shethia jilted by his lady-love, by Rustamji Hormasji Mistry. Published by D. Lakhmidas & Co., Booksellers and Publishers Bombay Second Edition pp. 226, cloth bound. Price Re. 1-8-0.*

We congratulate Mr. Mistry, who is the writer of

many works of fiction on this production. Parsi Gujarati has of late been developing in a fashion which leaves much to be desired and it makes the heart of a Hindu Gujarati sore to see the turn it is taking—it is going perilously near becoming a *patois*. The present book has only a very slight interweaving in it of that style, although it is taken up wholly with Parsi characters. That is one merit the other is the skilful way in which the interest of the reader is kept up. Once you begin, you are not minded to put down the book unless you have devoured the contents through. It reminds you of sensational stories like "Le Coq" and other detective fiction. Parsi life and society are known for their adaptability to all sorts of conditions and states and many modern Parsi novels are so many adaptations of their English counterparts. The plot of this work also seems to have been drawn from some such source, but that does not detract from its interest—ingness or create any jarring note in the mind of an Indian reader.

*Alexander na Samay nun Hindustan, or India in the times of Alexander the Great, by Ganpariram Hematram Desai of Broach. Printed at the Bharat Fivan Press, Bombay. Cloth bound pp. 308. Price Re. 1-4-0 (1908). With a portrait of the author.*

The writer is a hale and hearty old gentleman of 62 years, who hardly feels his age. He is well-known amongst his friends as a lover of letters, and the object he has placed before himself, *viz.* to give a picture of Indian Society in which domestic virtues such as filial love, reverence for elders, should harmonise with loyalty to the paramount power, and the subjects' affection for their ruler has been ably carried out. Several incidents, for instance, the mythical origin of Broach (called *Bhriagu Kachha*), the miscellaneous adventures of Kesari, the hero of the novel, do not quite fit in with the plot nor with the title of the book, but it may be said to their credit that they do not jar upon the reader. The narrative, although it professes to portray the state of ancient Hindu Society, in no way differs from many other stories, which deal with the same state of society in mediaeval times. However it abounds in rich descriptions of processions and marriages (which at times look as if the writer had taken his cue from the same demonstrations as are held in the present times), and of natural scenery, which shews a powerful pen. Two-thirds of the book does not deal with Alexander's adventures at all, which are reserved for the tail end of the story. To the details of the march route and the description of the first clash of arms between Alexander and his Indian foe even Vincent Smith could not take exception, so faithfully are they adhered to. But the result of the second fight, alleged to be near Multan, where Alexander was said to have been wounded and given shelter by the Indian King, as well as Alexander's dreams seem to be made up to embellish the tale. The book still furnishes fascinating reading, but above all, its merit lies in its simple, homely and clear-cut style, a style created by old time studies, a style which is slowly, to the detriment of the language, vanishing and giving place to a stilted, Sanskritized style. To say that it can be read with interest by boys, girls, and the most ordinarily as well as highly educated persons, is but giving it its due.

*Bhartrihari Niti Shatak, with annotations by Jata Shanker Joyachandra Adil Shah, Published by Foshi Devshanker and L. M. Thacker & Co, Bombay. Paper bound, pp. 71, (1907).*

The Nitishatak of Bhartrihari requires no introduction and more than one translation of the same is existent in Gujarati. The present translation is a *Samashloki* one, and is rendered by one who is known in the Gujarati literary circle of Bombay as a lover of literature, Sanskrit and Gujarati. The most important part of the work is however not the translation which necessarily partakes of all the drawbacks and deficiencies of a *Samashloki* rendering, where the translator is hidebound by conditions self-imposed and which therefore fails to give an adequate idea of the original in simple language, but the notes by which he tries to explain and elucidate the different *Alankaras* used in the poem by the help of several well-known Sanskrit works of which he says he has utilised about fifty. To a lay reader and to one ignorant of Sanskrit, neither the notes nor the translation convey the spirit or the significance of the original. It is too hard and too high for him: its use and appreciation would therefore be confined to only a select few, who perhaps may never stand in need of such secondhand and extraneous aid.

K. M. J.

- (1) *Hindni Udyog Sthiti*, by Keshavlal Motilal Parikh, Vakil, District Court, Ahmedabad, published by the Gujarat Vernacular Society, Ahmedabad. Pp. 116. cloth bound Price 0-6-0 (1907 May.)
- (2) *Stribodhak Saticharitra*, by Mrs. Saguna Bhanusukhram Nirgunaram, published by the Gujarat Vernacular Society, Ahmedabad. Pp. 106. Paper bound, price 0-3-0 (1907).
- (3) *Life of Miss Florence Nightingale*, by Mrs. Sharda Mehta B.A., published by the Gujarat Vernacular Society, Ahmedabad, pp. 103, cloth bound, price 0-4-0 (1908).

This batch of these 3 books shews the various useful branches in which the Gujarat Vernacular Society is spending the many funds placed at its disposal. The first book is remarkable in its English shape as shewing the practical sympathy of an Englishman for the various struggling indigeneous industries of the country. Mr. Glyn Barlow's Industrial India is well-known by this time to all those who are interested in the economic condition of India. The translator, who we understand is now no more, was himself a pioneer in several industrial walks and he has thus been able to grasp the spirit of the original, which he has reproduced in simple, easy style, which is sure to impress the mind of the reader, without any special trouble. Although the work refers to technical matters, still they are so well treated that we find no difficulty

in following the writers nor does the interest flag at any time.

The second book is the production of the pen of a Nagar Brahmin lady, and she has retold the often repeated but never wearying tales of the lives of Damayanti and Draupadi, Taramati and Sita and Savitri in language fit to be understood by her sisters and now and then interspersed with verses of popular poets. To this she has added two original chapters, comparing the several lives in the book and drawing a moral from them, and also giving from the standpoint of a Hindu woman the duties of a wife or *Stridharma*. Both these chapters are worth perusal.

The third book is also the performance of a lady of the same community, Mrs. Sharda, who has already made her *debut* on the stage of Gujarati literature. Some months ago we had an occasion to review her work, which she had carried out in collaboration with her sister Mrs. Vidya, B.A., being the translation of a novel by R. C. Dutt. We commended the work for its many qualities and the present one in no way falls behind it. The humane work performed by Miss Florence Nightingale could not have been brought to the notice of Gujarati readers by a better writer than Mrs. Sharda, who herself being married to a medical gentleman, can very well appreciate the quality and the intensity of the sacrifice made by Miss Nightingale.

K. M. J.

*Griha Lakshmi*, by Chhaganlal Naraynbhai Mishri, of Broach. Published by D. Lakhmidas & Co., Bombay. Cloth bound, p p. 247. Price Rs. 1-12-0. (1907).

This novel is an adaptation of a popular Bengali novel—*Ray Parivar*, by Babu Satish Chandra Chakravarti, B.A. The adaptation to the social life of the Gujaratis is very well carried out, and reflects great credit on the pen of Mr. Mishri, who we understand is devoting himself to literature. The story illustrates the diverse sad phases of the joint family system, and very feelingly points out the moral of the hourly jealousies and bickerings between the various daughters-in-law, which make up the daily routine of a Hindu's life. The *denouement* of the story—how the jealousy of an uneducated brother towards his educated brother, egged on by his wife, passes by easy stages from robbery to forgery, from forgery to arson, and from arson to prison—is very strikingly brought out and the lucid, language in which the work is written heightens considerably its value. So we cordially welcome the efforts of the writer in this field, where he has attained merited success.

K. M. J.







RANA BHIM SINGH & QUEEN PADMINI.  
From the Original Painting by Nanda Lal Bose.

*Three-colour blocks by U. Ray.*

*Printed at the Kuntaline Press.*

# THE MODERN REVIEW

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## EDUCATION THROUGH SOCIAL HELPFULNESS

BY PROF. D. J. FLEMING, M.A., M.SC., FORMAN CHRISTIAN COLLEGE, LAHORE.

THE aim of this paper is not so much to state the theoretical value of education through social helpfulness, as to show that method in actual operation. It assumes that there is a large body of teachers deeply interested in the moral development of their students, and that there are hosts of students who will gladly follow leadership which stands for service. It assumes that while men may differ as to the effectiveness and advisability of direct moral instruction, all can agree that conscious ideals are formed through the practice of them; and that while the intellectual apprehension of ethics and religion may never of themselves make a man moral and religious, yet progress does come from doing things in a moral and religious way.

It assumes that, "Education for service" is a sound keynote; that there are teachers who recognise as their widest opportunity and greatest privilege the struggle to help young students discover their own highest possibilities for social helpfulness through initiation and co-operation, so that while they are yet in school they may take the first steps toward acquiring one of the finest factors in the art of life.

For those, then, who are convinced that impressions which simply come in from a book to a pupil's eye, or from a lecture to his ear, but which do not modify his active life, are impressions which are largely lost, the following outline of service which has in various places been found practical may prove of interest and value.

I. One of the most evident lines of helpfulness toward which student sacrifice has been directed has been due to national calamities.

Students helped in the Kangra Earthquake relief; and during the last famine in the United Provinces, 35 students of Lucknow and 60 students from Allahabad effectively helped in the Theistic Relief Fund by collecting alms, canvassing the city to find needy widows, and seeing that help was given to the really deserving. Eighteen students from one College went from the Panjab to assist in administering the Lajpat Rai Fund in the United Provinces. Not infrequently those young men had to walk a score of miles in a single day; but it is by such training that men catch the fire of service.

A noted Indian who has much experience in this work fully recognizes that in famine relief students can be of little use at first but yet he has strongly urged them to volunteer for relief work that they may learn and gain experience, so that in the future they may take their places as the real workers of their communities.

The widespread malaria which followed the heavy rains of the Punjab last summer furnished another opportunity for students. One little band in a single day gave out 200 packets of quinine obtained from their Municipal Committee to suffering changars, and 300 packets in the Dhobi Mandi. This experience better than any lectures brought before these men the poverty and suffering of the submerged classes and inspired them

with a desire to alleviate their social, moral and physical condition. They found that to make the quinine effective they often had to take a little sweeper child in their arms and themselves give the medicine; or to reach the prostrate patient they had to follow their teacher into the house of a village Chamar. More effective than hours of talk on the evils of caste is one such deed.

The Poona Plague Relief Committee, under the presidency of the Honourable Mr. Gokhale affords an instance of where a non-official agency has successfully undertaken the work of mass inoculation against plague. Among 13250 persons inoculated in the City of Poona, there were only 30 cases of plague, and of these only 4 died, whereas on the basis of the rate of mortality amongst the uninoculated, there should have been no less than 238 deaths amongst those who had been treated. We are not aware that this excellent work was aided to any great extent by students, but where the classes who suffer most from the ravages of plague are the ones most unable to understand and to act upon sanitary and hygienic lines, the patient and sympathetic advice and guidance of students in their villages could secure that co-operation without which the best measures are found to fail.

II. A second general group of opportunities might be classed as local relief. More than one student has, through the encouragement and friendly arrangement on the part of the teacher or relative, been able to acquire a knowledge of the simple treatment of the most common diseases at his city or town dispensary. Let us take a concrete instance. One student while still in the "Second Middle" was encouraged by his uncle to spend some of his leisure in the town dispensary. At first he could do little more than carry a spoon or wash a dish, but gradually the practical use and composition of the standard remedies became a part of him. He knows the difference in use between the fever mixtures No. 1 and No. 2; he knows how to use the spleen mixture, No. 4; and the formulæ for Nos. 12 and 13 which are intended for Diarrhœa and Dysentery. When now as a college man he goes back to his town, he has been able in an unpaid way to increase often by 50 per cent. the attendance at the Dispensary by en-

couragement from house to house. We are not saying that he is a trained physician, but he certainly has been educated through actual service to be a citizen of value for any community, and is one whose life naturally tells in deeds as well as words. This could be duplicated in many a dispensary if teacher or friend would by suggestion and arrangement make it possible for a student to spend a couple of hours per day with the physician in charge of the out-patients.

A form of service which does not require any great training on the part of the student and little organization on the part of the teacher is that of hospital visitation. In every hospital large enough to have wards for in-patients there are needs which are not professionally met. Here is a man who wants to communicate to his friends, and yet in some cases has not even the requisite pice, or more generally cannot write. Over 120 post cards have been written by students in a single term in one hospital. There is a boy of twelve lying all day far from all friends who eagerly accepts a bit of Urdu to read. Yonder lies a little orphan with only a broken watch face to beguile the long moments. It is worth something as education when a student hunts up a toy in the bazar to make the next day for that lad brighter. Simple things these, but they are worth more than a dozen sermons. They afford that motor expression—that expression in action—which clinches the impulse, and leaves the doer better than he was.

It might be suggestive just here to mention something done by students outside India. Seven years ago in Baltimore, a corps of medical students were grouped together under the direction of one of the agents of the local Charity Organization for the purpose of following up the cases that came to the hospital for treatment, combining medical with neighbourly help. Heretofore the duty of the hospital had ended with a "Cure" by the doctors. Cases had been known to be discharged only to be brought back within a few weeks or even days. Often to go out from the doors of a hospital meant to the patient only a worse discouragement than before; meant facing new problems which he was as yet physically unable to meet. The doctors, in the very nature of things, could not care for



such cases. It was all they could do to set disjointed bones; they could not deal with life histories that were out of joint. This movement on the part of busy medical students of John Hopkins University was the beginning in America of social service in the hospital—a sort of hospital extension work which is now spreading all over the country.

III. A third general group of student activities could be grouped under the head of education. Students make great speeches in their Literary Societies and great speeches are made to them about the necessity of the spread of education. But here again of more value than a score of lectures, is one summer vacation spent in an honest attempt to solve the question in one's own place, in one's own family, facing with tender sympathy the inevitable hardships and opposition. The reformer-in-germ must be willing to go where he urges others to follow, and the visionary ideals of Literary Societies may thus be sobered and tempered by contact with actual life. Hence we regard it as real education for citizenship when 60 students of one of our Panjab colleges pledged themselves to carry on some form of home education during their summer vacation. In this home education the instruction of women stands out as a most real service to one's country, for their co-operation is necessary in all reform affecting family life. But the strategic point in the family is the child. Philips Brooks once said, "He who helps a child, helps humanity with a distinctiveness, with an immediateness which no other help given to human creatures in any other stage of their human existence can possibly give again. By helping children we help humanity at its best end."

Besides this students have, when friends have point out the way, undertaken a harder task. It is no easy thing to gather together a few restless village children and teach them for a few hours a week, but more than one student has used his leisure in this way. Expensive buildings, elaborate text books, and a great outlay of money are not needed. Zeal can be shown and the slow results attained with a few books, a verandah and hours of self-sacrifice. After a student has taught a sweeper to read Urdu, as more than one has done, the depths of

the needs of India mean something definite to him.

Larger projects for the cause of education have benefited by student aid, and thereby furnished to the student the invaluable benefit which attaches to all laboratory as opposed to merely theoretical training. One student last summer spent 12 days in visiting 15 villages, thus securing 100 signatures from leading men to a petition for a primary school, which was thus obtained. Another stirred up his Sabha so that a girls' school was started. Another who had during the previous college year given an hour a day to teaching in a free night school was the means of enlisting older men in starting a free night school of 75 students in his own town. Still another succeeded in forming in his family an Educational Fund to which each person must contribute proportionately to his salary, with the object of seeing that every boy at least is given education up to the Entrance. Such instances might be multiplied, we suppose, by any interested observer, but far more could still be done if teachers and friends were free with stimulus, appreciation and guidance.

IV. Little Loan Libraries should go out during vacation times with students. The cry from every side is that in general the literature read is bad. It will take personal effort and persuasion to raise it. Furthermore in many a small town are readers who have no access to books. Experience has shown that in general students cannot afford to buy these little libraries of say 20 books. But many are ready to make the attempt to get them read. One student last summer could find only two men in his village who could read; but the two Gurmukhi books he had were read by them before the vacation had ended. Another took sixteen books. They were good books in the vernacular, but it was hard to get them read and still harder to get them returned, yet the student was getting real training and experience. The point needful here is that the teacher or friend or college should possess the books which the student can use in this way, and not make too much fuss if a few are not returned.

V. Older students have done good work with lanterns, for pictures and the mother tongue can do much for the masses. We hear of lectures being given in the poorer

quarters of Madras; in Delhi students have materially helped with a series of temperance lectures given by a college Professor; in Lahore a small beginning has been made in training students to give the lectures themselves. But this demands no small amount of direction and training on the part of the teacher. Lanterns must be solicited, slides hunted up from dusty boxes, a little training class inaugurated, and those unfit weeded out. But it can be done. A college could do many things less valuable than turning out each year a group of men who could, as opportunity offered, take up the unused lanterns lying all over the Province and make them tell for the broadened outlook of the masses.

VI. There are always students who are willing to undertake translation from English for publication in the vernacular. These should be simple and short to begin with, for experience has shown that few students are at the start able to win the approval of any editor. Such translations even when short require supervision and revision, but it is time well spent on the part of the teacher or friend. For students need to be reminded that their English training is to make them more serviceable to their fellow countrymen, and no student who cannot use his mother tongue can be of highest service. The teacher can be on the lookout for suitable short selections, the subject matter of which would likely be acceptable to a vernacular paper or magazine.

It would mean no small thing for the country if our colleges could be turning out a few men each year in whom the talent of translation had been discovered, who had found out while still in college that they are amongst the few who can acceptably do the work. One college which has made a mere beginning in education through this form of service has a scrap book in which such student translations are placed, and yet it shows during the past year over 80 columns of published translations by its men.

We have tried as far as possible to eliminate theory from what has gone before, and to confine ourselves to things that have been actually done in various student centers. We do not say that it is a method that will work itself; but under the guidance of a man who loves education in citizenship

through practical service is possible. The most stimulating single example that we know is of the C. M. S. High School, Srinagar. Its Principal believes that a moral or religious teacher who simply says "do this," "do that," is a useless log. It must be "Come on, follow me". Education in citizenship must come from the man who calls; *out of school hours* together with his students he must show them how the work is done. As a result the spirit of the school is to go about doing good. The teaching of the school is "You have read about the life of Christ. Do not talk but go and copy that life in your house and in your city." The reports of the school are about what men have done. As a result you will find this spirit leading a young Brahman student to help an old woman to raise her water pot to her head, or even to carry it a distance. It led the boys last summer to take out 150 sick people in their boats for fresh air on those beautiful Cashmere lakes. 400 boys were with difficulty and against opposition taught to swim which meant constant opportunity for serviceableness in that city of boats. A dozen people were saved from drowning by these boys in one season. During the cholera epidemic the school masters formed themselves into night watches at five centers in the city so that they might be able to take medicine to the stricken at once, which in cholera is all important. During one week of the past winter the boys rescued from the streets 60 starving donkeys, which were taken to the school premises and there fed. When the owners called for them they had to pay, and their future treatment was checked up by selected boys. By example teachers lead them to see that manual work is not degrading, so that even though they were sometimes jeered at the Brahman boys of this school were last winter hauling logs for the building of a Dispensary, while others were unloading a boat of makai straw; others still were carrying sacks of chaff two miles or more on their backs through the city—all for love. Such education means that they will go forth from the school with a positive attitude toward dirt, and wrong and suffering. They will not relieve their feelings with a pious letter to a newspaper, but will put their own shoulders to the wheel.

Nor is this all. There is a Waif and Stray Society to which masters and boys subscribe monthly and thereby pay for the schooling of fifty poor boys, clothe a score, and feed and look after those in real distress. They have forty cases in hand now. There is a Sanitation Committee to help and induce the people to put their houses and yards in a sanitary condition. This is a most important work in a city which is yearly overrun with cholera. The Principal and boys have often joined each other in the cleaning of some streets. A Knight Errant Society aims at the protection and raising up of women. The Knights pledge themselves to do all in their power to prevent girls being married under the age of fourteen. Such are some of the things which have been done and can be done by High School boys where they have a leader who believes in education through doing.

Or take an illustration from a college—not so much to state what has been done, as to show the spirit of the present day college student and what he is willing to attempt. Out of a class of 40, proceeding a ten days vacation, a call was made for volunteers to undertake one or more of four specific things. Of these, 18 agreed to visit their village schools and by a little talk or by a prize or so, encourage the children in these simple schools; 12 agreed to read a given poem on the evils of widow-

hood to the illiterate; 8 agreed to see their village lambardars and influence them if possible along lines of better sanitation; and seven agreed to visit their local hospitals to cheer or help the in-patients in whatever way they could.

In this same college, just preceding the long vacation, 33 expressed a desire to do something for sanitary reform, 62 intended to visit Hospitals; 50 were going to undertake translation; 32 were going to distribute or loan books to those who read; 100 purposed undertaking the education of their own family members; and 60 were interested in helping the cause of temperance. Now this is a record of what they intended to do. That they did not all succeed in carrying out their intention was more their teachers' fault than their own. They did not know how to do these things nor had they been trained for such service. But it is suggestive of what could be expected where teachers are willing to take the time and thought to guide.

In the absence of unanimity of opinion regarding direct moral and religious instruction, we submit that in such practical training as has been named above, members of all sects could join to the immense value of those who are in our keeping as the future citizens of this land.

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## HOW JAI SINGH DEFEATED SHIVAJI

[IN the *Modern Review* for July 1907, I wrote the history of Jai Singh's campaign against Shivaji in 1665, on the basis of a Persian MS. of the *Bibliothèque Nationale*, Paris, to which Mr. W. Irvine had kindly drawn my attention. The despatches of Jai Singh to the Emperor Aurangzib, given in this manuscript, unfortunately come to an end just before the surrender of Shiva. Since then I have discovered another Persian MS., the property of Munshi Shyam Sundar Lal of Benares, forming a complete collection of the letters and despatches of Jai Singh. The enlightened courtesy

of the owner and the friendly exertions of Mr. Maqbul Alam, B.A., LL.B., Vakil of Benares, have enabled me to take a copy of the work, from which I to-day present the reader with a translation of Jai Singh's letter to the Emperor immediately after the submission of Shiva. The narrative is fresh and of the highest historic importance, being authoritative and contemporary. The reader will be interested in the intricacies of Mughal diplomacy and war as unfolded by the veteran Rajput general, and will smile to read how he apologises to his master for not having treacherously im-



prisoned Shiva, who had come to see him on a solemn promise of safety!]

### Jai Singh's despatch to Aurangzib:—

May it please your Majesty! After the arrival of the Imperial army near Pabal, Shiva's agents began to visit me, and again up to my arrival at Puna they twice brought letters from him. But I gave no answer, and sent them back in disappointment. I knew that unless a strong hand was laid on him, his words and stories would not contain a particle of truth.

When he sent a long Hindi letter with a trusted officer named Karmaji, and the latter repeatedly entreated me saying, "Do please once listen to the contents of this letter and condescend to grant an answer," I listened to what Shiva had written. Its purport was, "I am a useful servant of the Imperial threshold, and many services can be secured from my humble self. If the Mughal army turns to the invasion of Bijapur, such a course would be better than undergoing the many hardships [of campaigning] in this hilly region (*i.e.*, Konkan) of difficult paths and stony soil." I wrote in answer to Shiva, "The Imperial army, countless like the stars, has been appointed in the South against you. Do not put your faith in your hills and stony country. God willing, it will be trodden flat with the dust by the hoofs of the wind-paced chargers of the Imperial army. If you desire your own life and safety, place in your ear the ring of servitude to the slaves of the Imperial Court,—which (ring) is a source of glorification and honour even to your masters,—and withdraw your heart from your hills and forts. Otherwise the fate you will meet with will be only the consequence of your own deeds." After getting this sort of reply, he repeatedly sent me [further] letters. In a less proportion than he was put to hard straits [by our military operations], he proposed to pay tribute and cede one or two places, which I did not deem valuable. My reply was the same as the one he had received [before]. Eventually our troops captured the fort of Rudramal, and I divided my army, sending Daud Khan and Rajah Rai Singh to plunder Shivaji's country, and appointing one party to guard the camp and to go rounds, and another party to forage and patrol—who were to remain

constantly in the saddle,—so that the soldiers in the siege-trenches in peace of mind worked their hardest to accomplish their task, and I as far as possible looked after every place.

As the result [of these arrangements] at this time Shiva declared publicly, "While Daud Khan and Rajah Rai Singh were out riding, as often as I planned to go and destroy the trenches by an attack, I found the soldiers so ready and prepared, that if I had made my way into [their lines] my return to Rajgarh would have been very difficult."

In short, as the siege of the fort was effectively conducted, five towers and one battlement (*kangura*) were captured by us, his country was plundered by our cavalry, his troops collected in such a long time was seduced by us—because I had at this time by giving passports and promise of safety summoned to myself many of his cavalry and induced them to enter the Imperial service with proper *mansabs* (military ranks) and stipends of 10 or 15 [rupees], and [by giving them] 10 or 20 rupees above the promised rate, in cash from the treasury.

I had also summoned 500 infantry under Khelo Bhonsla from Jaoli, and daily sought how to separate Shiva's army from him.

Shiva finding the state of affairs to be such, decided to choose one of these two alternatives: first, he would submit his proposals to me and beg to be spared his life and property. If this overture were accepted, nothing could be better. If not, he would adopt the second alternative, restore a part of the Bijapuri-Tal Konkan to the Sultan of Bijapur, join the latter, and oppose the Mughals.

Trustworthy spies brought me the news that the Sultan of Bijapur, while professing that the wresting of some *mahals* of his former Tal-Konkan was a proof of his loyalty to the Imperial cause, had secretly promised [to Shiva] every possible help and was posting an army of his own in that Tal-Konkan, in order that the Imperial forces might not desire to march thither.

When I learnt of this, it struck me that to render Shiva hopeless would only drive him into an alliance with Bijapur. True, it is not very difficult for the victorious Emperor's fortune to conquer *both* of these wretched rulers. But if policy can accom-

plish a thing, why should we court delay [by resorting to force]?

Just then, about the middle of the month of *ziqada* (say 20th May, 1655), Shiva's *guru* called Pandit [Raghunath Rao], arrived on a secret embassy, and stated Shiva's terms after taking the most solemn oaths possible among the Hindus. In view of what I have reported to your Majesty, I replied, "The Emperor has not at all permitted me to negotiate with Shiva. I cannot, of my own authority, hold conference with him openly. If Shiva comes unarmed, in the guise of offenders begging pardon, and makes supplication for forgiveness,—well, the Emperor is the shadow of God; the ocean of his mercy may possibly flow [towards Shiva.]" The Pandit went back and brought the message that Shiva would send his son to me in the above manner. I replied, "The coming of his son is neither proper nor acceptable." Then Shiva prayed, "Well, if you cannot publicly grant me promise and safe-conduct, make the same promise in private, that I may come in reliance on it.

With promise and engagement I fixed the terms of peace in his memory, thus: If after his arrival [in my camp] Shiva consents to obey the Emperor's orders, he would be pardoned and granted favours, otherwise, he would be allowed to return in safety to his home.

On the 9th June 1665, the Brahman went to Shiva; and on the 11th June, one *prahar* of the day being past, while I was holding court, he brought the news that Shiva had arrived at hand, in that manner accompanied by six Brahmans and some *kahars* (bearers) of his *palki*. I sent Udairaj Munshi and Ugrasen Kachhwah to meet him on the way and tell him that if he agreed to surrender all his forts he might come, otherwise he should turn back [thence.] After hearing this message, Shiva said, "I have entered into the [Imperial] service. Many [of my] forts will be added to the Imperial dominions." Saying this he came on in the company of the men deputed by me. I sent Jani Beg, Bakhshi, to the door of the tent to conduct Shiva in.

After his arrival, Dilir Khan and my son Kirat Singh, according to a plan which I have submitted to your Majesty in another sheet (*band*), on getting a signal (or order) from me assaulted and entirely captured

the fort of Khazakala\* and tried to conquer the interior of the fort [of Purandhar:] The fire of fighting could be seen from my place. Shiva, immediately on his arrival and inquiry [into the matter], offered to surrender fort Purandhar. I answered, "This fort has been [all but] conquered through the exertions and valour of the Imperial troops. In an hour, in a minute, the garrison of the fort would be put to our swords. If you want to make a present to the Emperor, you have many *other* forts [for the purpose.]"

He begged for the lives of the besieged garrison. So, I sent Ghazi Beg with a servant of Shiva to Dilir Khan and my son, to take possession of the fort and let off its inmates. Your Majesty will learn from the news-letter the details of how the Imperialists entered the fort and how the garrison evacuated it.

Then I lodged Shiva in my court-room (*diwan-khana*) and came away. Through the mediation of Surat Singh Kachhwah and Udairaj Munshi negotiations were conducted. Till midnight questioning and answering, entreaty and submission on his part took place. I declined to abate a single fort. Gradually after much discussion we came to this agreement: that 23 of his forts, large and small, of which the revenue was 4 lakhs of *hun*, should be annexed to the Empire: and 12 forts, large and small,—one of which was Rajgarh,—and the standard revenue of which was one lakh of *hun*, should be held by Shiva on condition of service and loyalty [to the Imperial cause.]

Besides the above-mentioned prayer, Shiva further requested, "Hitherto I had no wisdom and prudence, and I have trodden the path of shortsightedness. I have not the face to wait on the Emperor. I shall send my son as his Majesty's servant and slave, and he will be honoured with the rank of a commander of 5,000 horse (the same number of troopers, each man with two horses and three horses). Wherever the High Diwan's office assign him a jagir on condition of payment for six months, it will be accepted by me. He will constantly attend on duty. As for me sinner, exempt me from *mansab* and service. So long as I live I shall not draw

\* Evidently the lower fort of Purandhar, 400 feet below the summit, which is crowned with the main fort. Sometimes written as *Khandakala*.

my neck back from obedience to orders of service. Wherever in your Deccan wars I am appointed to any duty, I shall without delay perform it. If, out of Bijapur territory,—of which Bijapuri Tal-Konkan yielding 4 lakhs of *hun* is in my possession—some *mahals* of Balaghat, of which the total revenue is 9 lakhs of *hun*, be granted to this newly purchased slave (*i.e.*, myself) and an Imperial *farman* be issued to the effect that 'if at any time the Imperial command is sent for the conquest of Bijapur, the above *talug* would be left to Shiva,'—then I agree to pay a tribute of 40 lakhs of *hun* to the Emperor, in instalments of three lakhs every year."

If I had first reported the above proposals to your Majesty and waited for a reply, great delay would have taken place. And Shiva, too, after discussing affairs wanted leave to return. If, in spite of my solemn promise and safe conduct I had by stratagem detained him, [there would have been two effects:] first, the chieftains of this country, Paligars and Naiks, would have lost faith in the promises and oaths of your officers, which are firm like Alexander's rampart; and secondly, trustworthy informants had reported to me that Shiva before starting on his visit to me had made such arrangements about his household and forts that in the event of his not being allowed to return from our camp his followers might give him up for lost and do their best to guard his house. In view of the above two possibilities, I considered it true policy to reassure Shiva, grant him leave to depart, and assent to his prayers. Next day I urged him to give up those forts. He sent one of his men to fort Rohira ordering it to be vacated. I wrote to Rajah Sujan Singh to send his brother Indraman with a suitable force to take possession of that fort. Shiva deputed another servant to forts Lauhgarh, Isagarh, Tanki, and Tikona all of which forts are situated on the top of the same hill close to each other, and are very strong and lofty. I wrote to Qubad Khan to hasten to this part with 1500 cavalry from the force posted at Puna, and take possession of the above forts. Halal Khan and other men of the [Mughal] outposts also would accompany him. About fort Kondana Shiva said that after leaving me he would deliver it to my son Kirat Singh, and then proceed to Raj-

garh. Sending his son he would direct the evacuation of the other forts [by his men.]

On the 13th June, as the public did not yet know of his arrival, I mounted Shiva on an elephant and sent him with Rajah Rai Sing to Dilir Khan at the *machi* of fort Purandhar. On the 14th I presented him with an elephant and two horses, and sent him away with Kirat Singh. He begged hard for the full suit of the robe of honour worn by me, and I made him wear it, and ordered that after taking him to the quarters of Daud Khan [for a farewell interview], they should set out for their destination. So it happened. At noon he reached Kondana, delivered the fort to my son, and set off for his home, taking with himself Ugrasen Kachhwah who was to bring Shiva's son away with him.

On the 15th June Shiva reached Rajgarh, halted there for the 16th, and on the 17th, sent his son in charge of Ugrasen. They came to Kirat Singh in the evening of that day, and on the 18th arrived in our camp with him. I lodged the son in my own quarters as I had done the father. That very day came the news of the entry of Indraman Bundela into fort Rohira, and of Qubad Khan into forts Lohgarh, Isagarh, Tanki, and Tikona. I am sending the keys of these 7 forts, and [that of] the Kházkala of Rudramal to your Majesty by the hand of Ghazi Beg. Now that his son has arrived, I shall depute men to take his other forts over, and after they have been occupied their keys also would be sent to your Majesty.

I beg to present, as an offering of congratulation on this victory, the money that has been spent out of the Imperial treasury in the operations for the capture of Purandhar,—because the conquest of this fort is the first victory of the Deccan expedition, and my life and fortune are at the service of the Emperor. I therefore, hope that your Majesty would graciously accept it, and the aforesaid amount would be credited against me. The real facts about the humbled Shiva's proposals are as follow:—

(1) True he has got 12 large and small forts including Rajgarh. But even while he had *all* his impregnable forts and was besides aided by the king of Bijapur, we succeeded through God's help in pressing



him hard. Now that we have taken away from him the forts of Balaghat, such as Purandhar, Rohira, Kondana, Lohgarh, and in Tal-Konkan Mahuli, Maranji, Khirdurg Takhul (?), &c.,—not one of which had hitherto been besieged and taken by anybody,—and now that we have hemmed him round, like the centre of a circle, [with our possessions], if Shiva strays by a hair's breadth from the path of obedience he can be totally annihilated by us with the slightest exertion.

(2) The rank which I have recommended for his son is not high in comparison with the ranks procured by previous viceroys [of the Deccan] for his officers. If he be granted a *jagir* in Aurangabad, it would be politic, as the resumption and continuation of the *jagir* would be in our power. Concerning the territories of Bijapur—of which Bijapuri Tal-Konkan is actually in his possession, and some other tracts of Bijapuri-Balaghat are desired by him,—if your Majesty is planning to punish him,—in view of his insincerity and alliance until recently with the enemies of the Emperor [*i.e.*, Bijapur], and his consent to accompany the Imperial army in this very necessary expedition now that the time is favourable [to us],—what can be better than this that first we overthrow Bijapur with the help of Shiva? Your Majesty's wishes with regard to Bijapur should be communicated to me without the knowledge of anybody else, so that I may submit proper plans for truly carrying them out. It would be impolitic to make them public.

Please state your wishes and send to me your reply to all the points of Shiva's requests. The *farman* which your Majesty would issue to Shiva should contain the statement that every promise and agreement which this old slave [*i.e.*, Jai Singh] had made to Shiva was approved by your Majesty, and that after the forts had been taken possession of by the Imperial officers and another despatch had arrived at Court from Jai Singh, a *farman* giving details [of the terms granted] would be issued [to Shiva]....

I now describe the manner of the capture of fort Purandhar. I have reported before this the affair of 2 towers (or bastions) and one *Khangar* (? *Kangura*=battlement) of the fort of Khazkala [which is the lower half of Purandhar.] Next a trench also was

wrested from the enemy. This place was appointed the *malchār* of the Imperial troops; the enemy retired further behind and fortified another place of shelter. In the night preceding 11th June 1665, the news reached me that Shiva professing submission would arrive at my place next day. In case he arrived, sending forth our men to fight and ordering them to make an assault did not seem good [to me], but it was necessary to give him an illustration of the power of the Imperial army, that a consideration of it might make him the more eager to tread the path of submission.

Therefore in the night before the 11th June I sent word to Dilir Khan and Kirat Singh that by the dawn they should carry the *malchār* of our heroic troops to a place which bears two white marks [in the plan sent to the Emperor], in front of the trenches of the enemy. It was appointed that as soon as the *malchār* would reach them, [our men] must engage in fight. Our men, armed, pushed on the trench to the appointed place. The enemy immediately sallied forth from their shelter and began to oppose. A fight at close quarters took place. My Rajputs and Dilir Khan's men after a heroic fight beat back the enemy in front of them.

The enemy, began to flee from the fort of Khandākala,—on both sides of which were strong bastions and broad and deep ditches, and the path was so narrow that only one or two men could pass [abreast] with the greatest difficulty.

At some places, where they made a stand in the midst of their flight they came within the reach of our arrows and swords; many of them were sent to hell, and the rest fled, till they reached the first gate of the fort. At this time my men and those of Dilir Khan, who had taken post in the *malchār* right opposite the *deorhi* of the gate and had by their artillery fire demolished the tops of the gates and bastions,—rushed out of their places and mounted [the wall]. From both directions our heroes engaged the enemy with sword and dagger, and slew many of them. On our side, too, many were slain and wounded. The enemy fled towards the fort. Our men after much fighting got possession of two strong gates of the fort, and arrived before the 3rd gate which, too, had been damaged by our

artillery, and tried to force their way in. Just then Shiva arrived to offer submission....

Among the men deputed by me to different places, Muhammad, the sister's son of Outbuddin Khan, took delivery of fort Nardurg, Syed Hamid that of Khaigash (also called Ankola), Haji Allahwardi that of fort Marg-garh (also called Atrá.) On the 21st July Abdullah Shirazi entered Mahuli, one of the famous forts of this country and having much of Ahmadnagar Tal-Konkan under it. Forts Bhandardurg and Tulsi Khul, close to Mahuli, were also occupied by us. I am sending to your Majesty the keys of these six forts.

After that the Imperial Officers on different dates got delivery of forts Kuhaj, Basant, Mairanjan, Nang, Karnala, Khirdurg, Son-garh, and Mangarh. The keys of these 8 forts and two other keys—of the Khandakala near Kondana and of Rudramal,—are sent to your Majesty.

In the capture of Purandhar Rs. 30,000 in cash has been spent out of the Imperial treasury. The price of the ammunition—such as shot and powder—which was spent from the Imperial stores, will be reported later.

JADUNATH SARKAR, M.A.

## THE YELLOW GOD

### CHAPTER XXVI.

#### THE ASIKA.

**D**AWN began to break in the forest, and Alan woke in his shelter and stretched himself. He had slept soundly all the night, so soundly that the innocent Jeeki wondered much whether by any chance he also had taken a tot out of that whisky bottle, as indeed he had recommended him to do. People who drink whisky after long abstinence from spirits are apt to sleep long, he reflected.

Alan crept out of the shelter and gazed affectionately at the tent in which Barbara slumbered. Thank heaven she was safe so far, as for some unknown reason evidently the Asiki had postponed their attack. Just then a clamour arose in the air, and he perceived Jeeki striding towards him waving one arm in an excited fashion, while with the other he dragged along the captain of the porters, who appeared to be praying for mercy.

"Here pretty go, Major," he shouted, "devil and all to pay! That my Lord, he gone and bolted. That silly fool say that three hours ago he hear something break through fence and think it only hyæna what come to steal, so take no notice. Well, that hyæna, you guess who he is. You come look, Major, you come look, and then we tie this fellow up and flog him."

Alan ran to Aylward's tent, to find it empty.

"Look," said Jeeki, who had followed, "see how he do business, that jolly clever hyæna," and he pointed to a broken whisky bottle and some severed cords. "You see he manage break bottle and rub rope against cut glass till it come in two. Then he do hyæna dodge and hook it."

Alan inspected the articles, nor did any shadow of doubt enter his mind.

"Certainly he managed very well," he said, "for a London-bred man; but, Jeeki, what can have been his object?"

"Oh! who know, Major? Mind of man very strange thing; p'raps he no bear to see you and Miss Barbara together; p'raps he bolt coast, get ear of local magistrate before you; p'raps he sit up tree to shoot you; p'raps nasty temper make him mad. But he gone, anyway, and I hope he no meet Asiki, poor fellow, cause if so, who know? p'raps they knock him on head, or if they think him you, they make him prisoner and keep him long while before they let him go again."

"Well," said Alan, "he has gone of his own free will, so we have no responsibility in the matter, and I can't pretend that I am sorry to see the last of him, at any rate, for the present. Let that poor beggar loose; there seems to have been enough flogging in this place, and after all he isn't much to blame."

Jeeki obeyed apparently with much reluctance, and just then they saw one of their own people running towards the camp.

"'Fraid he going to tell us Asiki come attack," said Jeeki, shaking his head. "Hope they give us time breakfast first."

"No doubt," answered Alan nervously, for he feared the result of that attack.

Then the man arrived breathless and began to gasp out his news, which filled Alan with delight, and caused a look of utter amazement to appear upon the face of Jeeki. It was to the effect that he had climbed a high tree as he had been bidden to do, and from the top of that tree, by the light of the first rays of the rising sun, miles away on the plain beyond the forest, he had seen the Asiki army in full retreat.

"Thank God!" exclaimed Alan.

"Yes, Major, but that very rum tale. Jeeki can't swallow it all at once. Must send out see none of them left behind. P'r'ps they play trick, but if they really gone, 'spose it because guns frightened them so much. Always think powder very great 'vention, especially when enemy ain't got none, and quite sure of it now. Jeeki very, very seldom wrong. Soon believe," he added with a burst of confidence, "that Jeeki never wrong at all. He look for truth so long that at last he find it always."

Something more than a month had gone by, and Major and Mrs. Vernon, the latter fully restored to health, and the most sweet and beautiful of brides, stood upon the steamship Benin, and as the sun sank, looked their last upon the coast of Western Africa.

"Yes, dear," Alan was saying to his wife, "from first to last it has been a very queer story, but I really think that our getting that Asiki gold after all was one of the queerest parts of it; also uncommonly convenient as things have turned out."

"Namely, that you have got a little pauper for a wife instead of a great heiress, Alan. But tell me again about the gold. I have had so much to think of during the last few days," and she blushed, "that I never quite took it all in."

"Well, love, there isn't much to tell. When that forwarding agent, Mr. Aston, knew that we were in the town, he came to me and said that he had about fifty small cases full of something heavy, as he sup-

posed, samples of ore, addressed to me to your care in England, which he was proposing to ship on by the Benin. I answered Yes, that was all right, and did not deceive him about their contents. Then I asked how they had arrived, and if he had not received a letter with them. He replied that one morning before the warehouse was open, some natives had brought them down in a canoe, and dumped them at the door, telling the watchman that they had been paid to deliver them there by some other natives whom they met a long way up the river. Then they went away without leaving any letter or message. Well, I thanked Aston and paid his charges, and there's an end of the matter. Those fifty-three cases are now in the hold invoiced as ore samples, and, as I inspected them myself, and am sure that they have not been tampered with, besides the value of the necklace the Asika gave me, we've got £100,000 to begin our married life upon, with something over for old Jeeki, and I dare say we shall do very well on that."

"Yes, Alan, very well indeed." Then she reflected a while, for the mention of Jeeki's name seemed to have made her thoughtful, and added, "Alan, what do you think became of Lord Aylward?"

"I am sure I don't know. Jeeki and I and some of the porters went to see the old Calabar officials, and made affidavits as to the circumstances of his disappearance. We couldn't do any more, could we?"

"No, Alan. But do you think that Jeeki quite understands the meaning of an oath? I mean it seems so strange that we should never have found the slightest trace of him, and, Alan, I don't know if you noticed it, but why did Jeeki appear that morning wearing Lord Aylward's socks and boots?"

"He ought to know all about oaths; he has heard enough of them in magistrate's courts, but as regards the boots I am sure I can't say, dear," answered Alan uneasily. "Here he comes, we will ask him," and he did.

"Socks and boots," replied Jeeki with a surprised air, "why, Mrs. Major, if that good lord go mad and cut off into forest leaving them behind, of course I put them on, as they no more use to him, and I just burn my dirty old Asiki dress and sandals and got nothing to keep jigger out of toe.



Don't you sit up here in this cold, Mrs Major, else you get more fever. You go down and dress dinner, which at half-past six to-night. I just come tell you that."

So Barbara went, leaving the other two talking about various matters, for they were alone together on the deck, all the other passengers, of whom there were but few, having gone below.

The short African twilight had come, a kind of soft, blue haze that made the ship look mysterious and unnatural. By degrees their conversation died away. They lapsed into a silence which Alan was the first to break.

"What are you thinking of, Jeeki?" he asked nervously.

"Thinking of Asika, Major," he answered in a scared whisper. "Seem to me that she about somewhere, just as she use pop up in room in Gold House; seem to me I feel her all down my back, likewise in head-wool which stand up."

"It's very odd, Jeeki," replied Alan, "but so do I."

"Well, Major, 'spect she thinking of us, specially you, and just throw what she think at us, like boy throw stones at bird what fly away out of cage. Asika do all that, you know, she not quite human, full of plenty Bonsa devil, from gen'ration to gen'ration, Amen! P'r'aps she just find out something what make her mad."

"What could she find out after all this time Jeeki?"

"Oh! don't know. How I know? Jeeki can't guess. Find out you marry Miss Barbara, p'r'aps. Very sick that she lose you for this time, p'r'aps. Kill herself that she keep near you, p'r'aps, while she wait till you come round again, p'r'aps. Asika can do all those things if she likes, Major."

"Stuff and rubbish," answered Alan uneasily, for Jeeki's suggestions were most uncomfortable. "I believe in none of your West Coast superstitions."

"Quite right, Major, nor don't I. Only you member, Major, what she show us there in treasure-place. Mr. Haswell being buried, eh! Miss Barbara in tent, eh! and t'other job what hasn't come off yet, eh! and oh, my golly! Major, just you look behind you and say you see nothing, please!" and the eyes of Jeeki grew large as Maltese oranges, while

with chattering teeth he pointed over the bulwark of the vessel.

Alan turned and saw.

This was what he saw, or seemed to see: The figure of the Asika in her robes and breastplate of gold, standing upon the air, just beyond the ship, as though on it she might set no foot. Her waving black hair hung about her shoulders, but the wind did not seem to stir it, nor did her white dress flutter, and on her beautiful face was stamped a look of awful rage and agony, the rage of betrayal, the agony of loss. In her right hand she held a knife, and from a wound in her breast the red blood ran down her golden corselet. She pointed to Jeeki with the knife, she opened her arms to Alan as though in unutterable longing, then slowly raised them upwards towards the fading glory of the sky above—and was gone.

Jeeki sat down upon the deck mopping his brow with a red handkerchief, while Alan, who felt faint, clung to the bulwarks.

"Tell you, Major, that Asika can do all that kind of thing. Never know where you find her next. 'Spect she come to live with us in England and just call in now and again when it dark. Tell you, she very awkward customer, think p'r'aps you done better stop there and marry her. Well, she gone now, thank Heaven! seem to drop in sea, and hope she stop there."

"Jeeki," said Alan recovering himself, "listen to me: this is all infernal nonsense, we have gone through a great deal, and the nerves of both of us are overstrained. We think we saw what we did not see, and if you dare to say a single word of it to your mistress I'll break your neck. Do you understand?"

"Yes, Major, think so. All 'fernal nonsense, nerves strained, didn't see what we see, say nothing of what did see to Mrs. Major, if either do say anything, t'other one break his neck. That all right, quite understand. Anything else?"

"Yes, Jeeki. We have had some wonderful adventures, but they are past and done with, and the less we talk, or even think about them the better, for there is a lot that would be rather difficult to explain, and if explained would scarce be believed."

"Yes, Major, for instance, very difficult explain Mrs. Barbara how Asika so fond of you if you only tell her, 'Go away, go

away!' all the time, like old saint-gentleman to pretty girl in picture. P'r'aps she smell rat."

"Stop your ribald talk," said Alan in a stern voice. "It would be better if, instead of making jokes, you gave thanks to Providence for bringing both of us alive and well out of very dreadful dangers. Now I am going to dress for dinner," and with an anxious glance seaward in the gathering darkness; he turned and went.

Jeeki stood alone upon the empty deck, wagging his great head to and fro and soliloquising thus:

"Wonder if Major see what under lady Asika's feet when she stand out there over nasty deep. Think not or he say something. That noble lord not look nice. No, private view for Jeeki only, free ticket and nothing to pay, and me hope it no come back when I go bed. Major know nothing about it, so he not see, but Jeeki know a lot. Hope that Aylward not write any letters home, or if he write, hope no one post them. Ghost bad enough, but murder, oh my!"

He paused a while, then went on:

"Jeeki do big sacrifice to Bonsa when he reach Yarleys, get lamb in back kitchen at night, or if ghost come any more calf in wood outside. Not steal it, pay for it himself. Then think Jeeki turn Roman Catholic; confess his sins. They say them priest chaps not split, and after they got his sins they tackle Asika and Bonsas, too," and he uttered a series of penitent groans, turning slowly round and round to be sure that nothing was behind him.

Just then the full moon appeared out of a bank of clouds, and as it rose higher, flooding the world with light, Jeeki's spirits rose also.

"Asika never come in moonshine," he said, "That not the game, against rule, and after all, what Jeeki done bad? He very

good fellow really. Aylward great villain, serve him jolly well right if Asika spifflicate him that not Jeeki's fault. What Jeeki do, he do to save master and missus who he love. Care nothing for hisself, ready die any day. Keep it dark to save them, too, 'cause they no like the story. If once they know, it always leave taste in mouth, same as bad oyster. Also Jeeki manage very well, take Major safe Asikiland ('cause Little Bonsa make him), give him very interesting time there, get him plenty gold, nurse him when he sick, nobble Mungana, bring him out again, find Miss Barbara, catch hated rival and bamboozle all Asiki army, bring happy pair to coast and marry them, arrange first-class honeymoon on ship—Jeeki do all these things, and lots more he could tell if he vain, and not poor humble nigger."

Once more he paused a while, lost in the contemplation of his own modesty and virtues, then continued:

"This very ungrateful world. Major there, he not say, 'Thank you Jeeki, Jeeki, you great wonderful man. Brave Jeeki, artful Jeeki! Jeeki smart as paint who make all world believe just what he like, and one too many for Asika herself.' No, no, he say nothing like that. He say 'Thank Providence,' not 'Jeeki,' as though Providence do all them things. White folk think they clever, but great fools really, don't know nothing. Providence all very well in his way—p'r'aps, but Providence not patch on Jeeki."

"Hullo! moon get behind cloud and there second bell; think Jeeki go down and wait dinner, lonely up here, and sure Asika never stand 'lectric light."

[THE END.]

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## LONDON STUDIES OF RATIONAL AND SPIRITUAL RELIGION

### Concerning growing old.

THE poets and the proverbial philosophers have united in praise of old people and old things. 'Old soldiers

are surest, and old lovers soundest', said one: and others say, 'old friends are best', 'old shoes for comfort, and old authors for delight'. 'I love everything that's old', says one of Goldsmith's characters, 'old friends,

old times, old manners, old books, old wine'. Nor is this only rhapsody and romance. Naturally, there is a certain mellowness which belongs to maturity; and, in the social world, 'trusty and tried' hovers on the region of gospel truth.

Especially is this true when health goes with age, and when courage and hopefulness remain; for there is a certain force of renewal and vitality which are everywhere the reward of courage and hope. There are those, indeed, who tell us that it is only a bad habit, induced by that unfortunate old text, 'The days of our years are threescore years and ten', which has made that about the customary period of human life. Before that, so it is said, life extended far beyond that narrow range. But, be that as it may, it is certainly desirable to cheerily rebel against that limit, and look for and bid for 'a green old age.'

Let no one too readily plead guilty to the charge of growing old: and let no one accept the ridiculous limit of threescore years and ten. 'It is never too late to mend', says the proverb; and it is never too late to begin.

Ah, nothing is too late  
Till the tired heart shall cease to palpitate.  
Cato learned Greek at eighty; Sophocles  
Wrote his grand *Œdipus*, and Simonides  
Bore off the prize of verse from his compeers  
When each had numbered more than fourscore years;  
And Theophrastus at fourscore and ten  
Had but begun his "Characters of men."  
Chaucer at Woodstock with the nightingales,  
At sixty wrote the "Canterbury Tales."  
Goethe, at Weimer, toiling till the last,  
Completed "Faust" when eighty years were past.  
What then! Shall we sit idly down and say  
The night hath come, it is no longer day?  
The night hath not yet come; we are not quite  
Cut off from labour by the failing light;  
Something remains for us to do or dare,  
Even the oldest trees some fruit may bear.  
For age is opportunity no less  
Than youth itself, though in another dress;  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day.

But let us mount higher. Not only does mellowness belong to maturity, and vitality to courage and hope; but it is natural for wisdom to belong to age. So says the writer of that glorious Book of Ecclesiasticus; 'O how comely a thing is judgment for gray hairs, and for old men to know counsel! O how comely is the wisdom of old men, and understanding to men of

honour! Much experience is the crown of old men, and the revering of the Lord is their glory!'

And those last words take us higher still, even to the highest. 'The hoary head is a crown of glory,' said the writer of the Book of Proverbs, 'if it be found in the way of righteousness.' Here is the culminating thought concerning old age; and all the ages and all faiths bear witness to it. The Bible especially is full of it.

Surely there was never a lovelier promise than that of the ancient Hebrew poet:—'They that are planted in the House of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age. They shall be full of sap, and green!' It is a curious expression—'they that are planted in the House of the Lord.' It cannot indicate a place: it must be a symbol; and it can only be a symbol of what the poet had just written; 'The righteous shall flourish like the palm-tree: he shall grow like a cedar of Lebanon.' So then it is the righteous who are planted in the House of the Lord, and it is the righteous to whom the beautiful and cheering promise is given.

The phrase 'The House of the Lord' is also a curious expression in connection with planting. It must have a spiritual meaning, and yet a meaning which is entirely practical, because such vast issues are said to depend upon it. The truth is that the House of the Lord is or may be anywhere; and the same place may be one day the House of the Lord, and the next day the House of the Devil. 'The place whereon thou standest is holy ground,' said the voice to Moses; and the same voice might say it to every man who is holding communion with a pure purpose, with the project that makes for righteousness, whether in the office, the factory, the market hall, or the street. What a superb thought it is that, through righteousness, a man may actually hold communion with the Highest, and that if righteousness controls him all the time, he is planted, positively planted and rooted, in the House of the Lord wherever he may go!

The thought here is that the lover of righteousness is rooted spiritually in God, and that he draws nutriment from Him. And who shall say that this is not literally true? There are deeps beyond deeps in the



world's spiritual life, as in the earth's crust ; and we must sink deep for the 'well of water, springing up unto everlasting life.'

Another of these old Hebrew poets was right when he wrote ;

'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But whose delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by the water side, that bringeth forth fruit in due season ; whose leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so ; but are like the chaff which the wind driveth away.'

The world does not believe it, and yet it is true : and the world does not believe it because it fights for its own hand, snatches at the success of the moment, and takes short views even of that. But, in the end, the ungodly, the sinful and the scornors do dry up and get scattered like chaff ; while the righteous flourish like a tree planted by the water side. Even in the political world it is true. Tyranny, egotism, selfishness, grip and greed, tend to ruin ; and it is a self-acting social mechanism that will dry them up and scatter them. The ancient world saw all that we see, and more. Less protected by artificial contrivances, the godless and the wicked came to speedier catastrophies ; and that which seems strange or uncertain to us was clear and certain to them. Hence the truth of that defiant and exultant cry :

I have seen the wicked in great power ; and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not : yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright : for the end of that man is peace. But the transgressors shall be destroyed together, the latter end of the wicked shall be cut off.

The modern world seems to shew plenty of exceptions, but even the modern world has something to teach us concerning the Byrons, the Barney Burnatos and the Cecil Rhodeses of the world. Contrast Byron and John Wesley. Wesley, rooted in righteousness, and fired with zeal for God and love of man, left behind him a vast heritage of good for after generations. He was indeed 'a tree planted by the water side.' He bore fruit in old age, and was, to the last, 'full of sap and green.' Byron, who certainly was not rooted in righteousness, was, by his own confession, withered at 36. Witness the crushing of his despair ;

My days are in the yellow leaf ;  
The flowers and fruits of love are gone ;  
The worm, the canker and the grief  
Are mine alone.

And again ;

What is the worst of woes that wait on age ?  
What stamps the wrinkles deepest on the brow ?  
To view each loved one blighted from life's page,  
And be alone on earth, as I am now.

It reminds one of poor wretched Macbeth's horrible lament ;

'Seyton ! I am sick at heart.  
I have lived long enough. My way of life  
Is fallen into the sere, the yellow leaf ;  
And that which should accompany old age,  
As honour, love, obedience, troops of friends,  
I must not look to have, but, in their stead,  
Curses, not loud but deep, mouth-honour, breath,—  
Which the poor heart would fain deny, but dare not.'

Even the ephemeral creatures of nature, the birds, are happier in their life and death than these godless moral failures, as Wordsworth tells :—

'The blackbird, amid leafy trees,  
The lark above the hill,  
Let loose their carols when they please,  
Are quiet when they will.  
With nature never do they wage  
A foolish strife. They see  
A happy youth, and their old age  
Is beautiful and free.'

The fruit promised to righteousness in old age is the fruit of kindness, sympathy and charity, as well as of wisdom, though the writer of the Book of Proverbs, in praising wisdom was really praising righteousness, on the assumption that the wise would assuredly be the good, which, indeed, is true. 'The merchandise of wisdom,' he says, 'is better than the merchandise of silver, and the gain thereof than fine gold.' 'She is a tree of life to them that lay hold of her, and happy is every one that retaineth her.'

There is a law at work here. Righteousness tends to expansion and growth, just as unrighteousness tends to contraction and atrophy : hence it is that in old age, the righteous bring forth fruit, and are 'full of sap, and green.' As a rule, old age brings with it an arresting of movement, and cooling of ardour, and a certain undue clinging to the past. It may be mellow, but it is apt to be motionless. It may retain its vitality, but it often loses its early dream : and, too often, conservatism and pessimism palsy the will if not the mind. It was a wise man who said :

'Growing old gracefully taxes the inner forces and

resources of us all; and, somehow, it seems to be that it is the few only who so take the changes and experiences of life as to be not merely chastened, but sweetened by them,—not merely disciplined, but mellowed. We need always to guard against a certain tendency to deterioration.

And the deterioration is oftenest seen in this chill paralysis of will.

It is here we see the full significance of the bold phrase, 'They that are planted in the House of the Lord shall flourish.' Rooted in God and sheltered and nourished by Him 'Hope springs eternal' in the old man's breast. His roots go not down to the dry sands of time, but to the deep springs of water and the forces of the Eternal God. And it is precisely righteousness which roots him there, for righteousness belongs to the eternal Law and Order of the universe, and

therefore to it flows all that makes for nourishment and life.

Planted in the ways of the world, its fashions, its cravings, its follies and its maxims, a man is in constant danger of coming to grief of spiritual exhaustion, of being tired of the world, or finding out that *the world is tired of him*. But righteousness has the grip of the enduring verities, and these all work for him, and give him power to sail on to ever fresh havens of wisdom, love and truth. No pessimist he! but 'planted in the House of the Lord,' he expects and finds ever new outgrowths of good, new thoughts, new energies, new enterprises, new hopes; and, even in old age, is 'full of sap, and green.'

JOHN PAGE HOPPS.

## WORKINGMEN IN INDIA AND AMERICA

THE United States of America and India, compared with each other, present many striking contrasts: but nowhere is the difference more marked than in the status of the workingmen in the two countries. Wage-earners in the United States and India may, without exaggeration, be described as occupying diametrically opposite poles.

In India the laboring man earns a miserable pittance. His fare is scanty and poor. His clothing is shabby in appearance, insufficient to protect him from the inclemencies of weather, usually barely enough to cover his nakedness. He lives in a hovel, gloomy, dismal and insanitary—unfit for human habitation. He has practically no amusements or diversions. His life is full of hard struggle. He lives from day to day in the shadow of famine, in dense ignorance and grinding poverty. His life is exposed to the dangers of malaria and plague. This is true of both the agricultural laboring man in the rural districts as well as the wage-earner in commercial and manufacturing centres.

Among certain classes of people in India, there prevails positive aversion to physical labour. There are others who regard manual work as ungentle. The glory and dignity

of working with the hands is not yet appreciated and understood in Hindostan.

For the agricultural laborer and wage-earner in India, on the one hand life spells poverty and dismal surroundings on the other a kind of social ostracism which consigns him to the lowest rung of the social ladder.

The reverse is true in the United States.

No matter how poor the workingman may be, very rarely does he go without three "square" meals a day. Hardly a laboring man in America is without his "Sunday suit"—the gala dress in which he plumes himself on Sundays and holidays. Even those who dwell in tenement houses and work in "sweat shops"—which are regarded by sociologists and statesmen of the United States as the greatest menaces to the nation—live and work in more affluent circumstances, in more sanitary and pleasant conditions, than do the wage-earners of India. Without exception, every American workingman and his family occasionally betake themselves to popular "shows" and theatrical performances, visit the public parks, private amusement grounds and woods for diversion and buy books and newspapers for improvement and delectation. In the

home of almost every wage-earner in America may be found a piano, cottage organ or musical instrument of some kind, a sewing machine and household and labor-saving devices of various sorts. While the American workingman is at work, his wife spends two or three afternoons a week at the matinee. The children of the American laborer spend several pennies (an American penny is equal to half an anna) every day in buying sweetmeats and ice cream. They usually betake themselves to the "five cent theatres" one or two evenings a week, sometimes every evening, where they see moving pictures, hear monologues, illustrated songs and instrumental music.

In America the dignity of labor is not only comprehended, but loved and respected. Americans believe that all opulence and progress both in an individual and national sense, hinge on labor. The American theory is that if a man eschews work, somebody else works in order to support him, or has laboured to make it possible for him to lead a life of slothfulness. Such men, it is popularly expressed, "work" people—that is to say, they are leeches and vampires.

The leisured class in America is limited. Of recent years, millionaire parents have bequeathed swollen fortunes to worthless and lazy children who, today, are living lives of voluptuousness. But in the aggregate, the number of people who possess independent fortunes is not large. Thus it is that the haters of physical labour and labourers rarely are met with in the United States. Every one in America, at least in theory if not in practice, believes that "All true work is sacred. In all true work, were it but true hand labor, there is something of divineness".

With this high ideal of the divinity of labour, it follows as a matter of course that men and women are not socially ostracized merely because they work with their hands. Probably one of the most cogent reasons why labouring people are respected in America lies in the fact that, as a rule, they are intelligent and fairly well educated. Compulsory and free education gradually is wiping out illiteracy. The State is doing all in its power to provide every facility for popular education, and make it possible for the children of the poorest of poor wage-

earners to imbibe at least the rudiments of the "Three R's". The solicitude of the government to do its duty in educating its wards and developing the best that is in them, is touching, especially to an Indian, four-fifths of the villages of whose home-land are without a school-house.

In addition to these educational facilities, play grounds for physical culture and amusement, neighborhood centres for recreation and open squares in the midst of crowded districts for the promotion of sturdy growth, are provided at public expense. With these advantages, the children of wage-earners in the United States grow to manhood and womanhood with strong bodies and alert brains. Another method employed to develop the intelligence of the laboring people and their children is the popular lecture arranged at public expense. In addition to these, the propaganda of the socialists and labor unions is of an educational character. A section of the press is conducted largely in the interests of the laboring people. Newspapers and magazines are sold at a price which makes it possible for the wage-earners and their children to keep in touch with the condition and progress of working people of other countries and become generally well-posted upon topics of general world-interest.

All these factors inspire in the minds of the children of American workingmen a desire to seek trade or professional training on graduation from Grammar and high schools. Manual training, industrial, commercial and technical schools are distributed all over the United States and are efficiently conducted and liberally supplied with the necessary appliances and apparatus for experimentation and instruction along various lines. Many of such institutions hold their sessions in the evening and thus make it possible for day laborers to enlarge their knowledge and increase their earning power. Also, there are correspondence schools which enable men and women to study at home in their spare moments.

It is instructive to see the children of American laborers secure their education. Thousands of young boys and girls work a part of their time in restaurants, cafes, offices, factories and mills to pay for their board and lodging while studying at some industrial or commercial institution.



Hundreds of doctors, lawyers and engineers yearly qualify themselves in this manner.

Besides the technical institutes and correspondence schools, the children of workingmen daily are acquiring professional training as apprentices in printing houses and founderies, steel plants and manufactories, electric firms, mills and factories of various kinds. To be brief, Americans look askance at people who are without professional or trade training of some sort.

Year by year the women of the United States are leaving their hearths and homes in order to engage in gainful occupations. In factories, mills and offices of all kinds and conditions, women work side by side with their wage-earning brothers. In fact, the so-called "genteel" professions like clerking, bookkeeping, stenography, typewriting, cashiering, and similar occupations, are almost solely monopolized by women. Thus men find it more and more necessary to confine themselves to working with the hands.

Men are realizing that physical labour is more remunerative than mere "genteel" work. In the United States the learned professions are no longer limited to those of Doctor of Divinity, Law or Medicine. The list already has been extended so as to include seventy or eighty other professions and is daily expanding. What at one time was looked upon as mere menial labor is now reckoned as a learned profession. Moreover, in America a man who is capable of doing anything that needs to be done can command from three to twelve rupees a day. Even the Negroes in the Southern United States are receiving in most localities seldom less than three or four rupees per diem for ordinary plantation work, their board and lodging being in addition to this wage.

The wages in America are on the increase. A few years ago a rupee and a half per day with board and lodging was considered good wages for Negro labor on many of the Southern plantations. It may also be remarked incidentally that less than fifty years ago these Negroes, who today are earning up to six rupees a day, were slaves and obliged to work without being paid any wages—merely in return for their "keep"—and very poor "keep", at that, in almost every instance.

In many kinds of service it is almost im-

possible to secure workmen or women in the United States, regardless of the wages paid. Domestic service may be mentioned as an instance. This is a branch to which the schools have only very recently begun to devote attention. It has been estimated that nine-tenths of the people who are well able to employ servants to do their housework are compelled to serve themselves.

It is interesting to observe how the American wage-earners spend their income. In nineteen hundred and one, the United States Government sent out special agents to inquire how wage-earners or salaried men earning not over twelve hundred dollars\* during the year were spending their income. Their investigations are very carefully and powerfully summed up in an article published sometime ago by an American magazine. The writer states:

"They found that the families averaged almost exactly five and one-third (5'31) persons, and that the incomes averaged \$827'19.

"From the bulletins issued by the Bureau of Labor, Washington, D.C., the writer compiles the following tables:

Cost of living—Food	\$326'90
Cost of living other than food	\$441'64
The item for food is made up of the following sub-heads:	
Beef	\$55'31
Pork and lard	37'26
Other Meat	9'78
Fish	8'01
Milk, Butter and Cheese	52'70
Vegetables and Fruit	48'30
Flour, Meal and Bread	29'20
Poultry and eggs	26'28
Sugar and Molasses	17'45
Tea and Coffee	16'04
Vinegar, Pickles, Condiments	2'05

Of the total for beef (\$55'31) about one-eleventh (\$5'26) is for salt beef. Of the cost of pork and lard (\$37'26) about one-fourth (\$9'35) is for lard and the averages for fresh and for salt pork almost balance. Of the (\$9'78) for other meats, include mutton, lamb and veal. The milk, butter and cheese bills are respectively \$21'32, \$28'76, and \$2'62. Poultry, \$9'49; eggs, \$16'79. Of the vegetables and fruits (\$48'30), potatoes, \$12'39; vegetables, \$18'85; fruit, \$16'52. Flour and meal, the latter term signifying the flour of millet, \$16'76; bread \$12'44, these two items totalling \$29'20. Sugar, \$15'76; molasses, \$1'69; total, \$17'45. Tea, \$5'30; coffee, \$10'74; total, \$16'84."

Of the cost of living other than food, (\$441'64) the following is the analysis:

Clothing	\$107'91
Rent	99'53
Fuel and Light	40'34

\* A Dollar approximately is three rupees.

Furniture and Utensils ... ..	\$26.28
Liquor and Tobacco ... ..	23.36
Sickness and Death ... ..	20.52
Amusement and Vacation ... ..	12.30
Religion and Charity ... ..	9.99
Labor and Other Organizations Fees ... ..	8.99
Books and Newspapers ... ..	8.38
<b>SURPLUS</b> ... ..	<b>58.65</b>

"The food bill, it will be noted, is a little over three-eighths of the total income; the clothing bill a little more than one-eighth, the two together just a trifle over half of the total income.

"The rent bill (\$99.53) is nearly equivalent to the clothing bill (\$107.91).

"Nearly one-fifth of the item, fuel and light, (\$40.34) is for light alone, *e.g.*, \$8. 15.

"Those who own houses save the rent (\$99.53). They have, however, to spend, on an average, \$18.92 as payments of taxes and mortgages.

"Education is an item conspicuous by its absence. We are therefore reminded that this is a country of free schools. That, however, does not mean that these millions of working families are not paying their share of the cost of schooling children. The rent item includes the school bill. It is from his rent collections that the landlord pays his tax bills. The tenant is therefore the real taxpayer."

These statistics give a clear insight into the life of the average workingman in America. The writer has not at his command similar figures regarding the Indian working man. But if such figures were forthcoming they would present a very marked contrast.

While the half starved and half-clad farmers and working people of India still slumber in utter ignorance of the abuses and dis-

abilities under which they labour and of the birthrights and privileges of which they are deprived, the average workingman in America is actively engaged in "kicking". The slogan of the wage-earners of the American continent is: that it is the wage-earner who produces wealth; that they, and not the capitalists, should be in possession of the tools and machinery of production; that all the production should go to the producers and the financiers should not be allowed to pocket the lion's share. Laborers, with this end in view, are uniting in labour unions and socialist parties.

To an Oriental who compares the conditions of the working people in India and America, the active propaganda of these labour and socialists workers presents food for much thought. Not but that the working men of America should struggle to reach the highest pinnacle of prosperity, such appearing to be the trend of the economic movement on the American continent. Only, he feels it is lamentable that the working people of India live in the direst squalor and grimmest poverty and are completely ignorant of their own conditions and of the movements that are bringing prosperity to the working people of other countries, and continents.

SAINT NIHAL SINGH.

## A PROBLEM IN AGRICULTURE

A few years ago, Mr. W. J. Wilson, an English engineer connected with the government of the North-Western Provinces and Oudh, visited California and other western provinces of the United States of America, with a view to studying the conditions of Alkali lands and the methods of reclamation as practised in those regions. He in his report dwelt strongly upon the analogy of the phenomena of 'Alkali' as appearing in India and in the western part of this country, and expressed the hope that America would profit in time by the bitter experience of "the oldest country in the world." What this experience is and has

been, is not perhaps unknown to those who take any interest in the agricultural condition of upper India, where large areas of land are ruined by the scourge of 'Alkali' and no substantial effort has yet been made to face the problem. One of the serious problems that confront the farmers of the arid regions of all countries is the treatment of Alkali soils. This question of reclaiming Alkali lands has received a good deal of consideration at the hands of the United States Department of Agriculture, under whose direction exhaustive systems of investigations have been carried on in the affected regions of the western parts of this country. Every

attempt has been made to arouse the interest of the farmers in this direction, and every measure has been taken to give them necessary assistance. For a long period this problem of Alkali soil and the methods of successful manipulation engaged the attention of Prof. E. W. Hilgard of the university of California, and his contribution to the knowledge of such affected soils is immensely valuable. Soon after the successful reclamation of the Alkali soil in San Joaquin Valley (California) where the most barren tracts of lands turned to be regions of profuse fertility and promise, the question of Alkali lands attracted the attention of the farmers who never believed in the possibility of reclaiming such affected soil. In this paper, a brief discussion about the origin, composition, distribution and the reclamation of Alkali land will be attempted with the hope that it may be of some interest to the people of those regions where such a feature exists.

*Definition and Composition.*—The term 'Alkali' refers to the accumulations of water-soluble mineral salts which render the soil more or less unfit for growing crops. The principal substances composing Alkali consist of chlorides, sulphates, and carbonates of sodium, magnesium, and calcium, or a mixture of two or more of these salts. Broadly speaking it may be said that alkali salts consist of three chief ingredients, namely, sodium chloride or common salt, sodium sulphate or glauber's salt, and sodium carbonate or sal soda. Though all of these salts are more or less injurious to plants, the last is the worst both in its effect upon the plant and the soil. The presence of this salt in the soil causes what is popularly known as "*black Alkali*" from the black spots seen on such soils due to the dissolution of the humus and consequent puddling of the soil; while the other salts, often together with magnesium chloride, constitute "*white alkali*" which is known to be very much milder in its effect on plants and soils than the black.

With these noxious salts, however, there are almost always mixed other salts such as sulphate of potash, phosphate of soda, nitrate of soda which are necessary for the welfare of our crops, and which we aim to supply in fertilisers. The potash salt is usually present to the extent of 5 to 20

per cent. of the total salts. In phosphates, alkali soils are almost always high; in presence of much carbonate of soda, we do not find much nitrates. Owing to the action of the alkaline solution upon the humus ammonia or its salts may be present. In case of "white alkali" nitrates are present even to the extent of 20% of the soluble salts. Another standing characteristic of alkali soils is high lime-content. It is, then, clear from the above data of the composition of alkali soil that if the noxious salts that render the lands useless could be got rid of, they would then be profusely and lastingly productive. The writer can cite a large number of instances from the results of the experiments conducted by the various investigators of the United States, to confirm the truth of the above statement.

*Origin.* Alkali or *usar* lands must be distinguished from the salty lands of sea-coast marshes, which derive their salts from sea-water that occasionally overflows them. It was at first supposed from the mixture of the salts present in alkali soils, resembling so closely that contained in the sea, that all alkali soils originated by the evaporation of sea-water. Professor Hilgard first pointed out that "alkali lands proper bear no definite relation to the sea. They must be pointedly distinguished from the salty lands of sea margins or marshes, from which they differ both in their origin and essential nature" The salty lands of the Sunderbuns should not be classified in the same category with the '*usar*' lands of the N.-W. P. and Oudh.

It has been the earnest effort of investigators to trace the origin of alkali or *Reh* (as popularly known in the U. P.) Although in very few cases the presence of the amounts of different salts in alkali soils have been traced back to the rocks from which the soils have had their origin, still it is agreed by all that the soluble salts have accumulated by the "decomposition" of the minerals composing the original rock. In the processes of rock-weathering and soil formation, large quantities of various soluble salts are formed; in humid regions these salts are being constantly washed and drained away by rain; on the contrary, in arid regions where the heaviest rain falls do not penetrate even a few inches of the soil, the rock materials are constantly disintegrating and accumulation of the product taking place in the



soil. Much of this accumulated soluble matter constitutes the alkali of arid regions. It follows, then, that the existence of alkali soils can be definitely traced to climatic conditions alone, and in the majority of cases they are the results of insufficient rainfall. As a general rule, it has been found that in regions having a rainfall of less than 20 inches, alkali is more or less present, while with a rainfall greater than 20 inches the tendency for alkali accumulation is materially lessened.

*Accumulation of alkali.*—The conditions which cause the accumulation of alkali vary considerably in different districts. In some localities we find surface accumulation of alkali, in other parts the accumulations are lodged several feet below the surface; again, the land that showed no trace of alkali before the use of irrigation water, begins to do so after being irrigated. To understand the conditions that are really responsible for causing such alkali accumulations, let us observe the movements of alkali salts within the soil.

The movement of alkali salts may be caused by (1) diffusion in the soil moisture (2) the force of gravity in moving the moisture downward (3) the surface tension or capillary action. The cultivators of Upper India are perhaps familiar with the phenomenon of the rising of alkali through evaporation. On applying irrigation water or after rainfall they notice that the salt deposits have totally disappeared, but as the soil dries, the salts again make their appearance on the surface. Not only this, many farmers of the western part of U. S. A. found to their sorrow that after irrigation alkali appeared where they never thought of its occurrence. At first the alkali appears here and there and those spots become depressed below the normal surface; with continued irrigation these small areas increase rapidly until at last they merge together and form a large area quite incapable of supporting useful growth. This phenomenon is popularly known as "the rise of the alkali". Such a distressing experience is not unknown in Upper India; with the establishment of an extensive system of irrigation by reopening the Western Jumna Canal, large areas of land were converted into 'reh' spots. Mr. Medicott, the Superintendent, Geological Survey of India, in speaking of the effect of the introduction of canal

irrigation on the accumulation of 'reh' or 'alkali', particularly pointed out that canal irrigation was the principal cause of 'reh' extension. The reason of this annoying feature is not however far to seek. Water dissolves the stores of soluble salts held there in the deep strata of soils, and with the help of subsequent evaporation of much of this water, at the surface, the deposition of salts from the entire column of the soil is made at the upper layer soil. The process by which the salts rise to the surface is the same as that by which oil rises in a wick or in other words, the movement of salts is due to *capillarity* which operates through surface tension. The loss of water due to evaporation changes the curvature of the water films surrounding the soil grains and starts a capillary movement toward the point where the evaporation takes place. It is then evident that a soil that would permit the most rapid movements would be the most likely to accumulate salts on the surface. After irrigation or rainfall water is constantly evaporated from the moist surface soil and the more the water evaporates the greater is the capillary action, and heavier will be the "rise of alkali" provided that water is not so abundant as to leach the salts through the soil into the drainage. In arid regions farmers frequently lay irrigation ditches in sandy lands without making proper provision against seepage. Nothing can be worse than this; if this condition is allowed to continue throughout the year, alkali salts, originally "white" will become "black" by the formation of carbonate of soda, which is very injurious to vegetation. The English Government built canals in Upper India for the purpose of affording abundance of irrigation water, but no provision was made for drainage, and swamps and 'reh' were the immediate result.

In many soils near the alkali regions the greatest portion of the alkali accumulates at some depth below the surface, so the surface soil is comparatively free from alkali and produce a luxuriant growth of vegetation. The effect of irrigation has been nowhere so disastrous as in such soils. Prof. E. W. Hilgard illustrates a case where such a kind of soil contained under natural conditions only .035 per cent. of alkali to a depth of 15"; but from this depth the alkali increased in quantity until it reached

a maximum of '53 per cent. at 33". The same soil was examined after several years of irrigation when it was found that all the alkali had accumulated on the surface, the first inch containing '74 per cent. while at the depth of three feet where originally most of the alkali had been there was only '03 to '04 per cent.

*The effect of alkali.* Before we attempt to discuss the various methods of reclaiming alkali soils, it will be necessary to dwell upon the effects of these noxious salts on our crops and soil. Alkali exerts a toxic or poisonous influence on crops. In the case of all soft herbaceous plants the alkali eats into the outer tissues, the stem turning brown for half an inch or so, and becoming soft. In the case of trees and shrubs, the bark becomes dark colored and the cambium layer underneath is more or less injured, thus practically girdling the tree. The presence of alkali even in small proportion in the soil will retard the germination of seed, and "interfere with the life function and absorption in the plant economy."

The injury caused by black alkali is aggravated by its action in puddling the soil making it almost impossible to cultivate and to keep the soil in good tilth. The white alkali has no such puddling effect upon the soil, although it has been seen to destroy the tilth in many places. The fact is that "white alkali" does not change the physical condition of the soil to such an extent that it cannot be restored to a good state of tilth after the removal of the noxious salts. "Black alkali" is also responsible for the formation of calcareous hardpans known in Upper India as *Kankar*—in the depths of the soil layer, which are not only impervious to water but yield to neither plow nor crowbar and thus render drainage and leaching impossible.

We are now ready to discuss briefly the various methods of the reclamation and utilization alkali soils. Owing to the repellent aspect of the alkali soil, the large areas of alkali lands are generally considered as permanently waste lands; but the attempts to utilize these lands have been very successful, and in many cases the lands became profusely and lastingly productive.

We will consider the various treatments of alkali soils under three heads, namely *Prevention*, *Amelioration* and *Eradication*.

*Prevention*—Farmers' first attempt should be to check accumulations of alkali beyond the limit of safety of his land. "Economy in the use of irrigation water is the first step to be taken." Large areas of lands have been ruined in the Aligarh District by the extravagant use of irrigation water. Investigations and experiments show that by using as little water as possible the farmer postpones the time when the water table shall rise sufficiently high to cause surface accumulation of alkali. It should, however, be understood that economy in the use of irrigation water should *not* be practised in case of the lands being impregnated with heavy accumulation of alkali.

Another condition by which "the rise of alkali" can be prevented is by counteracting evaporation. Since evaporation of the soil moisture at the surface causes accumulation of the alkali, it is obvious that it should be prevented as much as possible. Three methods are usually practised by the farmers of this country to attain the purpose, namely, (a) shading, (b) mulching, (c) the maintenance of loose tilth in the surface soil. Mulching proved to be an effective remedy in *light* cases in California; fruit trees are frequently thus protected, particularly when young, after which their shade alone may suffice to prevent injury. Straw, leaves and manure have been used with success in many other experiment stations. The writer was given a suggestion by one of his professors to the effect that straw, leaves, manure or similar other materials should be ploughed in immediately after irrigation, as they may reduce the rate of evaporation.

It is evident that the maintenance of loose tilth in the surface soil throughout in the dry season, is the best means to prevent evaporation. The slower the capillary movements in the soil, the less will be the loss of water through evaporation. In an experiment station an attempt was therefore made to put sand on the surface to the depth of several inches to check evaporation; but the necessity of frequent cultivation, involving the renewal of the sand each season, renders this a costly method. The results of the investigations show that "deep preparation and thorough cultivation" are sufficiently effective to check evaporation. In the Salt Lake Valley, Utah, U. S. A., only through deep cultivation and frequent tillage

small tracts of land have been reclaimed, and these lands are now in the best possible condition for crops.

*Amelioration.*—When the alkali salts reach such a percentage on the surface of the land that their noxious effects begin to be apparent, it becomes necessary to reduce their quantity beyond the danger limit. This is done by (1) *using chemical antidotes* and (2) *growing alkali resistant crops*. To choose the proper antidote for the treatment of alkali, it is, of course, necessary to determine the nature and amount of alkali present. A very slight amount of carbonate of soda ( $\text{Na}_2\text{CO}_3$ ) may render some soils uncultivable; the application of gypsum ( $\text{CaSO}_4$ ) to land containing black alkali results in changing the extremely injurious black alkali ( $\text{Na}_2\text{CO}_3$ ) to white alkali ( $\text{Na}_2\text{SO}_4$ ) which is not so harmful to plant growth. The following chemical reaction takes place:—



To bring about this result, the soil should be well-drained and aerated; a large quantity of water should be used in addition to gypsum. The effect of this antidote on black alkali is very striking; the blackish puddles and spots caused by the noxious salt disappear and the humus is thus restored to the soil; the physical condition of the soil is very much improved, allowing more ready percolation of water and flocculating the soil particles.

This method of treatment was first suggested by Prof. Hilgard many years ago. As a corrective for black alkali soils gypsum has been extensively used in California. In many cases by the use of gypsum with sufficient water, good crops were grown in lands where previous attempts failed. This treatment is particularly advisable on soils containing small quantities of black alkali; but if there is already considerable white as well as black alkali in the soil, the use of gypsum becomes more doubtful.

As to the amount of gypsum necessary to correct black alkali, it varies all the way from a few hundred pounds to several tons. It is not necessary to add the entire quantity at once, provided that sufficient be used to neutralise the alkali near the surface and enough time be allowed for the action to take place. In wet soils the action takes place very speedily. It has been calculated that for the complete neutralization of each

1,000 pounds of black alkali, 1630 pounds of pure gypsum is required. "Gypsum occurs in the natural state in the following localities: at Trichinopoly, Nellore and Chingleput in Madras; in Cutch and the Kirtha range of Sindh in Bombay; near Nagpur in the Jodhpur State in Rajputana; at Bijawar and Baraunda in the Central Provinces; at Bannu and Kohat and the Salt Range in the Panjab; and in Kumaun and Garhwal in the United Provinces."

The method of reclamation by growing such crops as are capable of enduring large quantities of salts has met with partial success. This would indeed be the simplest method, provided crops could be found that would grow on all classes of alkali soils; unfortunately we have very few crops of general utility that can stand alkali. Prof. N. G. Mookerjee suggests the plantation of Babul trees on 'usar' or alkali land. Egyptians use three plants for the purpose, namely, barnyard grass, rice, samar. All of these plants have the useful quality of thriving in the presence of great quantities of water; consequently the work of washing the land can go on unhindered while the crop is standing. As far as the writer has been able to gather from the literature published on the subject by the different experiment stations, it has been estimated that the transition from bare, salty land to productive fields generally requires about three years under this method of treatment.

*Eradication.*—This can be brought about in various ways. We will mention the principal ones that are generally practised, namely, *the method of scraping off the surface, flushing the surface with water and of irrigation and drainage*. In dry seasons much alkali can be removed by merely scraping the surface of the soil either by means of a horse scraper or by sweeping. The success of this method of reclamation requires that the water table be several feet from the surface. It should be understood that alkali soil cannot be treated successfully under existing conditions of water level.

Frequently attempts have been made to free the soil from alkali by flooding the land for a sufficient length of time and then drawing off the water. The principle is to allow the water to dissolve the salt and then by immediately drawing it off to carry



the dissolved salt away. The physical condition of the soil must be taken into consideration before this method is practised. In sandy or porous soils with a shallow water table this method is very objectionable and really increases the evil. The conditions favorable for this treatment are rather heavy or somewhat impervious soils with the alkali largely concentrated at the surface and the water table several feet below. A few flushings may so reduce the quantity of alkali that crops can be successfully started in. Here farmers should take sufficient care to prevent the accumulation of alkali by following the various methods stated before. Flooding should not be repeated every year, because excessive leaching of under-drained land is liable to injure the soil by removing the soluble plant food and by rendering the land less retentive to moisture.

The most important and effective method of treating the alkali soils is *irrigation and drainage*. We have seen that by flooding the surface a large amount of alkali salt can be dissolved and carried down in the soil, but under favorable conditions these salts may appear again unless a means can be provided for permitting the water to pass out. Irrigation without proper provision for drainage has been the cause of the abandonment of lands once abundantly productive. Thus as stated before the introduction of canal irrigation in the North-Western Provinces by the Government has been the principal cause of the development of alkali soil in those regions. When the members of the "*Reh Committee*" were awakened to the cause and extent of injury done by injudicious irrigation, they all proposed as a remedy to establish a deep drainage system, the result of which has not come within the knowledge of the writer. In different parts of the United States, and in Egypt large numbers of experiments were performed by the Bureau of Soils to prove the feasibility of reclaiming alkali lands by deep irrigation and under-drainage. "It is the universal and final remedy for alkali;

and its only drawback is the expense and necessity for obtaining an outlet for the drain waters which cannot always be had on the owner's land." From the result obtained by the different experiment stations, it can be safely concluded that by carefully leveling the surface and by installing an adequate under-drainage system, systematic flooding for one year is able to remove a large amount of salt from the land. In Egypt this method has been proved to be the most rapid and effective way of reclaiming land; in some places pumping plants are used to facilitate irrigation and every attempt is made to install proper drainage; thus large areas of land are successfully reclaimed every year.

The success of the Egyptians in their attempt to reclaim the alkali soil convinced the writer of the great possibility lying before the arid regions of the N. W. P. and Oudh where the features of alkali soils are almost similar to Egypt. Since such a method of reclamation necessitates the expenditure of a large amount of money and effort the landowners of those regions should co-operate in establishing such a drainage system for their mutual benefit. Every attempt should be made to awaken the interest of the farmers in this direction and they should be given sufficient help and support to carry out their work.

In the foregoing pages the writer has attempted to give a comprehensive view of the subject under discussion. Several methods of reclamation have been suggested. Each method, under certain conditions, can be relied upon to give satisfactory results, but the landowner should carefully study all phases of the question before deciding which method is best adapted to his needs. Any one who wishes to know any particulars about alkali soils and their treatment may communicate with the writer who will be exceedingly glad to furnish necessary details.

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## THE FULFILMENT OF A VOW

## I.

**B**HABATOSH was studying English at the College, it is true, but he did so much against his inclination. He had no belief in English education. In his opinion the study of English had been the ruin of the country. The Aryan sentiment was gradually disappearing, evil habits increasing and there was no means of reviving the happy days of old. Such was the constant complaint of Bhabatosh. His people obliged him to study English, else he would have preferred to attend a [Sanskrit] Grammar School at Nabadwip or elsewhere. Still, even if he must study English, none the less was he able to pursue his own ideas in thought and in practice.

Bhabatosh, living in a Calcutta hostel or "mess-house" was pursuing his studies, when suddenly he awoke to the fact that the Durga Puja holidays were at hand. So he bought new apparel for the home, packed his box and set out for his village, which was at no great distance from the city.

The Puja was over, the day of full moon had come. At dawn the mother of Bhabatosh, a widow, went to bathe in the Ganges. The ghat lay at a little distance from the village. A number of women from the adjoining villages thronged its steps that morning. The mother of Bhabatosh as she came up from the stream saw an old friend of her girlhood, the wife of Upendra Babu.

Greeting each other, the friends exchanged the usual enquiries, and then Upendra Babu's wife asked, "Is Bhabatosh at home?"

"He came, but his holiday is over and he will be returning to Calcutta."

Upendra Babu had a pretty little daughter, 13 years old, named Pulina. She was unmarried.

Upendra Babu's wife said, "Sister, would it not be well if my Pulina and your Bhabatosh were to marry?"

The widow answered, "That has been my wish also this long time, sister;—but my son does not wish to marry. What can I do? How often have I tried to arrange a marriage for him and it has always fallen through."

"Well, try once more. Your son is grown, and if he marries you will have much happiness. Why won't he marry?"

"I will see. If he agrees, the wedding can take place in February."

When the widow reached her home Bhabatosh was sitting in his room reading a newspaper. His mother said, "Come to the inner apartments, I want to speak to you."

Laying aside the paper Bhabatosh very slowly followed his mother. Taking him to her own room the mother said, "Son, I have arranged a marriage for you. You are my eldest son. I have long wished for a daughter-in-law. Fulfil my desire."

As I have intimated Bhabatosh was extremely averse to marriage—not though for the reasons an Englishman would have had. Not because it was unsuitable to marry while still a student, or because his means were insufficient. His objection was of another kind and based upon the shastras too. He had heard (and even read in the newspapers) that the brides of the present day no longer resemble the modest Hindu bride of former days, but are coquettes and fond of dress, that they do not worship their husbands as enjoined by the sacred writings, but are anxious to associate with them on terms of equality. Yet how could the unlucky man oppose his widowed mother's entreaties? He did not desire to incur the sin of neglecting his mother's repeated commands. So he had resolved that should she again urge the matter, he would consent, but he would be careful to select a bride according to his own ideal.

That Bhabatosh had independent ideas on this subject was well known to his comrades in the hostel. When the youths gathered

nightly on the roof after their evening meal, this was a standing subject of discussion with them as they smoked their cigarettes of various sorts. How often had Bhabatosh said, "When I marry, if I do marry, I will take a dark ugly girl as my wife. The nice-looking girls are all full of vanity. They do not reverence their husband's parents, nor do they look up to the husband himself. Instead of being dutiful wives they are frivolous, besides that they are dressy and full of airs. Considering themselves "beauties," they think of nothing but how to set off their charms, they must have European soaps, scent, powder, Parsi *saris* and a chemise, while the poor wretch of a husband must pay the bills. Then, I will not marry an educated girl. They only read novels (some even write them) and play with cards, or spend the day writing love poems to their husbands, the house work is neglected, they have no time for their devotions, the children are left screaming on the floor, &c. &c." After listening to talk of this kind some of the lads would say, "Very good Bhabatosh Babu! when the time comes we shall see how you act. Many talk in this way. There is a great difference between speech and action."

Inflamed by these doubts, Bhabatosh would reply, "Yes, you shall see gentlemen, you shall see, with me speech and action are one."

So when his mother repeated her urgings, Bhabatosh, consenting, said, "Very well mother, I will marry, but I wish to choose my bride."

The mother was delighted, "You wish to see your bride before you take her? Very good. There is a charming, beautiful girl I know of, just thirteen."

Startled, Bhabatosh said, "Is she so beautiful?" "Very," the mother said, "her face is like that of the goddess Durga, the same nose, the same eyes, the same fine brows, with a complexion like a rose."

Bhabatosh said slowly and gravely, "I will not marry such a girl as that, mother."

"Why not?" exclaimed the mother in astonishment. "What is the matter?"

"I will not marry a beautiful girl."

"Then what sort of girl will you marry?"

"I will marry a dark ugly girl." Bhabatosh's tone was hard as a thunder-clap.

The mother was even more astonished.

"Foolish boy! Every one desires a pretty wife; and one is not so easily to be had."

"Let them then. I will make a different marriage." As he spoke his face became irradiated by self-glorification. Was he not only one in a crowd? Should he like all the rest, marry only from desire?

Seeing his mother a little dejected, Bhabatosh opened his mind to her. He showed how impossible it was for a beautiful girl to become a model Hindu wife. Finally he said his resolve was firm, unshakable—immovable.

His mother troubled him no more that day. His vacation was ended. He returned to Calcutta.

## II.

A few days later the wife of Upendra Banerji came in a palanquin to visit the mother of Bhabatosh. After the first greetings the wife of Upendra Babu said, "Sister; was Bhabatosh contented?"

"He is ready to marry, but he has strange ideas in his head."

"What sort of ideas?"

"First, he said he must see the girl before consenting. I said that would be very good. I could procure his seeing a beautiful girl, in every way suitable. Then he said he would not marry a beauty, but desired a dark ugly girl for a wife."

Upen Babu's wife was astonished. "I never heard of a fancy so unnatural," she said; "why does he show such a strange humour?"

The mother then gave to her friend the reasons Bhabatosh had explained to herself. After some reflection Upen Babu's wife said, "I will ask you to do one little thing, sister. Write to Bhabatosh to come this Saturday. Tell him you have found a girl that you think will suit and ask him to come and see her. When he is here, send him to our house on Sunday afternoon. I will arrange everything."

The mother consented, thinking "Upendra Babu's wife fancies that if Bhabatosh only sees Pulina he will be unable to resist marrying her and that would be no marvel, for the girl is lovely."

Bhabatosh came home on the Saturday. On the next afternoon he set out by bullock carriage, his hair in disorder, (because the ancient Hindu Sages did not dress their



hair), for the Banerji's house at the end at the village.

On arrival he heard that Upen Baba was away on business. A young man received him courteously and took him to the reception room. This youth was a nephew of Upendra Babu. After a while a maid-servant informed them that they were to go to the inner apartments. The maid, looking at Bhabatosh, smiled mischievously.

The two young men went to the private rooms, the visitor having the impression that all the servants were secretly laughing. Bhabatosh was taken to a room very well arranged. In the middle a seat had been placed before which stood silver trays containing sweetmeats and fruit. A little further off another seat had been placed. Complying with the recommendation of his young host Bhabatosh sat down to partake of the refreshments. At this moment there was a sound of the jingling of anklets outside, and a maid entered, bringing in a girl who, taking the other seat, gazed around her with looks full of curiosity.

Bhabatosh bent his head in shame. He eat of the fruit slowly, casting side glances at the girl. She wore a Bombay *Sari* of a purple colour. Her head was uncovered, her hair roughly dressed. The girl was blacker than ink, her small eyes sunk in their sockets glanced perpetually around, her forehead was high, the chin scarcely existed, her front teeth were a little prominent. Bhabatosh thought this girl would make him a pattern wife. Clearing his throat, and summoning up his courage, he asked, "What is your name?"

The girl looking suddenly at the speaker and showing the tip of her tongue, said, "What?"

"What is your name?"

"My name is Jagadamba" (a name as out of date as Griselda or Lavinia.) Thereupon the young host and the maid-servant cast angry looks at the girl, who immediately added, "My name is Pulina" (a name as modern as the other was ancient.)

The youth said, "Formerly her name was Jagadamba, but now she is called Pulina."

Bhabatosh thought, "The change is not for the better. *Pulina*! Jagadamba sounds far better; it is a Puranic name used by the ancient priests. If I marry her that name

shall be re-instated." He then asked aloud, "Do you read?"

As before, the girl put out the tip of her tongue and said, "What?"

"Do you read?"

"I don't read at all. My brother—"

The maid-servant and the youth again shooting angry glances at her, the girl desisted. Bhabatosh was even more pleased. This was just the very thing. There was every chance of his making of her a real Hindu house-mistress. First he had seen her. That was one thing. Then there was his vow. When the wedding was arranged he would invite his mess-mates to witness it. He said aloud, "Well, you can go now."

Again the girl said, "What?" displaying the end of her tongue.

"You can go."

The maid-servant took her away. Bhabatosh had finished his lunch. At this moment a girl of 13 brought spices in a silver dish. She was a lovely child. She wore a black bordered white country *Sari*. She had four anklets on her feet. On her wrists she wore bracelets of gold. Putting down the spices she went away. As she went with averted looks she let a little laugh escape her. Bhabatosh thought to himself, "There is a beautiful girl. If I were to marry her, how should I be safe? My life-long ideal would sink to the bottom of the sea." His mind was quite up-lifted with self-glorification over the fulfilment of his vow.

The youth took Bhabatosh to the public rooms. The maid-servant, laughing a little, said, "The ladies of the house are asking if you approve of your bride."

Full of pride, Bhabatosh answered, "I do."

### III.

On his way back to his mother's house Bhabatosh reviewed the events of the afternoon. His way led him through the village where numbers of girls were returning to their homes bearing pots filled with water. He considered their faces as they passed. There were pretty ones among them and many dark faces, but not one of them was so ugly as Jagadamba. The carriage approached the plain, and now his mind was filled with pride in his victory over himself. Yet he felt his chosen bride need not have been quite so ugly. But since his choice was made, what was the use of such

reflections? At this point he reached home. His mother said, "Well, have you made your choice?"

"Yes, I have chosen."

"Then shall I complete the matter?"

"Please."

"Shall it be in the coming February?"

"It may as well," and Bhabatosh betook himself elsewhere. The mother observed that the youth's mind was somewhat heavy. She imagined that though pleased at his choice he was rather ashamed to have made it after so many vows that he would not marry a beauty. Bhabatosh took no supper that night, declaring that he had eaten so much at the other house that he had no appetite. The triumph in his mind over his self-conquest and the fulfilment of his vow began to abate. As often as Jagadamba's face arose before him, his heart grew cold within him. He began to think that ugly as she was, it would not have been so bad had she shown some signs of intellect. On Monday early, Bhabatosh took train for Calcutta, his mother having remarked that there were only ten days to the wedding and that he must come home two days before the event.

At the mess-house his comrades observed that his countenance was clouded. He went to his own room and sat down. One after another came to him with greeting and the question, "What news have you for us?" For before setting out for his home Bhabatosh had told them all what was afoot.

With an embarrassed laugh Bhabatosh answered, "The news is good." Then they questioned him as to the girl's appearance, her accomplishments, her age. Suddenly one of them said, "What is her name?" Bhabatosh gave it. At the sound of it something of a smile appeared on every face. One only, losing control of himself, laughed out "Ha! ha! ha! Jagadamba! he! he! he! a fine name that, is n't it?" Sarat Babu said, "Why do you laugh, Nripendra Babu?"

"I was n't laughing, he! he! he! Why should I laugh? ha! ha!"

Rajani Babu said, "What is the matter with the name? It is a classical name. In the present day you all select fancy names from the stage plays, Sarasibala, Jyotirmayi, Tarulata, &c., &c." Bhabatosh shook his head gravely at these words. His former enthusiasm on these points was now much

lessened. There were but nine days left to the wedding. He knows how they passed with him. His comrades also knew something of it. The more Bhabatosh thought of Jagadamba, the more his heart was oppressed. He attended College but took in nothing of the lectures. He had been distinguished in the mess-house for his appetite, but now half his meal was left upon his plate. He joined with none in merry converse: he was always absent-minded. The comrades began to chaff him, saying, "Bhabatosh Babu, you show every sign of having been smitten by the shaft of Cupid." Lying on his couch at night, Bhabatosh could scarcely sleep, he could only toss from side to side. When at length sleep came it was filled with terrible dreams. In one dream he saw Jagadamba wearing the face of the goddess Kali. The little that he could see of her tongue seemed to be plastered. It seemed as if she had grown an extra pair of arms. In one hand she held a blood-smeared sword, in the other a severed head, which seemed to be that of Bhabatosh. In another dream he seemed to have lost himself in a thorny jungle. As he was anxiously seeking a path out of it a buffalo came up and tried to rush at him. This buffalo was wearing a purple sari. His face was that of Jagadamba, only that it had two horns. When there were but three days to the wedding, Bhabatosh thought he would write to his mother to stop the marriage. That day he did not go to College. He sat alone all day in his room writing and tearing up letter after letter. But what would his comrades say when they should hear the marriage was broken off? How would he be able to endure their jeers and their banter? That night as he lay on his bed, he resolved that without a word to any one he would go off to the Western Country. He got up, lit his lamp, and turned over the leaves of the time table. But at dawn his mood again changed. What? should he after making all this fuss incur the name of a coward? That should never be. He would fulfil his vow, let happen what would afterwards.

At the appointed time he went home and in due course entered the wedding booth. The assembly, the lights, the noise raised his spirits after the previous ten days. In

the hour of battle even the timid soldier forgets his fears.

The wedding began, but his heart was callous ;—neither fear nor anxiety, hope nor despair took possession of him. Gradually the time came for uplifting of the bride's veil. To ensure good fortune, a cloth was thrown over the heads of groom and bride. On glancing at the bride's face, Bhabatosh was filled with astonishment. Was this the ogress of the last ten days? This was not the hideous Jagadamba of his dreams, this was the lovely maiden who had served him with spices in a silver dish.

\* \* \* \* \*

On the night of the "Flower Decoration" Bhabatosh strove to make his newly-wedded wife converse. For a little while, he was without success. Then Bhabatosh had recourse to a stratagem. He thought, perhaps if

she heard her own people found fault with, she might defend them. So he said, "Why did your mother play me this trick?"

"Had you not said that because I was good-looking you would not marry me? It served you right."

Hitherto Bhabatosh had been unable to solve this problem. He now said, "What girl was it that I saw?"

"She is the daughter of the village oilman. It served you right."

\* \* \* \* \*

And there even came a day when, before the Postman was quite due, Bhabatosh would be standing in the street at the door of the "mess-house" to take his letter from the Postman.

*From the Bengali of Prabhat Kumar Mukerji. Translated by Mrs. M. S. Knight.*

## RAJ NARAIN BOSE, (1826-1899)

*"The Grandfather of Nationalism in India."*

### The Man and his Character.

THE Autobiography of Raj Narain Bose is indispensable to everyone who wishes to study the intellectual and moral renaissance in Bengal or the rise of the Brahmo Samaj. It also introduces us to one of the noblest of characters,—a man of strong common sense, of unconquerable truthfulness and devotion to right, of catholic sympathies, of intense but unwavering love of his country and countrymen, of manly dignity and independence tempered by infinite pity and gentleness,—a writer of rare vigour and grace in Bengali and English, a conversationalist of matchless humour and charm. The candour of the writer leaves no part of his character hidden from our view : we see his early vices and changes of religious belief, we mark his mild rivalry with Akshay Kumar Datta and his affectionate devotion to Devendra Nath Tagore which sometimes warped his judgment, we hear the garrulous old man priding himself on his own services to society, literature and the Theistic Church. We see all these, and love him the more for them,



AKSHAY KUMAR DATTA.

for we cannot think of Raj Narain Bose in any other light than as a benign grand-



father, and ourselves as children clustered round his knees.



RAJ NARAIN BOSE. (1896.)

Of his many portraits given in this volume, the one facing p. 64 (probably taken in 1889) is the most expressive. The deep pensive eyebrows and steady gaze are no doubt brooding over man's infirmities, looking straight into the hearts of things, and tearing off the masks of hypocrites. But there are just a twinkle lurking in the eye, a curve in the majestic sweep of the nose, an elevation of the nostrils, which indicate that the judge has infinite humour and will not be hard upon us, for he knows all and has pity for all. The broad massive forehead marks out the stern champion of truth and opponent of sham; but the waving hair and wealth of beard and moustache framing the face betoken the patriarch standing on an ethereal height whence he is looking graciously down on frail men engaged in their puppet-show of life. Such was Raj Narain Bose, the Grand Old Man of Baidyanath, with the record of a well-spent life behind him and serenely facing the prospect of eternity.

His autobiography\* is one of the best books in the Bengali language. The paper,

\* *Raj Narain Bose's Autobiography* from his MS. (in Bengali) P.p. 219, with 16 portraits. (Modern Review Office, Calcutta.) Re. 1-6.



RAJ NARAIN BOSE. (ABOUT 1889.)

get-up and portraits make it an object of art, while the style is singularly easy and charming. The subject is of enthralling interest, as it describes the men, manners and scenery of Bengal before the Mutiny in the very words of one who knew all the prominent men of the age intimately, and was indeed himself one of the "giants of old."

#### His Life.

Raj Narain Bose was born in September, 1826, at a village 12 miles from Calcutta. He entered David Hare's School at the blissful dawn of English education in Bengal, and thence in 1840 went up to the old Hindu College, where he soon distinguished himself by his knowledge of English and fondness for literature, and carried off many prizes and scholarships. Perhaps, there never was a College which contained at the same time so many brilliant youths

all destined to attain to the highest eminence in the various spheres of life, as the Hindu College of that year. Among Raj Narain's fellow-students were Michael Madhusudan



MICHAEL MADHUSUDAN DUTT.

Dutt, the poet, Peary Churn Sircar, the educationist and temperance organiser, Jnanendra Mohan Tagore, the first Indian barrister, Bhudev Mukherji, sometime acting Director of Public Instruction, Bengal, Nil Madhav Mukherji, the Doctor, Jagadish Nath Roy, the first Indian District Superintendent of Police, Gobinda Chandra Dutt, the poetic father of Miss Toru Dutt, and many more. And we can imagine no better proof of Raj Narain's intellectual powers than this that in that troop of giants he was not the least eminent. Leaving College in 1844 he embraced Brahmoism and two years afterwards entered the service of the Adi Brahmo Samaj, at first as English translator of the *Upanishads*. In May 1849, he became Second English Teacher at the Sanskrit College, Calcutta, and thence in February 1851, he joined Midnapur School as Headmaster. This post he retained till March 1866, when

he was invalided, and these 16 years were the crowning period of his active life. Thereafter he travelled up country in quest of health and at last settled at Baidyanath, where his house became the Mecca of Bengali reformers and lovers of literature, attracted thither by the fame of his wonderful humour and fund of anecdotes. His serene old age was passed among his grandchildren,—all gifted with high talent, such as Aurobindo Ghose, a first-rate classical scholar, Manomohan Ghose, no mean master of English verse, and Miss Kumudini Mitra, B.A., the highly cultured daughter of Babu Krishna Kumar Mitra. In 1899 the aged patriarch passed away, three years after completing the Psalmist's allotted span of human life. With what feelings he inspired those who knew him will be seen from the following sonnet by his grandson.

### Transiet, non periet.

(My Grandfather, Rajnarain Bose,  
died September, 1899.)

Not in annihilation lost, nor given  
To darkness art thou fled from us and light,  
O strong and sentient spirit; no mere heaven  
Of ancient joys, no silence eremite  
Received thee; but the omnipresent thought  
Of which thou wast a part and earthly hour,  
Took back its gift. Into that splendour caught  
Thou hast not lost thy special brightness. Power  
Remains with thee and the old genial force  
Unseen for blinding light; not darkly lurks;  
As when a sacred river in its course  
Dives into ocean, there its strength abides  
Not less because with vastness wed and works  
Unnoticed in the grandeur of the tides.

AUROBINDO GHOSE.

### Early Days of English Education.

More than two generations have passed away since Raj Narain was at school, and the reader is sure to be interested in the following picture of education in our grandfathers' days.

"At the end of school hours Mr. Hare stood at the gate with a towel and cane in his hand. He rubbed every boy's skin with the towel and if he found any dirt on it, he gave him a cut or two with his cane. Soaps were distributed by him among the boys to keep themselves clean with. Every Saturday he examined the handwriting of the school. To develop our debating power and composition Mr. Hare set up a Debating Club. He loved me tenderly, and with fatherly affection used to say 'How fast you are growing!' Once I had fever, and displeased him by not informing him of it. Had he learnt of it he would certainly have come with a doctor and medicine to see me....

I cannot describe how much we were benefited by our teacher Durga Charan Banerji (the father of Mr.



DR. DURGA CHARAN BANERJI.

Surendra Nath Banerji.) He it was that kindled in our minds a love of knowledge and an inquiring spirit. He first made our young minds blossom. Unfortunately he used to preach scepticism to us. 'There is no after-world, man is a machine' such was his teaching. But when he heard Umacharan (the head master) approaching he used to end his philosophical lecture abruptly with 'Let us stop for a while, Umacharan is coming!' (p. 14.)...

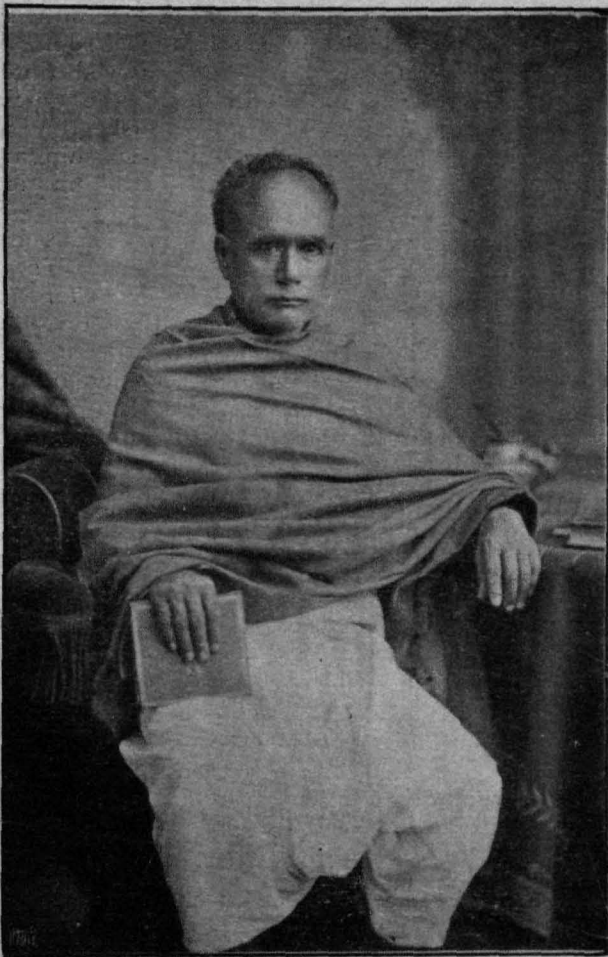
Mr. V. L. Rees was our Professor of Mathematics and a most curious personage. As a former ensign in Napoleon's army, he profoundly admired the Emperor, and was deeply moved in speaking of his great master. He was never harsh to his pupils... One day while I was scrawling fantastic lines on paper in the Mathematics class, he came behind me, leaned on my shoulders and bringing his face close to mine, said "So good in literature, why not good in Mathematics?" I have never seen another teacher of such excellent temper. But he was an utter sceptic! (p. 24)... Mr. Kerr was not so pompous as Captain D. L. Richardson, but a profound scholar. His knowledge was versatile, and his lectures on Moral Philosophy deeper though less charming than Richardson's. (p. 25)... Ram Gopal Ghosh's house was the chief resort of the English-educated young men of the time, and so he was dubbed *aju-raj*, i.e., the [uncrowned] King of the educated.

### Teacher and Reformer.

Raj Narain's name is lovingly cherished at Midnapur for his work as Head master. His heart was in his work, and like Goldsmith's village preacher he declined preferment elsewhere rather than leave his beloved flock. "In 1856, Mr. J. H. Young, Commissioner of Burdwan, came on tour to Midna-

pur and was highly pleased with my School and conversation. In the Annual Report he recommended me for a Deputy Collectorship. If I had set about a little I could have got the post. But I loved Midnapur so well that I declined to leave it. On Peary Churn Sircar being promoted, the Director offered me the Headmastership of Hare School vacated by him. But I again declined to leave my work of improving dear Midnapur... The Director exclaimed about me, 'Don't talk of him, he is a madcap; he wants neither pay nor promotion.' (p. 105) [What higher proof of disinterested love of duty can we imagine than this?] It was my principle as a teacher to guide the boys by means of love. Early in my career I inflicted corporal punishment on one or two boys, but afterwards gave it up altogether. While teaching them I used to narrate instructive but interesting stories, which drew their hearts to me. I never told them the meaning of a passage outright, but drew it out of them by questioning. But I hear that now-a-days our College students are mere listeners, the professor lectures and they take down notes. The teacher does not ask them any question nor do they ask him. I hate this system of teaching. (P. 73) Besides establishing a debating club for my boys, I constructed a Racket Court for their physical exercise by raising public subscriptions, without soliciting any aid from Government."... During the 16 years of his Headmastership the strength of the School rose from 80 to 300 and the number of teachers doubled. Year after year his boys carried off university scholarships by competition. Nor were his beneficent energies confined to the School. He took a leading part in establishing a Girls' School, a Technical School, a Temperance Association, a Public Library and many clubs for public improvement in various ways. (P. 125) No philanthropic project, no scheme of reform, but had Raj Narain among its promoters. What immense good he did by reclaiming drunkards will be seen from pp. 79-85. In the field of social reform he was equally bold and active: the 3rd and 4th widow marriages celebrated by Vidyasagar were arranged by Raj Narain between his cousin and his brother and two widows, in defiance of the entreaties of his orthodox relatives and the threats of his neighbours. "The people of my native





PANDIT ISWAR CHANDRA VIDYASAGAR.

village cried out, 'If Raj Narain Bose comes here we shall stone him.' I replied, 'That would highly please me. I knew the Bengali race to be apathetic. If they act thus, I shall conclude that on being convinced of the utility of widow marriage they would support it as vigorously as they are now opposing it.' (P. 100).

#### Preacher of Nationalism.

To the largest circle of men, in fact to all outside the Brahmo Samaj, Raj Narain Bose was best known as a staunch old Nationalist. The first fruits of English education in Bengal were a disgust with Indian dress, customs, religion, and even language, and a passion for everything English. Foremost among the Anglo-maniacs

stood Madhusudan Dutt, who used to say, "I can speak in English, write in English, think in English, and shall be supremely happy when I can *dream* in English!" He abjured his native faith, dress, society and even name; but with what result? His only title to fame now is as a *Bengali* poet! Another was Jnanendra Mohan Tagore, who gave up his home and kindred and settled in England with the (courtesy) title of Prince Tagore, and whose vast ancestral estates are now being enjoyed by an English attorney's son named Ramsden.

To Raj Narain Bose belongs the credit of heading the reaction against this spirit and preaching the gospel of nationalism to the educated public. A philanthropist to the core of his heart, he still held

He who loves his country most  
Is the truest cosmopolite.

Mr. Townshend of the *Spectator* or Rudyard Kipling would probably point the finger of scorn at his actions as another case of educated Indians "going fantee,"—as the negroes of West Africa do, when they suddenly discard civilised dress and ways and revert to their ancestral barbarism with unmixed glee. But in our eyes there is no nobler feature in the career of Raj Narain

than his passionate lifelong endeavour to diffuse among his less fortunate brethren the new thoughts and new spirit which he had got from his English teachers,—to raise the entire Indian community to his own level, instead of abjuring their society and joining the "Ingo-Bangas" who tried to pass themselves off as Englishmen and succeeded only in being mistaken for third-rate Eurasians. Raj Narain's everpresent thought was 'I am one of the people. How can I make them realise our national oneness?' For this as early as 1861 he proposed the formation of a "Society for the Promotion of National Feeling among the Educated Natives of Bengal" and a *Hindu Mela* or National Exhibition, which were long afterwards realised by his friend Navagopal Mitra (pp. 83, 110, 208, and 215). For this he delivered his famous lecture on the

*Superiority of Hinduism*, which galvanised the Indian society of the day and excited ludicrous consternation and anger in Lal Behari De and other dreamers of the vain dream of *nirvana* in complete Anglicisation. (Pp. 86—92). For this, Brahmo as he was, he advocated a Universal Hindu League, for uniting all parts of India on the platform common to all sects. (See his pamphlet *Old Hindu's Hope*, 1889). For this he insisted on the use of pure Bengali, and by a fine of one pice for every English word used penalised that mixture of Bengali and English\* in our familiar conversation of which Risley has recently made such fun in his *People of India*.

At his suggestion Jagadish Nath Roy organised in 1875, the first College Reunion or "Old Boys' Day" of the Hindu College (p. 205). How far Raj Narain was in advance of his time will be shown by the fact that the Presidency College formed its Old Boys' Association only in February 1909!

### Evolution of the Brahmo Samaj.

Raj Narain was one of the builders of the Brahmo Samaj and its doughtiest controversialists and sweetest preachers. In his memoirs we get a very interesting and fresh history of the evolution of modern Brahmoism, and this history we shall review here. Many who took part in the controversy which shook and split up the new sect are still alive, and the heat engendered by it has not yet entirely cooled. But the cause of truth is best served by having a straight talk, "extenuating nothing, setting down naught in malice." The present writer, as one standing outside the Brahmo Samaj, is best qualified to handle the subject with a perfect detachment and freedom from the suspicion of partisanship.

Ram Mohun Roy, the founder of Brahmoism, regarded himself as a Hindu, and his creed as only the restoration of Hinduism to its pristine purity, just as the early Protestants held themselves to be no schismatics but the only true Christians. With him the Vedas were revealed Scriptures, and his followers called themselves *Brahmajnani Hindus*, or *Vedantist Hindus* (pp. 6, 44 & 118)

\* In this matter we may not go the entire length of our hero's honest enthusiasm. A verbal purist of an earlier generation might have fined Raj Narain for the many Arabic words used in his autobiography!

The basis of their faith was the monotheism free from idolatry which the *Upanishads* taught. Caste was still observed (inter-marriage and not interdining is the crucial test of caste). Thus, the first group of Brahmos merely abjured idol-worship and retained other Hindu beliefs and practices almost intact.

Here I may observe that if Brahmoism meant mere negation of image-worship, it could have claimed no originality, for such a doctrine already existed in the bundle of faiths labelled as Hinduism. The distinctive merit of Brahmoism must, therefore, be *not its doctrinal side*, not refusal to bend the knee before idols,—for the dogma of monotheism was an old one in India. With what new elements then has Brahmoism enriched Indian life? My answer is, *social* and not religious. First, the abjuration of caste in practice, while clinging to an *Aryan* creed and philosophy and rejecting (except in an eclectic form) the Semitic faiths of Muhammad and Christ. Secondly, a close copy of the religious and *moral organization* (not dogma) of the Protestant peoples of North Europe, *viz.*, regular weekly religious service in congregation, daily family prayer, a scrupulous and ever vigilant protection of children from indelicate words, sights and literature, adult marriage (and the moral restraint which it implies), persistent and deliberate effort for the development of character by systematic preaching and the moral training of the young, the use of the vernacular in rituals, and sermons at baptism, marriage and funeral,—tending to make religion a part of daily life and to keep alive in the heart an ever present consciousness of it,—the enforcement of method and orderliness in life, the letting in of "light and sweetness" into poor homes by the artistic culture of women folk. How very precious the second is as a factor of race improvement and how deeply though unconsciously Brahmo homes are influencing Hindu ones, time will fully show. But I can say that thoughtful Hindus are heartily sick of the religious chaos and vacuity in which they have been left by the passing away of the old order. Their priests and regular ceremonies have disappeared, and no new system, no organisation, has been founded for *regularly* ministering to their spiritual wants, especially the moral training of the young.

A few spasmodic efforts in this direction have been made by Dharma Sabhas and Gita Societies, but they have not yet hit upon the right path. The organisation of a new and regular ministry is the problem of Hinduism to-day, and the Brahmo Church alone can throw light on its solution.

Devendra Nath Tagore began with a compromise; at his father's funeral he omitted to offer *pindas* (oblations to the manes of the dead) but performed the *dansagar* (gifts). "Many Brahman Brahmos used to take off their sacred threads at prayer, and immediately afterwards resume them!" (p. 63.) True, in 1850, a step forward was taken: the revealed origin of the Vedas was publicly denied. But it required all Raj Narain's exertions at Midnapur to "make some Brahmos give up idolatrous rites at their domestic ceremonies" (p. 77). Even Raj Narain defended caste: "I argued,—As every country and community has and will have class distinctions in some form or other, why blame the Indian caste system? Can you dine with your servant? Ramtanu Lahiri replied,—Yes, if he washes himself clean with soap" (p. 114). The fallacy of Raj Narain's analogy between European *classes* and Indian *castes* must be obvious to every thoughtful man. But he, with other early Brahmos, clung desperately to Hindu society and gloried in being called a *Hindu Brahmo* (p. 89). "Babu Dakshina Ranjan Mukherji (of Lucknow) was a Brahmo, but thought it enough to read the *Upanishads* and sing hymns at service, as was the practice in Ram Mohun Roy's days. To him the Adi Brahmo Samaj was un-Hindu. But this view of his was wrong. How can we be other than Hindus as our chief Brahmo Scripture is composed of extracts from the Hindu Shastras?" (p. 118.) This attitude of the Adi Samaj became clearly defined in the difference with Kesav.

"In 1873 Devendra Nath Tagore introduced into the Brahmo Samaj as much of the ancient thread-investiture as could well be. In this new ceremony the novice was initiated in the Gayatri spell and invested with the sacred thread. If in Europe aristocrats can signify their high birth by wearing rampant lions on their coats of arms, I see no harm in such of our Brahmos as are of Brahman birth wearing the sacred thread as a token of their being spiritual aristo-

crats, the descendants of ancient Rishis..... We should only see to it that no connection is kept with idolatry. Devendra Babu invested his younger sons Somendra and Rabintra with the sacred thread. All the ceremonies of the Brahmanic religion were observed [at the time] except idol worship. That day on my return to Calcutta from a village I went straight into the hall where the ceremony was being performed, as I did not know that [Devendra Babu] had forbidden non-Brahmans to enter it. Had I known of it I should not have sat down in the hall." (P. 199).



BHUDEV MUKHERJI.

Now, it is well-known that Devendra Nath Tagore was opposed to the intermarriage of castes. But it is news to us that he figured in the role of a high-priest of pagan Greece standing on the temple steps and shouting to non-Brahmans, "Hence, avaunt, ye profane herd! Ye cannot enter the shrine!" Brahmanic pride and contempt for the "lower castes" comes with better grace and greater logic from a stout old Hindu such as Bhudev Mukherji (see p. 121) than from the "Great Sage" of the Common Fatherhood of God and Brotherhood of Man.



We, however, do not presume to blame Devendra Babu. We know how hard it is to cut one's self adrift from old moorings and sail into unknown waters. Still, we must admit that the Sadharan Brahmo Samaj alone represents the logical development of Brahmoism, and that there is no half-way house or halting place between it and (old) Hinduism, as the Adi and even Indian (Bharatbarshiya) Samajes fondly imagined.

Kesav Chandra Sen got disgusted with the Hindu leanings of the Adi Samaj. Raj Narain, the best exponent of that church, writes, "I consider the method of the Adi Samaj as the best for preaching Brahmoism among the Hindus. Brahmoism ought to be propagated in India on the basis of the sublime Vedas and Vedant." (p. 132) The Kesav-ites drew their inspiration from the Quran and the Bible; as Kesav's lieutenant said in a Town-hall speech, "We are Christianised Hindus and Hinduised Christians." But, to continue the narrative in Raj Narain's own words, —



KESHUB CHUNDER SEN.

"Kesav Babu answered, 'I am ready to say that we are *not Hindus*.' ... What a sad day in which Kesav Babu said so. That

day, as it were, two brothers quarrelled and parted company. One brother remained in the ancestral house, *viz.*, Hindu society; the other left its fold." (P. 186).

Kesav opened a new Church, and this was the second step in advance. But alas! as surely as fame is the last infirmity of noble minds, man-worship \* or *avatarism* is the first infirmity of ignoble minds. The separatists in their new Tabernacle were seized with a very old Indian disease: they began to worship Kesav and Pratap as new Prophets and mediators between lesser mortals and God! Then followed scenes which made every sane Brahmo blush in shame and every unbeliever roar with laughter. "After the service [in the Cawnpur Theistic Church] every Brahmo present clasped the feet of Protap Mozumdar and cried, 'Save me, lord!' 'Intercede with God for me!' Then they came, as if ashamed, to clasp my feet. I slid back squatting and shouted 'Don't do it, it is improper.' Dr. A. K. De smiled at the scene p. 134) ... When Kesav Babu went to Simla *via* Monghyr, his disciples announced that he was an *avatar*. It was at Monghyr that he first developed into an *avatar*. To those who questioned him he replied, 'I will not stem the current of their faith.' ... One day I was talking with Devendra Nath Tagore about Kesav as an *avatar*, when he remarked, 'I wonder why Kesav is ambitious of the rank of an *avatar*. In this country the Fish and the Tortoise too are worshipped as *avatars*.' ... When Kesav Babu alighted at Allahabad on his return from Simla, there was quite a scene on the platform as his disciples rushed to clasp his feet and those of each other, while the European station-master looked on in amazement." (P. 136) Evidently the latter gentleman thought, 'Scratch a Brahmo and you will find a Hindu.'

Then came the Kuch Bihar marriage, when principle was sacrificed to expediency, \* \* \* \* \* Kesav claimed that he had acted under inspiration. But one must live in the age of miracles to believe that this inspiration had come from on high. The logical consequence of *avatarism* followed the death of Kesav: the altar from which he used to preach was pronounced sacred

\* The worship of an *avata* is quite different from the Carlylean hero-worship.

and Pratap was prevented with unspiritual weapons from occupying it, lest it should be defiled ! The argument was presumably the same as the Shia contention that Ali, the heir-at-law of Muhammad, was the true successor of the Prophet and that the first three Khalifas were usurpers, i.e., the headship of a religion is heritable like private property and the Founder's heir enters into possession of the Church "with the live stock in it." Among the Hindus the altar on which an idol has been installed thenceforth becomes too holy to be occupied by men. Kesav's altar was similarly guarded from the defiling touch of Pratap or any other mortal. The difference between these two kinds of idolatry is not obvious to any intellect to which the light of the

New Dispensation has not been vouchsafed.

Then the Sadharan Brahmo Samaj was formed in protest. It must have wrung Raj Narain's heart to see the infant church split up again, and the brethren hastening to fulfil the proverb, *Tin Kanaujia terah chulah* (three Kanauji Brahmans require 13 separate cooking-places between them.) But the secession was a stern moral necessity, and the progress of the youngest Samaj has justified its existence. It has been carrying on the natural evolution of Brahmoism and has prevented the fresh stream of faith from being cooped up and lost in a shallow stagnant marsh.

And here our history ends.

JADUNATH SARKAR.

## RACE DEVELOPMENT—DANGERS AHEAD

IN the January number of "The International." Dr. Broda, the editor, in a learned article discussing "The Future of the Race" mentions a few dangers, particular and general, which menace the present-day Western civilization. The Indian Nationalist who ardently aims at the regeneration of India socially, industrially, and politically and is constantly devising schemes to this end and putting them into effect should find it amply worth his while to listen to what Dr. Broda has to say, and the remedies he suggests. It cannot be gainsaid that the infusion of the Western into the Eastern civilization with perhaps conflicting ideals is producing unforeseen results; and that since the former has come to stay, it is the duty of our natural leaders and people alike to evolve a system of civilisation which while not neglecting our indigenous lines and forces may incorporate into it what is best in the Western civilization which can suit our peculiar environments. Instead of reproducing a servile copy of Western institutions in our midst, sometimes wholly incongruous with our ideals and productive of a considerable amount of pain and misery we should bring the knowledge about their success or failure with their causes to our aid in deciding on the advisability or the reverse of

their adoption. Distress to the poor and the weak is always incidental to periods of transition; and a knowledge about the working of such institutions in other lands can help us to avoid that much of it which is preventible, and to eliminate as far as possible all the detected impediments in the way of their success. Among the dangers which threaten the form of life into which we are fast drifting, the growth of cities is perhaps the most alarming. Of this he writes:—

This is, in the first place, inseparable from the increase of industrial life, the formation of large political systems under a uniform administration, as well as the other influences due to the development of an advanced civilization. All the beneficial effects of occupation in the open air enjoyed by the countryman, his sympathy with Nature through which as a child of Nature, he is ever renewing his strength, are lost to the townsman. The latter is no longer sheltered by that intimate communion with Nature which guarantees the preservation of his existence. He lives a peculiar and artificial life, aloof from the universal laws of Nature, and is exposed to self-destruction, unless he is able to check the injurious effects of his new mode of life on his own organism.

We have decided to bring about an industrial revival on Western lines, and the decided advantages of steam or electric over mere hand power are compelling us to do so. The use of steam or electricity as the motive force

seems to entail the erection of large factories involving in the process concentration of large bodies of men over a small area and the growth of our modern industrial towns like Bombay, Calcutta, and Ahmedabad. Besides the subsidiary trades depending upon, feeding, or issuing out of these large manufactures go to swell the tide of this concentration. The capitalist system, as it may be conveniently called, has certain advantages over the domestic :

1. The capitalist employer can supervise the industry better than the domestic artisan.

2. He can organise an industry on the best lines, and introduce a suitable division of labour.

3. By concentrating all branches of a manufacture under his control he can produce a completely manufactured article himself, while the turn-out of a domestic artisan must sometimes pass through several other hands before it could be fit for the market.

4. He can well gauge the probable demand for different manufactures, and establish his own trading connections; while the merchant forms the intermediary between the market and the domestic producer, who is often adverse to the introduction of changes into his time-honoured modes of manufacture.

5. He can buy his raw materials in large quantities at a most favourable time in the market, whereas the domestic artisan pays an average higher price for his materials as he buys piecemeal, and sometimes has to buy them even though market prices are very high. The consumer no doubt eventually pays this loss; but it is a serious disadvantage to him in his competition with the capitalist producer.

Against these advantages may be set the following drawbacks:—

1. Under the capitalist system the artisan degenerates into a mere wage-earner.

2. There is every danger of his being turned out of work and reduced to destitution in periods of bad trade.

3. And with the speculative tendencies of the average capitalist producer alternations of periods of good and bad trade can not be looked upon as rare.

But the most serious dangers which are inherent in the system itself may well stagger even the most optimistic mind. "One speci-

fic cause of degeneration, which menaced no civilization of the past, is peculiar to our own, namely factory labour and the pauperisation of the masses. Wholesale production is naturally disposed to favour longer hours of labour, even labour by night, and a more shameless exploitation of the working powers, particularly of women and children, than had ever been possible from a mere economic standpoint in the agriculture and limited industrial output of the past." This brings us to the next drawback :

3. The undue prolongation of the hours of labour. The Indian Factory Commission has found that though long hours of labour are obtaining in Indian textile mills, the Indian labourer is not being sweated, and his health has so far not suffered in any way. This means that the Indian labour is wasteful to a degree. Besides at best the conditions obtaining hardly leave any hours of leisure to the factory labourer which should be the privilege of all creatures of God. And though the physical mischief may not be visible, the moral effect on a human slave pursuing the monotonous avocation of minding a machine during the major part of his active life and being kept away from the benefits of the family life amid unwholesome and often positively injurious surroundings is bound to be incalculably bad. Of the evil Dr. Broda writes :

The length of these [hours of labour] is probably of more importance to the health of the workers than any other factor. Their excessive prolongation, particularly where women and children are concerned, and in the case of male labour in occupations such as mining, which are injurious to health, causes the most serious dangers . . . . . The selfish interests of the working population, the general interests of the race and civilization, and even the selfish interests of the capitalists, if looked at properly and with broad-minded views, meet on a common basis, not indeed by the timid compromise, so frequently desired, of favouring industry by decreasing the protection of labour, but rather on the bold lines of the most radical protection of labour, and the greatest development of the physical and intellectual powers of the working classes.

One can not but note with regret the abuse of child labour in Indian factories. What crime can be greater than sapping humanity at its very foundations, and poisoning it at its spring-head? The Indian Factory Commission found the children examined by them "in general of poor physique, thin and weakly looking, especially in cotton textile factories." Half-time children :



worked full-time, under-age children are being employed, no regular intervals are given, and many other abuses prevail. The further industrial development of the country and the interests of the capitalists may demand that there should be no interference with the hours of the Indian labourer; but after all considerations of mere commercial success should not be allowed to override the demands of race-development and national efficiency. The employer shows no signs to try and bring elevating influence to bear on the hands he exploits, in the shape of education which would penetrate the gloom surrounding their life, and teach them that there are higher things and purposes than drink, which a man can live for. As regards the abuse of child labour Dr. Broda writes:—

The worst incidents of child labour have been already put down in countries inhabited by white people by statutory measures, and the most serious abuses in this respect are to be found only in India, China, and Japan. Nevertheless, many boys and girls are still wrongfully set to occupations unsuited to their childish strength and injurious to their morals, as for example, in America the delivery of newspapers at night,..... The ignorance and brutality of the parents, who indulge in the ill-treatment of their children, are the cause of the physical and intellectual degradation of the next generation..... Even in reference to the moral neglect of children in great cities, due to their growing up in surroundings of vice and misery, there is still a great deal to be done by systematic measures on the part of the State.

The above evil leads us to its resultant one:

4. The difficulties of proper sanitation in large factories. We must let Dr. Broda speak:

In this direction the inspection of factories in most countries has removed many of the most serious hygienic drawbacks, yet there is still much to be done. Many callings have still their characteristic diseases, due in some cases to the manipulation of raw materials, in others to the inhalation of dust. To a very great extent these would be abolished by careful, though costly, alterations of the workrooms, better ventilation and so forth.

\* \* \* \* \*

Tuberculosis must indeed be regarded as more injurious to social well-being than any other disease, because it sweeps away men and women chiefly in their active working hours and thus considerably diminishes the productive forces of the nation. But more than any other disease this is a result of social conditions, particularly of unhealthy workshops with insufficient ventilation, and consequent accumulation of dust and on the other hand bad living conditions.

The Indian Factory Commission found that while among general labourers, during

the last seven years, the mortality due to phthisis was 2.26 per year, that among factory operatives was 2.38. Besides on scanning closely the mortality figures of our big towns we can see what a danger tuberculosis may grow into, if a systematic campaign is not carried on against it and the establishment of sanitariums is not resorted to to enable those afflicted with the disease to regain health.

5. The Indian Factory Commission found the physique of the female factory-workers "to be uniformly excellent." They remark: "The general trend of the medical evidence is also to the effect that the female workers are of good physique, and are not in any way injuriously affected by their employment in factories." So far so good. But the employment of women in factories precludes them from paying adequate attention to the nursing and the bringing up of their children, and is thus one of the most appreciable causes of the high infant mortality prevailing in such factory towns as Bombay and Ahmedabad. There are also other dangers involved in the practice, and Dr. Broda speaks of them thus:—

The health of children and thus too of the next generation of males depends very considerably on the hygienic conditions of the mother's existence during pregnancy. Laborious work in factories by women with child is extremely dangerous to their unborn offspring, and to this, as well as the inability of the mothers to suckle their own children during the first twelve months of existence, and nurse them sufficiently, is to be ascribed the terrible infant mortality in industrial towns. An inquiry recently conducted on the subject in Milan gives an average mortality of 61 p.c. among children in the first year of their life, where the mother is engaged in factory-labour during the day. Terrible as this mortality is from the point of view of humanity, still more critical for the future of the race is the circumstance that the surviving children in very many cases have within them the germs of future diseases.

Total prohibition of female labour before and after confinement and maternity-insurance, in the first place voluntary, but better still if statutory, will give us once more a sturdy lower class population. But more radical and effective still is the development in countries with high wages, such as America and Australia, where the man's income is always sufficient for the maintenance of the family, and girls leave the factory on their marriage.

The growth of what are called workmen's *chawls* in Bombay is a grave symptom of the coming danger indeed. But these big *chawls* are infinitely better than the hovels and *deh-trans*.

crowd in our big cities. This mode of living can never conduce to healthy life, and is contrary to the elementary principles of domestic hygiene about which Dr. Broda writes in strong terms :—

The crowding together of large numbers, especially of workmen, in modern cities has led to the construction of huge tenements and blocks of lodgings, in which in very numerous cases whole families live in cramped spaces lacking air and light.....To find from 8 to 10, and 12 to 15 persons sleeping together in one room is no rare occurrence in many large cities. Apart from the grave moral dangers of this system, where persons of different sex share the same sleeping apartment, besides the contamination of youthful minds at the sight of things they should not see, the direct injury to health through the lack of proper air-space, the effluvia of the co-occupants and the absence of cleanliness is very serious, not to mention how many infectious diseases such as tuberculosis are spread by this overcrowding of families and lodgers.

During the last few years the Excise revenue from drinks has been rising in India ; and in spite of the amazing assurances of the Government that this increase in revenue does not mean a corresponding increase in consumption, there are abundant indications to prove that the drink evil is increasing fast among the Indian workmen. No anxiety on the head of this most potent cause of mischief can be too great.

Intemperance is undoubtedly the most prolific cause of race-degeneracy. No other factor injures health, the physical and mental powers and even the existence of families and the future of the children to the same degree. But it must be borne in mind that in many instances indulgence in alcohol is caused by social misery, and that the exploited workman in the lowest stages of society has no other enjoyment nor means of drowning his troubles than the gin-bottle.....The most promising method of fighting the drink-craze consists in elevating the social condition of the people.

\* \* \* \* \*

The mere recommendation of moderation, the course pursued by many Temperance Societies, seems to me to offer very few possibilities of salvation for the masses. The grades of the people infected with alcoholism hardly possess the moral strength and intellectual insight to let themselves be weaned from their vice by persuasion.....The only efficacious means on a large scale is the statutory prohibition of spirituous liquors.

In the new-born *Swadeshi* spirit and the encouraging results it has shown during the last three or four years, we can see the first signs of a coming industrial revolution in India. The dormant life of the country has felt a new touch, and we see activity

in all walks of life around us. The new spirit is no passing breeze, but has deeply tinged all our hopes and aspirations and movements. In matters industrial, even if we confine ourselves to the laudable aim of meeting our own wants, the industrial revolution in our country is bound to bring all its evil effects in its train unless we take particular care to guard against them. The life of the Indian labourer is far from fully developed ; and plague, famine, malaria and increasing poverty are making the situation every day more and more acute. Under the circumstances, should India purchase a higher level in the industrial field at such a terrible sacrifice ? And is it advisable to draw off all labour from agriculture to industries, and thus aim a death-blow at what should hereafter prove our greatest inherent strength, the power to grow our own raw-products and corn sufficient to maintain our people ?

One may well ask : What is to be done then ? Are we to stand still like mere dreamers and resist the introduction of manufactures into our country ? This is indeed impossible. Unless we again begin to utilise our own raw products and turn our attention to meeting our own wants, we can never hope to better our condition. The pressure on agriculture should be relieved by diverting labour living on sustenance-farming into manufacturing channels, and all our workers should be well-fed, well-clad, well-housed, and educated. We can avoid and meet certain of the threatened dangers by means of a careful lookout and a systematic campaign. The evil of the growth of large cities and the crowding of people in large tenements can be effectively met by the remedies suggested by Dr. Broda :

But more important, of course, because absolutely decisive, is the increase of the earnings of the masses to enable them to defray the rent for larger dwellings, and on the other hand, the encouragement of the "Garden-City" movement, which is an endeavour to break up huge cities, and distribute the industrial masses in smaller settlements over the open country.

\* \* \* \* \*

Domestic and municipal hygiene, open spaces as the "lungs of a great city" can do much. Social preventive measures, also such as the movement for the suppression of noise, designed to protect us from

certain injurious results of life in cities, may contribute much to the preservation of healthy nerves.\*

Over and above these, can we not hit upon a system, say in textile manufactures, which while obviating the defects of the domestic and manual production and also of capitalist and power-loom production, can to a great extent combine the advantages of both? A Co-operative Society for a convenient area of villages should be formed which should buy raw materials for the hand-loom weavers who are its members on wholesale principles, and retail them to the members at reasonable wholesale prices. The Society should sell the turnout of the members in the market, interpret the demands and fluctuating tastes of the market to them, and supervise the preservation of certain standards. It should further have a fast-working fly-shuttle hand-loom devised, and sell it to the members on an easy instalment system. It should also maintain a central electric power station for the area from which energy should be carried over wires to the members' homes to drive the hand-loom, which will thus be turned into a power-loom for all practical purposes. It can also have a central factory to finish the turnouts of the area before they can be finally ready for the market. In the initial stages, the small capital necessary should be lent to the Society by patriotic richmen (I do not look upon the combination as rare or impossible) of the District on very easy nominal terms, and it can be returned to them in easy instalments from the profits of the members. Such a system may go some way towards bringing light into many a poor weaver's home, and not compel him to go about in search of scanty bread to the unhealthy life of the city, breaking up his home and everything that is dear to man. With the infusion of the new life into him the ancient Indian weaver who has taken to agriculture will partly draw himself away from the land, and mere sustenance farming will be a thing of the past. Thus India can be strong in both her arms, manufactures and agriculture. And thereby the continuance of plain

living and simple life† which alone is the true salvation, can be secured. There are many difficulties indeed in the realization of this happy state, as there must be in every scheme meant to promote human welfare; but it is the task of true statesmanship to meet and overcome them. We must do so if our people are to realise a full life from which they are still far off instead of going down deeper and deeper. The realisation of the full life should be the aim of all human movements. Ruskin defines the aim of political economy to be "the multiplication of human life at the highest standard," and rightly says:

There is no wealth but life. Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions over the lives of others.

To attain a high standard of life we have many of our social and other abuses to overcome. But before we have been strong enough to stand on our legs other external dangers begin to loom on the horizon. Nothing short of a most anxious lookout by master-minds among us can save us. And looking to the work to be done their hands should be full. To conclude in the words of Dr. Broda:—

As regards the future, we shall not be able to be satisfied with merely warding off the danger of race-degeneracy, but we shall have to strive beyond that for the conscious production of higher race forms, if humanity is to reach its ideal goal. An essential fundamental condition will be a different education of women on the excellent models of America and Australia. [We can devise our systems, but the following fact remains.] Young girls with the advantages of a serious school-training and sound physical development through gymnastics and games will grow up to be the wise and healthy mothers of the next generation, their sons and daughters will enjoy by inheritance and training unusually favourable conditions of existence.

In the second place, our system of education must be built up on an essentially different basis. In place of the educational method derived from the medieval "schoolmen" with its learning by rote and its destruc-

\* The citizen of the future will live in a city, through which silver streams will flow in which the air will be spotless of soot, where water will bubble forth in fountains and reservoirs at every corner, where gardens, promenades, open squares, flowers, green lawns, porticoes and noble monuments will abound; the air and water as fresh as at Bern, with gardens, statues as plentiful as they are in Paris, and more beautiful in art.—Fr. Harrison.

† The Daily News (20-1-09) has the following:—Attempts to preach the virtues and the joys of living as our forefathers did too often become mere encomiums of antiquated customs and awkward ways of life. Real simplicity is to live in such a manner that the least possible time is devoted to merely material things. The true devotee of simplicity, though he avoids elaborate dinners and extravagant clothes, will not despise modern conveniences. The simplest way of lighting a house is by electric light, and the simplest way of keeping clean is not to bathe in the river, but to have access to a bath-room with hot and cold water laid on.



tion of free individuality, the complete development of all natural talents, the encouragement of independent thinking and sympathy with Nature and Nature's wonderful forces, must become the aim of education.

*The development of the sound body will have to go hand-in-hand with the development of the sound mind, each supplementing the other.*  
London. N. H. SETALVAD.

## THE MODERN THOUGHT OF GOD

NO questions are of more constant or un-failing interest to humanity in every generation and in every land than questions about the power that placed us in this world and in whose hands are our destinies.

What brought man into existence? Was it chance? Then what meaning can his life have? What more can he be than a bubble on a stream, soon to disappear and be lost forever? Was he created by blind, unintelligent forces that know not and care not? Then what future is there for him, or any whom he loves? What can death be but an end to all? Is hope anything but a mockery? Can love be anything but a tragedy? Is life itself a good? Would it not be better to be a dog that cannot think about these things? Would it not be better not to exist at all?

Our age of inquiry, of reason, of science, of ever-increasing demand for facts and realities, is submitting everything to the severest tests of investigation. Man's faith in God cannot escape. Is there solid ground for such faith to rest upon? The modern world has no profounder question, and none that affects more deeply the interests of humanity than this.

It must be confessed that there are some who take the atheistic position. But I think they are few, and they do not seem to grow more numerous with the growth of modern knowledge. Men may tell us that they fail to discover what to them seem sufficient proofs of the existence of God, but seldom do we find a man of any considerable intelligence bold enough to affirm that he knows there is no God. Such an affirmation would be dogmatism indeed. In all ages it has been common to call men atheists who were anything but such. If men held views of God different from the majority of their fellows it was easy to

stigmatize them as atheists. In the same way, in our time, it is easy to make a mistake and call men atheists simply because they do not believe in this or that kind of a God, when as a fact they may believe in one much higher and better. This is not denying that there are real atheists. But, as I have said, they are few. Atheism does not seem to flourish in a world of knowledge. Doubt concerning the existence of God in our day much more often takes the form of agnosticism. Standing in the presence of the confusions and the overturnings of old conceptions which we see in our time, it is not strange if thoughtful men are sometimes troubled, and ask half in dismay: What do we know? How can we know?

There are two kinds of agnosticism. One is modest, sincere, earnest, reverent. The other is dogmatic, flippant, often arrogant, and therefore shallow. The place of dogmatic agnosticism is with dogmatic atheism and every other kind of dogmatism. No dogmatism can do anything for the cause of truth. Jesus said, "Except ye become as little children, ye cannot enter into the kingdom of heaven." It is equally true that only they who become as little children, that is, who get the modest and teachable spirit, can enter the kingdom of truth. With the better form of agnosticism it is easy to have sympathy. Its spirit is much like that of many passages of Scripture which it is good for us all to keep in mind—such passages as that in Job, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? It is deeper than the grave, what canst thou know?" Christianity has often wandered far away from the spirit of such teachings. It has often set itself up as the special representative of God on the earth. It has often borrowed the authority of heaven for its utterances,

and even for its denunciations. It has often claimed an intimacy with the Godhead and the Trinity and the counsels of the Most High that a man would hardly claim with his next door neighbour. I am not sure but that to such a Christianity sincere and thoughtful agnosticism comes on an important mission. Its message is, Lay aside your dogmatism, be humble, be teachable. There is much that you do not know.

And yet, however, much there may be to respect in the better agnosticism of our time, and however valuable may be its message to a somewhat too arrogant and assertive and agnostic Christianity, I cannot think that agnosticism is a final form of thought, or one that can bring permanent satisfaction to any earnest mind. Nor can I believe that in our great age of growing light and knowledge, thoughtful and earnest men whose souls are open to the revelations of truth and God that are coming to the world, need dwell very long on its cold and barren plains.

In an age of reason and science, what are the grounds for belief in God? I can answer only imperfectly, but a few thoughts will not be out of place. And first of all, let me ask: Is man's desire for God, longing for God, reaching out after God, which has characterized all peoples in all ages of the world, without significance? Birds have wings because there is air for their use. Fishes have fins because they live in the water. We have eyes because there is something to see. It is inconceivable that nature should have given us eyes if there had been nothing to see. We have ears because there is something to hear. We have mouths and teeth and digestive organs because there is food which it is necessary for us to eat and digest. Is it possible to believe that this thought of God and this longing for God, which are well-nigh universal in the race, are without any answering reality in the universe? Have they come by chance? Have they been created without a creator? Are they a delusion and a falsehood, at the very center of man's being? No; the reasonable conclusion seems to be that man thinks God, believes in God, trusts God, fears God, feels out after God, tries to put himself in right relations with God, worships God, associates his destiny here and hereafter with God, because

he has spent all his existence on the earth, God-confronted, God-environed; with evidences of God everywhere and all the while around him, above him, beneath him, and within him.

How is it that man is God-environed? Let us see. No child can live long—and certainly no man can—without becoming aware that there is a power higher than himself. He himself does not make the sun rise. He does not make the grass grow. He does not make his own pulse beat.

And that power is one. If there is anything that modern science makes certain it is the unity of the universe, and this means, of necessity, the unity of the power which is at the heart of the universe. But is the power intelligent? We can only judge by its manifestations. Its manifestations are intelligible. They correspond to the rational order of our thought. Therefore we are compelled to believe that they are the products of intelligence. What are those manifestations? Wherever we look, in the heavens or the earth, we see order, regularity, law, sequence, beauty, the operation of cause and effect. These can have no connection with chance; chance could not have produced any of them; they are all the very opposite of chance.

What does evolution mean if it does not mean intelligence? It takes intelligence to make a watch. But would it take less intelligence to make a watch which should have power to make another watch better than itself, and that another better still, and that another still more improved, and so on to the end of time? Evolution is something like that. Think of a process beginning in a far-away fire-mist and marching steadily on through millions of years until it reached a world, and then on through millions of years more until it reached life, and still on through years counted by millions again until it reached man, and finally a Plato, a Shakespeare, a Buddha, a Christ. Can that process have been a blind thing, undirected by intelligence?

So then we have a God of intelligence, as well as a God of power. This brings us to another question, not less important: Have we a God of goodness? What answer makes modern knowledge? We must have a God who is good or we are lost. No other is worthy of worship. In the hands

of no other can our destinies be safe. The chief difficulty in the way of believing in a God of goodness is found in the existence of pain and evil. But modern thought is helping us to see that pain, properly understood, should probably be classed among our blessings; and that much more of what men have been accustomed to call evil than is generally understood is really good in the making. Pain is nature's cry of warning. It tells us to take care; there is danger! we are going too far in this direction or that. The pain makes us stop.

But if pain is a blessing in disguise, so are often sorrow, disappointment, struggle and hardship. The truth is, out of these so-called evils come some of the greatest benefits that man ever receives. These have been the stairs by which he has climbed to what he now is. How could we become morally strong if we were in a world where there was no temptation and no possibility of doing wrong? Add now to these considerations the thought of a life beyond the present, as an existence for which this life may be only a preparation, and we see how short-sighted is the judgment which declares that God cannot be good because there are pain and suffering and what we call evil in this world. The disorder and confusion that belong to a half-erected building may seem an evil. But the finished structure will compensate for it all. If God is not good, whence comes the undeniable good that exists? Whence is the tendency for temporary evils to turn to good? What is the explanation of the fact that good unmistakably increases in the world? From what source come the good desires in human hearts? So then we seem driven to the conviction that there is a goodness in the universe higher than man's; or, in other words, to the belief that God, the power which created man and the world, is not only one and intelligent, but beneficent.

St. John says: "God is Love." What has the best thought of our day to say to this declaration? Anything in opposition? I think not. If there is not love in God how comes there to be love in us? Can the Creator give to the created what He Himself has not? Can a stream rise higher than its source?

A question that much troubles our time

is that of the personality of God. What shall we say about it? I think the answer of thoughtful men is more and more coming to be this: Whether we are to regard God as personal or not, depends upon our definition of the word personal. If by "personal" we understand "limited," "localised," "enclosed in a physical body"—and many seemingly do understand it thus—then clearly God is not personal. An infinite being, a universal spirit, cannot be limited or confined, or shut up in any space six feet by two. But it ought to be pointed out that this is not a proper definition of personal. The essentials of personality are not limitation, or localization; they are consciousness, intelligence, will, ability to say, "I." If we use the word in this sense, and this is its true use, it is clear that we must think of God as personal. Or, if we do not, then we must think of Him as superpersonal, or more and higher than personal; we cannot with any warrant think of Him as less or lower than the word personality denotes.

What is the twentieth century going to believe about revelation? Does God reveal Himself? I believe the best modern thought answers emphatically. Yes. Does God reveal Himself in the Bible? Yes. And in the Vedas? Yes. Does He reveal Himself in these books alone? Here the answer is more and more coming to be, No. The sacred books of all the religions of the world are infinitely too small to hold all the word God has to speak. He reveals Himself in all nature. He reveals Himself in all truth. Best of all, He reveals Himself in the human heart, as love.

What is the twentieth century going to say about the Divine Incarnation? Will it say that God was in Christ? Unquestionably. But it is slowly learning a truth larger and better still. It is that God incarnates Himself in all humanity. Says St. Paul: "God was in Christ." Says St. John: "If we love one another God dwelleth in us." The full and complete incarnation of God, then, is not in one—not even the Great Teacher and Prophet of Galilee, but in all God's human children.

Where is God? Does He live in some far-away heaven, from which He rules the world as a king rules some distant dominion? And to visit the earth does He require to make a



journey? Something like this seems to have been to no small extent the thought of the past. But all such thought is passing away. Modern thought says—God is immanent in the physical universe, while He also transcends it. He is the life of it all, while He is greater than it all.

God is the force of the universe, the intelligence of the universe, the beauty of the universe, the moral law of the universe, the soul of the universe.

Where, then, is God? Where is He not? The sun shines with His radiance; the sea heaves by His power; the flower is beautiful with a beauty that it gets from Him. Gravitation is His hand, holding the universe in one. Law is His command, which all worlds obey. Light is His swift courier, bearing His messages from star to star. Love is His life in the souls of His humanity.

Something like this, as I believe, is the

new thought of God that is coming to men in this great twentieth century. While it is new it is also old. It is as old as Jesus and Paul and Isaiah and the Bhagavad-Gita. It is as new as the last word of modern science and philosophy; as new as the last vision of God's prophets and spiritual seers of to-day. Its glory is that it is the deathless old, illuminated and vitalized by the new, fresh from the minds of men, fresh from the heart of nature, fresh from the spirit of God.

I believe that as this new and larger thought of God is lifted up, so that men can see its reasonableness and beauty, it will more and more make everything like atheism impossible, and draw men in loving homage to Him who is worthy of all homage and love in earth and heaven.

J. T. SUNDERLAND.

## THE FATAL GARLAND

BY  
SRIMATI SVARNA KUMARI DEVI  
ENGLISH EDITION

BY  
A. CHRISTINA ALBERS.  
INTRODUCTION.

This story which has some events of Indian history of the 14th Century as its background, contains much of Indian philosophy, which gives it its main value. We trust it will do something towards making our Western friends better acquainted with Hindu ideas. It is remarkable how little even Englishmen who have lived for years in this country in many cases understand Hindu thought. The Hindus have struggled for many centuries and under different foreign rules, and they have maintained their originality under the greatest difficulties and hardships, a little of which this book shows. We further see by it that the martial spirit which is now almost entirely lost, was very strong in those days. With this exception the customs, manners, thoughts and tendencies of the people are greatly the same to-day as they were in the days to which this tale carries us back. A. C. ALBERS.

### DEDICATION.

DEAR FRIEND,

I wove a flowery chain  
Which on my heart has lain  
Hidden, for many a day.  
I hold it in your sight  
To-day, but sad its plight  
Of crumpled disarray.

Wilt thou take it from me,  
Coldly, or lovingly,  
Wilt thou accept it, say?

### CHAPTER I.

YONDER glisten the waters of Mohipal Lake. An avenue of stately bakul trees winds its way to the water's edge. On it are walking two little girls side by side eager to reach the shore. The waters of the lake are dark and gloomy, made darker still by the surrounding trees. At a distance a boat lies tied to its moorings. The wind moves the water, and the little craft sways restlessly on its undulating bosom, soon striking the shore, again repelled by it, as if eager to break away to find its liberty



SRIMATI SVARNA KUMARI DEVI.

(From an old photograph by Bourne & Shepherd.)

upon the great main. But like the woman who finds her soul's cry for freedom break against the zenana walls, who must be satisfied to see of life only so much as its loop-holes provide, so this little restless craft has to be satisfied with the space relentless fate affords it.

And now the little girls reached the water's edge, they stood beneath the shading trees and glanced sadly at the boat. There it stood indeed, but it was empty. Presently one of them spoke, "Has not Rajkumar\* come, Didi†?" It was Nirupama, who said this. She was ten years old, but her words sounded like those of a little child, there was a lisping sound in them, which gave them a sweet charm. Her friends admired her for this and loved to hear her speak. There was only one against whose ears her words seemed to grate, and that was Shoktimoi, the little companion who

\* Son of a Raja.

† Sister, a term of affection generally applied to the elder sisters and friends in Bengal.

stood beside her now. Whenever Nirupama spoke Shokti laughed at her, until the little girl became quite timid in Shokti's presence and liked not to be near her. And still they were ever together, these little maids, inseparable as light and shade. As if drawn towards Shokti by some unknown power, Nirupama was ever by her side.

No one came so early to the gardens by the lake as did Shokti, no one returned so late, and Nirupama followed her instinctively, for both were moved by one desire—to see the young Prince who came there every day. The garden belonged to the Raja and was set aside as a play-ground for the children of the nobility.

Little Nirupama had spoken in the excitement of the moment, but now she stood abashed and half afraid of the ridicule that was sure to come. But, no, little timid maiden, this time your sweet lisping words pass unapproached. Shokti seemed not to have heard her. "Come, let us go into the water and pick lotuses," was all she replied to Nirupama's remark.

Go into the water! Nirupama was a timid child, she dared not do that. "I shall fall," she stammered nervously, "I will sit here and make a bakul chain." Shokti was not accustomed to have her requests refused by Nirupama. She knit her arched black brows and said in a voice that rang with authority, "You must go". She was but two years older than her little playmate, but Nirupama was terribly afraid of her. Yet like an echo of the words she had spoken before came the next refusal from her trembling lips. "I will not go," she murmured. This reply was unexpected. Shokti stamped her foot upon the ground in naughty temper, she put on the air of an insulted queen and asked sharply, "You will not go?" "No" faltered the timid Nirupama. "No? But you shall," and with these words Shokti seized the frightened girl's hand and dragged her along.

The child grew desperate in her fear and screamed, "I will not go", nervously struggling to free herself. Just then two little girls appeared from behind the trees.

"Shokti, where are you dragging Niru-

pama?" they exclaimed, "What is the matter?"

Now Shokti let go of Nirupama's hand. "Just fancy", she called out disgusted, "I want her to come into the water with me to pick some lotuses, and she will not."

Poor Nirupama was the picture of despair; she looked at her two little friends piteously and stammered, "I shall fall".

"Poor little baby, she will surely fall", laughed Shokti.

"She is really such a tiny thing", replied Kusum, one of the new comers. "Let her go. Come, I will go with you to get the flowers."

Kusum and Shokti stepped into the water to gather lotuses, while little Kamini wiped the tears from Nirupama's frightened face.

"How pretty the ground looks with all the bakul flowers that have fallen," she said soothingly, "Come, we will gather them."

And now, ere yet the tears were fully dried, a smile came upon Nirupama's pretty face. She opened her left hand, "See," she said triumphantly, "I have brought a ball of thread. I will make a bakul wreath and give it to the Rajkumar."

It was the month of Phalgun (March). The short season which makes a slight attempt at cold, and which is called winter in Bengal, was just over. The young spring wafted its scented breezes through the branches of the bakul trees and the leaves whispered a sweet song of awakening life. Thick hung the cluster of mango-flowers; they opened their tender tinted leaflets and sent their fragrant welcome to all who came to the forest. From afar came the mysterious call of the Cuckoo, and the *Papia* mingled its song with the perfume of the blossoms that fell in abundance to the ground, as if to bless the earth. Through this melodious, fragrant woodland the little maidens wound their way, and filled the end of their *Saries*\* with newly fallen bakul flowers. Then they returned to the water's edge and squatted down leisurely, and four little hands began to weave garlands of the flowers of spring.

## CHAPTER II.

It was the time of twilight, that mellow hour between dusk and darkness, when the drooping sun sends mystery into the atmos-

\* The dress of the Indian women.

phere. The scarlet West shed its golden lustre to kiss the dark waters of Mohipal Lake. And an enchanting scene they beheld, these descending rays, on which they seemed to linger fondly. Between the slender lotuses swam two Indian girls, charming in the excitement of their play, the flush of youth upon their rosy cheeks. And the crowns of the scarlet flowers vied with the brightness of these fair young faces that moved amongst them, while the Lake seemed to laugh in silvery ripples wherever the maidens moved.

They were meet companions for a prince, these daughters of old Indian blood. Still young they were, mere children, and yet that fine old Oriental aristocracy was stamped on their brow, shown forth from their stately slender forms and spoke through their bearing and manners. Nor were they inferior in caste to the Raja himself, and their fathers were officiating ministers of the Court. Perhaps Shokti's father was less favoured by fortune, he was one of the superintendents of the Royal armoury. But he claimed to have royal blood in his veins and to trace his descent from the kings of Jodapore. At a time, now long ago, when sorrow had come to the house of Jodapore, some of its princes had sought refuge in Dinajpore, and finding it hospitable remained. Later the children of the two royal houses had intermarried. And so, although his position at Court was not as high as that of some of his castemen, Shokti's father carried his head as high as any of them and considered himself by right of birth in no way inferior to his master, the Raja, himself.

Meanwhile the little girls that had gathered the bakul blossoms, were working still to weave their wreath. Kamini cast a glance at the water now and then, but little Nirupama was intent on her work. And now the two who had been swimming among the lotuses, had finished their charming task and emerged like mermaids from the sea, their long black hair glistening in the evening light, lovely as fairies, carrying their beautiful load of rosy flowers. They approached their little companions and threw down their pretty burden.

"How beautiful they are" exclaimed Nirupama, seeing the lotuses on the ground before her. "I will take one and give it to the Rajkumar."



"Indeed?" retorted Shokti angrily, "we must take the trouble of gathering them, and you will give them to the Rajkumar. I see you have courage enough at other people's expense. You will not get a single flower, now then." Poor Nirupama, how sad she suddenly looked!

Kamini's mind was on another subject. "Girls," she said, "you have picked too many flowers. The Rani may not have enough for her *Pujah*\* to-morrow. Then what will happen?"

"She will never know who picked the flowers," interrupted Shokti.

Kamini did not heed her. "I wonder," she continued, "whether it is really true that a husband becomes devoted to his wife if she offers a hundred lotuses to Shiva every day."

Kusum and Kamini were both married, although they were still mere children, one being thirteen, the other fourteen.

"My mother says," replied Kusum eagerly, "that the Rani won her husband's love by offering one hundred lotuses daily at the shrine of Shiva. He did not love her some years back, but since she commenced the lotus-offering she twines him round her fingers like warm wax. I understand your sister's husband is not pleased because she is remaining in her father's house at present. Why does not she make some offerings to Mahadev,† and her husband will consent to all she does."

"How could she get one hundred lotus flowers daily?" replied Kamini. "Besides, my mother says there is still another reason for the Rani's daily floral offering. The astrologers foretold danger for the Prince, and to avert this, the Rani performs her daily worship in this way. It is owing to this prediction that he has not as yet been married. The danger will be over this year."

The children did not, however, worry long over evil augury. "What fun it will be when we get a new Rani," exclaimed Kusum lightly. "I wonder, what she will be like."

"Won't it be delightful if she will be like our Nirupama?" laughed Kamini.

Nirupama's sweet young face became radiant, the wreath fell from her hand. "Yes,

Didi, I will be the Rani," she exclaimed in childlike eagerness.

Kamini kissed the pretty girl and laughed. "Very well then, you shall be the Rani. Come let us play 'King and Queen.' You be the Queen, darling, I will be the Queen-mother, Kusum may be the maid of honour, and—." "And what am I to be?" interrupted the impatient Shokti.

"You may be the maid-servant," was Kamini's laughing reply.

Shokti's beautiful black eyes flashed like sparks of fire, she tossed her proud young head and retorted, "No, indeed, I will be the Queen, and Nirupama may be the maid-servant."

Poor little Nirupama, she was just going to open her lips in protest when over the lake the strains of a distant flute were heard. Suddenly the little maid seemed filled with delight, and joyfully she exclaimed, "Here comes the Rajkumar."

And now the little maidens joined in the song of which the Rajkumar was playing the tune on the flute. They took hold of each other's hands, and pretty, crimson-tinted feet danced to the rhythm.

"My heart is filled with many a lay,  
Ah tell me, friend, what shall I do?  
I try to sing the livelong day  
In rapt'rous melodies anew  
Of that great beauty sans compare  
In heaven above, on earth below.  
My heart would sing of beauty rare,  
But lo, my flute has turned my foe.  
Fain would I with the flute's sweet strain  
Arouse compassion in her heart.  
But my desires are all in vain,  
Vain are my efforts, vain my art.  
My flute betrays me,  
When I play  
Naught does it say  
But 'Radha,' 'Radha' all the day.  
When I would sing of beauty's fame  
My flute sings naught but Radha's name."

"Well then, let the prince choose his own princess," suggested Kusum as the music ceased.

"That will be the best way," returned Kamini.

When the music ceased a stately youth about sixteen years old, stepped on shore and joined the four chatting little ladies.

Kamini did not wait for him to speak. "Now Rajkumar, you say who is to be the Queen, Shokti or Nirupama, we are going to play 'King and Queen.' I will be the

\* Worship.

† Another name of Shiva.

Queen mother, Kusum the maid of honour and Nirupama—".

"Now stop," interrupted Kusum, "Rajkumar, you must say who is to be the Queen."

"Whose Queen?" demanded the young Prince, "and who is to be the King?"

"Why you, of course," answered the two girls simultaneously.

"I am to be the King and am to choose my Queen?" laughed the boy, and as he spoke he picked up the fallen wreath that Nirupama had woven with such anxious care. He put it around Shokti's neck and exclaimed, "Well then, behold her!"

Shoktimoi's beautiful young face lit up with proud delight, and there was in it a trace of that which marks the dawn of womanhood, while poor forsaken Nirupama looked on with tear-filled eyes.

And now the girls playfully performed the marriage rite, not forgetting the accustomed vibrating sounds and other ceremonies that accompany it. They walked around the bridegroom in procession in which little Nirupama sadly joined. From afar came ringing through the woodland the sweet notes of the papia like bridal song, to make the scene complete.

And then timid little Nirupama stepped up to the prince. Seeing she was not the Queen elect, she offered her life to him in another capacity. "Rajkumar", she said in her sweet lisping accent, "let Shokti be your Queen, and I will be your maid-servant."

### CHAPTER III.

In the middle of the fourteenth century Bengal shook off the yoke of Delhi. After the death of Baharan Khan, Governor of Suvarnagram, in A. D. 1338, his follower Fakir-ud-din raised the flag of independence in East Bengal, while Ali-ud-din Ali Shah slew Kadar Khan, ruler of Lakkhanavati, and became sovereign of Western Bengal, establishing his capital at Pandua in the neighbourhood of Gour. Later Shams-ud-din Elias Shah, son of the foster-mother of Ali-ud-din, conquered eastern and western Bengal and in A. D. 1352 brought the whole kingdom under one sceptre. Firoz Shah, at that time emperor at Delhi, alarmed at these events, came with an army into Bengal. Pandua was attacked. The sover-

ign of Bengal took refuge in the fort of Ekdala, about twenty miles from the capital. The Emperor laid siege to the fort, but finding it difficult to take, made peace and returned to Delhi. A few years later, in A. D. 1357, he was compelled to recognise the independence of Bengal. The ruler of that province, crowned with success, assumed with great pomp the proud title of Sultan.

In joyful commemoration of this triumph an annual fete was held at the capital. On this occasion feats of arms formed the principal entertainment. The winner of the day's tournament was honoured and rewarded by the Sultan himself.

And now in Pandua there was a day of merry-making. The revolving year had brought the annual festival, and to-day the tournament was being held. The palace court was gaily decorated and canopied by a many-coloured awning, to shade from the sun's fierce rays the throng of people that assembled there. Elias Shah, the first Sultan of Bengal, had laid down his earthly burdens. To-day it was his son, Sekander Shah, who sat on the throne. Raised on a high platform stood the Sultan's seat, supported by pillars and beautifully decked with leaves and flowers. Around him sat according to their rank his tributaries—Rajas, Chiefs, Zemindars and the Gentry, gathered here from all parts of Bengal on the invitation of the Sultan.

Around this court the venders displayed their wares. India was famous for her industries in those days, and the stalls exhibited the product of her looms, costly silks, fine muslins. The jeweller offered ornaments of finely wrought designs and workmanship in gold and silver; jewel-studded arms were displayed in other places, and gold embroideries glistened in the sun. The flower-stalls shed their fragrance afar, and the provision-vender invited the hungry to take repast. The dealer of destiny, that inevitable individual in the East, was not absent. Many were the astrologers who had set up their stalls, and they were not few in number who left their hard-earned coins in exchange for a load of promises of things to come. There was among these fortune-tellers one who was more eagerly sought than the rest. Customer after customer came to him, till the poor prophet, over-

whelmed by his good fortune, and unable to satisfy all their demands, became exasperated and was ready to throw his profits to the winds and fly, when suddenly an unusual figure appeared in his little stall. It was a woman young and beautiful. She stepped gently forward and offered her hand for inspection.

Great is the penetrating power of beauty, and the astrologer could not refuse her. He took her left hand in his and looked at it one moment and then gazed at the entrancing charm of her queenly face with amazement. The by-standers noticed his plight. They too were impressed by the dignity of her bearing, and as they looked at her beautiful face were charmed no less than the astrologer.

"Who is she?" ran the murmur through the crowd.

"Have you ever seen such beauty before?"

"She is Lakshmi\* herself."

"Thakur,"† called out one, "can you read her destiny in her face? Look at her hand if you want to see it." "The Thakur reads hands only when his own is crossed with silver," put in another. The beautiful stranger offered him money, but he refused to take it saying, "Mother, you are destined to become a great Queen. From you I will take no money. Accept this prophecy as a humble offering from me."

Just then a stately horseman passed the crowd. His glance fell on the beautiful maiden. He suddenly stopped his horse, he looked like one overcome by surprise. The fair stranger was unknown to him, and yet like a vision from a former life loomed up the memory of a face like hers, of one he knew and yet knew not. It seemed as if her dazzling beauty kept him spell-bound, his gaze was riveted upon her for a while, and then he moved on slowly. Along the chords of memory ran a scene of bygone days. He suddenly saw before him a summer day by the shores of a silver lake. Four pretty maidens were playing in the garden that ran to the water's edge. Of these one was fairer than the rest, her long black hair was glistening in the sun, her garments were dripping still, for she had gathered lotus-flowers in the lake. And then he felt the touch of a little hand clasp-

ing his own, and there was the children's play of a marriage ceremony. His thoughts seemed to have overpowered him, for he was like one oblivious of his surroundings. But his steed was in another mood, he raised his stately head impatiently and neighed, for from the field of the tournament came the sound of the herald's trumpet, calling the competitors to the target. The horseman heard the call, he laughed his thoughts away, and horse and rider disappeared from the crowd.

#### CHAPTER IV.

The tournament was partly over. All the games including those of wrestling, lance and sword, etc., were played; there now remained the feat of archery. Sultan Sekander Shah himself came forth to act as umpire. His horse was ready, and he descended from his lofty seat to mount it. The courtiers and the guests arranged themselves on either side of him, keeping respectfully in the rear.

At a short distance stood the target—a marble statue of a female figure holding to her lips a bird, which rested on her hand. The eye of the bird was the target, and it was to be pierced without the marble statue being touched, which required great skill in archery. This, the most difficult feat, was the last of the sportive exercises, and the crowd of spectators welcomed it with joyful impatience.

The royal officer in charge gave the signal, and the herald stepped forward, announcing three times with loud voice,

"Whosoever desires to distinguish himself at the feat of archery is commanded by His Majesty, Sultan Sekander Shah, to step forward."

A spirited black stallion appeared, impatiently neighing, while holding high its proudly arched neck. On its back was mounted a stately youth of noble bearing with bow and arrow in his hand.

The deafening shouts of the spectators ceased of a sudden and deepest silence reigned. It seemed all held their breath and gazed in eager expectation.

The youth approached the Sultan and offered the three-fold salutation. Then came the moment for which the excited crowd had waited anxiously so long. He stepped to the place assigned to the marksmen and shot an arrow, which ascended upward and

\* Goddess of wealth and beauty.

† Title of respect applied to Brahmins in Bengal.



was seen no more. A deafening shout from the assembled multitude rent the air, for lo, the prize of archery was won. Ganesh Dev, Chief of Dinajpore, had hit the mark. The shouts prolonged, and a rain of flowers fell upon the Prince as he walked towards the Sultan to receive his trophy. The Sultan dismounted and presented the youth with the prize of archery, a costly sword, which with his own hands he girded on him, and then he bestowed on him the proud title of Maharaja Bahadur. The Chiefs of Dinajpore had been Maharajas to their people all along, but up to now the title had not been recognised by the new Government of Bengal.

Anew the shouts rang forth, and garlands were showered upon the hero. At a distance stood a woman; she had seen the matchless feat performed. Around her neck she wore a withered garland. This she took and wound it round a small stone to give it weight, and then threw it at the Prince. But alas, the garland missed its goal and touched not the Prince, but the Sultan, and then fell to the ground. This was while the latter was engaged in girding the sword

on the winner of the tournament. He was interrupted and raised his head in astonishment and vexation. The courtiers ceased pouring the rain of flowers and looked in alarm at their sovereign. But the young Crown-Prince, Nawab Ghias-ud-din, picked up the faded wreath and smiled.

"Ganesh," he said, "who is it that salutes you with a faded wreath?"

This was one of those timely remarks that pass off consternation. The Sultan smiled and finished his task. Anew the shouts of the multitude and the rain of flowers from the courtiers filled the air. And now a still stranger incident occurred. A woman, young and beautiful, garbed as a devotee, stepped forward from the crowd. She saluted the Crown-Prince and said, "Be pleased, Nawab Shah, to give me back my wreath." The Sultan, the princes and courtiers stared at her in amazement; while the Crown-Prince granted her request. The beautiful stranger took the wreath, looked at Ganesh Dev for a minute, then saluting the Sultan and his son departed with the same fearless dignity as she had come.

(To be continued.)

## EMPLOYMENT OF INDIANS IN THE PUBLIC SERVICE

### III.

CLAUSE 87 of the Charter Act of 1833 was not meant by the Indian authorities to be given effect to. This is evident from the letter of the Court of Directors to the Government of India dated December 1834, extracts from which are given below:—

"By clause 87 of the Act, it is provided that no person, by reason of his birth, creed or color, shall be disqualified from holding any office in our service.

"It is fitting that this important enactment should be understood, in order that its full spirit and intention may be transfused through our whole system of administration.

"You will observe that *its object is not to ascertain qualification, but to remove disqualification. It does not break down or derange the scheme of our Government as conducted principally through the instrumentality of our regular servants, Civil and Military.* To do this would be to abolish or impair the rules which the Legislature has established for securing

the fitness of the functionaries in whose hands the main duties of Indian administration are to be reposed; rules, to which the present Act makes a material addition in the provisions relating to the College at Haylebury, but the meaning of the enactments we take to be, that there shall be no governing caste in British India, that whatever other tests of qualification may be adopted, distinctions of race or religion shall not be of the number; that no subject of the King, whether of Indian, or British, or mixed descent, shall be excluded, either from the posts usually conferred on our uncovenanted servants in India, or from the covenanted service itself, provided he be otherwise eligible, consistently with the rules, and agreeably to the conditions, observed and exacted in the one case and in the other.

"In the application of this principle, that which will chiefly fall to your share, will be the employment of natives, whether of the whole or the mixed blood, in official situations. So far as respects the former class, we mean natives of the whole blood, it is hardly necessary to say, that the purposes of the Legislature have, in a considerable degree, been anticipated. You will know, and indeed have in some important respects carried into effect, our desire that natives

should be admitted to places of trust, as freely and extensively as a regard for the due discharge of the functions attached to such places will permit. Even judicial duties of magnitude and importance are now confided to their hands, partly, no doubt, from considerations of economy but partly also on the principles of a liberal and comprehensive policy, still, a line of demarcation, to some extent in favour of the natives, to some extent in exclusion of them, has been maintained. Certain offices are appropriated to them; from certain others they are barred; not because these latter belong to the covenanted service, and the former do not belong to it; but professedly on the ground that the average amount of native qualifications can be presumed only to rise to a certain limit. It is this line of demarcation which the present enactments obliterate, or rather, for which it substitutes another, wholly irrespective of the distinction of races. Fitness is henceforth to be the criterion of eligibility.

"To this altered rule it will be necessary that you should, both in your acts and your language, conform. Practically perhaps, no very marked difference in results will be occasioned. The distinctions between situations allotted to the covenanted service, and all other situations of an official or public nature, will remain generally as at present,

"Into a more particular consideration of the effects that may result from the great principle which the Legislature has now for the first time recognized and established, we do not enter, because we would avoid disquisition of a speculative nature. But there is one practical lesson, which, often as we have on former occasions inculcated on you, the present subject suggested to us once more to enforce. While, on the one hand, it may be anticipated that the range of public situations accessible to the native and mixed races, will gradually be enlarged, it is, on the other hand, to be recollected that, as settlers from Europe find their way into the country, this class of persons will probably furnish candidates for those very situations to which the natives and mixed race will have admittance. Men of European enterprise and education will appear in the field, and it is by the prospect of this event that we are led particularly to impress the lesson already alluded to, on your attention. In every view it is important that the indigenous people of India or those among them, who by their habits, character or position may be induced to aspire to office, should, as far as possible, be qualified to meet their European competitors. Hence there arises a powerful argument for the promotion of every design tending to the improvement of the natives, whether by conferring on them the advantages of education, or by diffusing among them the treasures of science, knowledge, and moral culture. For these desirable results, we are well aware that you like ourselves, are anxious; and we doubt not that, in order to impel you to increased exertion for the promotion of them, you will need no stimulant beyond a simple reference to the considerations we have here suggested.

"While, however, we entertain these wishes and opinions, we must guard against the supposition that it is chiefly by holding out means and opportunities of official distinction, that we expect our Government to benefit the millions subjected to their authority. We have repeatedly expressed to you a very different sentiment. Facilities of official advancement can little affect

the bulk of the people under any Government, and perhaps least under a good Government. It is not by holding out incentives to official ambition, but by repressing crime, by securing and guarding property, by creating confidence, by ensuring to industry, the fruit of its labour, by protecting men in the undisturbed enjoyment of their rights and in the unfettered exercise of their faculties, that Governments best minister to the public wealth and happiness. In effect, the free access to office is chiefly valuable when it is a part of general freedom."

*The Court of Directors to the Government of India, December 1834.\**

Had the Government of that period been true to their professions they would have done something to prepare the natives by education to fill high offices of trust and responsibility in the service of their country. But this they never did. Mr. John Bright, in the course of his speech in the House of Commons, June 3, 1853, said:—

"Another subject requiring close attention on the part of Parliament is the employment of the natives of India in the service of the Government. The Right Hon. Member for Edinburgh (Mr. Macaulay), in proposing the Indian Bill of 1833, had dwelt on one of its clauses, which provided that neither colour, nor caste, nor religion, nor place of birth, should be a bar to the employment of persons by the Government, whereas, as a matter of fact, from that time to this, no person in India has been so employed, who might not have been equally employed before that clause was enacted; and, from the statement of the Right Hon. Gentleman the President of the Board of Control, that it is proposed to keep up the covenanted service system, it is clear that this most objectionable and most offensive state of things is to continue. Mr. Cameron, a gentleman thoroughly versed in the subject, as fourth member of Council in India, President of the Indian Law Commission and of the Council of Education for Bengal—what does he say on this point? He says—

"The Statute of 1833 made the natives of India eligible to all offices under the Company. But during the twenty years that have since elapsed, not one of the natives has been appointed to any office except such as they were eligible to before the Statute. It is not, however, of this omission that I should feel justified in complaining, if the Company had shown any disposition to make the natives fit, by the highest European education, for admission to their covenanted service. Their disposition, as far as it can be devised, is of the opposite kind.

"When four students were sent to London from the Medical College of Calcutta, under the sanction of Lord Hardinge, in Council, to complete their professional education, the Court of Directors expressed their dissatisfaction; \*\*

"Under the Act of 1833 the natives of India were declared to be eligible to any office under the Company. No native has, in the twenty years which have since elapsed, been appointed to any office in pursuance of that clause which he might not have held before the Bill passed, or had it never passed at all. There might not, perhaps, have been so much reason to

\* The italics are ours.

complain of this circumstance, had the Government of India meanwhile shown a disposition to qualify the natives for the covenanted service; but the fact is that the Government has, on the contrary, manifested a disposition of a totally opposite character."

In the petition of Messrs. Joseph Hume, John Briggs, Thomas Dickinson, &c., &c., Proprietors of East India Stock, and other persons, British subjects, interested in the welfare and good Government of India, presented to the Select Committee on Indian Territories of 1853, it is written:—

"That by section 87, 304 Will. 4, c. 85, it was enacted, that no native of India should be disqualified from holding office in India by reason of birth, caste or colour.

"That the avowed intention of the Legislature in passing this enactment was, that the natives should be allowed to participate in offices, which, up to that time, had been exclusively held by the covenanted servants of the Company.

"That, in the opinion of your petitioners, this enactment has been rendered inoperative by that part of the present system which places the patronage of India in the hands of the executive body of the East India Company, namely, the 24 Directors.

"That it is the interest of this body to keep establishments in India at a maximum—their duty to reduce establishments to a minimum; it is their duty to give effect to the enactment above referred to—their interest to make it, as it has been made a dead letter; because in proportion as natives are admitted to office in India is the initiatory patronage of the executive body diminished."\*

In the petition of the members of the Bombay Association, and other native inhabitants of the Presidency of Bombay, presented to the Select Committee on Indian Territories of 1853, it was stated:—

"At present the natives of this country, however respectable, trustworthy, and qualified they may be, are excluded from the higher grade of judicial and revenue situations and from the regular medical service, to which covenanted European Servants sent out from England are alone appointed; such exclusion being impolitic, unjust, and contrary to the letter and spirit of the 87th Section of the Charter Act of 1834.\*

\*\* It is placed beyond controversy by the testimony of the official reports published by the Local Governments, that the Grant Medical College at Bombay and the Medical College at Calcutta are admitted to have recently produced as proficient and competent Native Surgeons and Physicians as those sent out from England under covenants.† Instead of admitting any of the successful candidates into the regular Medical service of Government, a new and distinct service has been created for them by the Indian Governments, the rank and emoluments of which are considerably inferior; a course which is calculated to lower this new

medical service in the estimation of the public, and to perpetuate the distinction that has hitherto been preserved between Native and European agency, or uncovenanted and covenanted servants of Government."‡

The authorities were averse to do anything to encourage the higher class of natives to enter the Government service. Mr. Jevanjee Pestonjee, in his evidence before the Select Committee of the House of Commons, on the 2nd May 1853, said:—

"I should say that, on account of the inadequate salary at present given to native members of the judicial and other branches of the service, many persons of the superior classes are deterred from entering it. \* \* \*

"They (the natives) marry and have a large family in early life; there is no pension left to their widows at their death; they are now entirely dependent upon their small salary; formerly the uncovenanted service were entitled to a pension from the Warden Official Fund, which was abolished by the Government, \* \* \*. Any person taking employment in the Government service should have no connexion with any trade or other pursuits; he should be dependent upon his office only in order to give satisfaction to the people and to the Government; besides he should be able to make provision for his family in case of death. You will find that according to Hindoo usage the widows never marry again, and they are, therefore, utterly destitute of support. But the covenanted officers of the Government are handsomely paid, and they retire on £1,000 after a certain period of service; their widows are provided for from that fund; the uncovenanted servants have no such fund."

Again, in his evidence before the above Committee on the 5th May 1853, he said:—

"I wish to add something to my answer to the question upon the former day, 'Is not the civil fund created by deduction from the salaries of civil servants?' My reply was in the affirmative. I was aware that such a fund existed, but I was not prepared to say that it received the support of the East India Company. Since that, I have found from the blue Book, under the head of 'Charges,' an aggregate amount of 2,164,737 rupees as a donation to the service fund; I likewise find in the 'Bengal Annual Guide,' for 1841, statement of the Civil Annuity Fund, wherein under the head of 'Receipts,' an item of 332,161 rupees is credited as the Honourable Court's donation for the year 1839-40, which appears equal to the amount subscribed by the service to that fund; another donation of 25,000 rupees was granted to the Widows Fund. While that branch of the service is thus provided for, the widows and children of the native servants are, \* \* without any provision, \* \* \* consequently many families of the native service are in a state of destitution. \* \* Under such circumstances of discouragement, the higher classes of natives are unwilling to enter the government service."

From all that we have said above, it must be evident then that Clause 87 of the Charter Act of 1833, was not intended for the benefit of the pure natives of India.

† P. 134, Appendix to the 5th Report from the Select Committee on Indian Territories, 1853.

\* P. 434 of Appendix to 1st C. C. Report (1853).

† Vide Appendix (O) to the Report of the Grant Medical College for 1850-51. Dr. M. Lennan, Government Examiner and Physician-General, has publicly certified that "as far as examinations can test fitness for engagement in Medical and Surgical practice, graduates of the Grant Medical College have proved their fitness to as great a degree as I believe is ever done in Europe."



## THE CREATION THEORY OF THE UNIVERSE

WE were seated together in the Hills one evening in summer looking out over the snows. The stars were beginning to appear one by one in the pure, unclouded sky, revealing depth within depth of unfathomable space and speaking silently of æon beyond æon of immeasurable time. The spell of the Indian twilight was upon us, and, as every generation in India has done before us, we began to speak together of the things of the spirit. Who could help it in the stillness and beauty which was around us and above us drawing out the very soul into the infinite and leading it on to the ultimate problems, Whence came we? Whither are we tending? It was such a scene as Shelley loved,—

There seemed, from the remotest seat  
Of the white mountain waste,  
To the soft flower beneath our feet,  
A magic circle traced,—  
A spirit interfused around,  
A thrilling silent life;  
To momentary peace it bound  
Our mortal nature's strife.

My companion was a Hindu friend with whom I had often spoken before concerning the meaning of the Universe and our part in its existence. He had himself a religious mind and though sitting loosely to the Hindu social system, had deeply imbedded in his very nature fundamental Hindu conceptions. He was an original thinker and had read widely in Western literature. But the West had only slightly coloured his inner ideas, and added a touch of modernism here and there to his way of looking at things. We were close friends and spoke freely to one another about the more serious interests of life.

That evening we had been talking, if I remember rightly, about the limitless ages of the past, which modern science had revealed and of the inconceivable distance of the stars, when he turned suddenly to me and said:—

"Do you hold that your religion is bound

up with the 'creation' theory of the Universe?—By this I mean, if I can explain myself, that there was a time when this Universe did not exist and therefore that 'matter' is not eternal? Do not misunderstand me,—by the word 'matter' I do not imply a contrast with 'spirit', but what I may call the substrate of both, the underlying substance. Do you hold that this underlying substance suddenly appeared, arising out of nothing, and so the Universe began? I have heard some call this the doctrine of 'creation out of nothing', and assert that it was an Article of Faith."

"I should say at once" I replied "that I do not think our philosophy is bound up with any such position and that very different views have been held on the subject. But if you can explain to me your own thoughts, it will be easier for me to see where we differ, if we differ at all."

"Willingly," he replied. "But first I must make clear what seem to me postulates without which I cannot think. The first is the Divine Self-completeness. The second is, that nothing can really exist outside the Divine Nature. Now I think I can see thus far,—I am going along a line familiar to you—I can understand how, for the Divine Completeness, there must exist within God an eternal Self-expression. Over against the Divine Subject I can posit the Divine Object, making up together One, Eternal, Divine Nature."

"Yes", I interrupted "that is our own belief,—what we mean by the Logos. We say clearly 'In the beginning was the Logos (i.e., the Self-expression) and the Logos was with God and the Logos was God.' You have thus, within the very nature of God, the Divine Subject and the Divine Object, which your own thought of God rightly postulates."

"True" he answered "I have studied that position carefully and the man who wrote that verse was an Eastern indeed! But

here is my difficulty. If nothing can exist outside the Divine Nature, then I must hold that the Universe itself, in some sense, is the Eternal Object, the 'Logos', as you would call it,—'God manifested' as we would call it. I can allow of course that 'matter' passes through infinite changes. These would represent 'God fulfilling Himself in many ways,'—as Tennyson would say. But what I cannot allow is that 'matter', i.e., the substance of the Universe, was either a creation out of nothing or a 'creation' at all. For if this position were true, then there would be a kind of *tertium quid*, a third something starting at a moment in time outside the Divine Being, and separate from it, an excrescence as it were. The only possible conclusion would then be, that there was a time when the Divine Essence was incomplete, when the Divine Nature lacked Self-expression, and that this objectivity only came to pass when 'matter' was created out of nothing."

"The Logos" I replied "is regarded as eternally the self-expression of God and the Cause, the Principle of the Universe."

"That does not altogether satisfy me," he said, "the Universe still appears as it were a *tertium quid*. If you could hold that the Universe was identical with the Logos, then there would be a common meeting ground. But supposing you did so, could you, along with this, keep your background of the Personal Existence of the Logos, God expressing Himself eternally through the Logos in personal ways of reciprocated thought and will and love,—love eternally answering to love? I confess that this special feature of your doctrine has a great attraction for me, and sometimes I seem to see our own popular theology by its *avatars*, nay, even by its idolatry, struggling, in its own human way, to express these personal conceptions of God; but we seem in our philosophy unable to rationalize them and we get lost in vagueness and impersonal ideas."

"I can understand," I said "when I sit under a sky like this, the vagueness and the dimness of things outward, and even that most difficult doctrine, to us, Westerns, the doctrine of '*maya*.' The very air in its hushed, breathing calm seems as if it were about to communicate some hidden mystery."

"I do not wish you" he replied, "to accept

my theory of illusion, but on the other hand I do wish you to see clearly the difficulty in your own 'creation out of nothing' theory."

"As I have already said" I interrupted "I don't think we are in any way bound up with that latter position. But tell me how the doctrine grates you, for I should like to know."

"It comes in" he replied "like a piece of hard grit in the midst of some delicate food. The Universe, which we must try to explain, is left without any explanation. God Himself,—pardon my seeming irreverence,—appears, according to this theory, something like your Paley represented Him to be—an Almighty Clockmaker watching the wheels go round and interfering with the mechanism when it goes out of order. Nay, further, it makes an additional irrational position—the Clockmaker starting with no materials. It seems to leave out all that Wordsworth found in Nature, all that our Hindu forefathers found centuries before him, viz., God expressing Himself *from within*. Morally I am attracted by the Christian doctrine of the Incarnation, chiefly because of the beautiful life of Christ portrayed in the Gospel story; but I cling firmly to my own intellectual position, that the Universe must be itself in some sense the Logos or Self-Expression of God. The Christian theory of 'Creation out of nothing', if it is Christian, seems to me irrational and unsatisfying, and to give the Universe no meaning in theology."

My friend thus stated his position as we sat there beneath the darkening sky. As so often happens to me in India, I found he had set me on a new train of thought, which I had not yet explored. I had only, at the time, a crude and ill-formed answer to give to his question. Indeed, for many years past, my work has been almost entirely historical and critical, and philosophical speculations have very rarely come within my range of vision. The evening was getting late and we went indoors and I lay for a long time awake that night thinking over what he had said and watching the stars, till sleep became propitious. Before leaving him, I had confessed my ignorance, and made a promise that I would obtain from my old University friends in Cambridge a clear statement of our own position.

When we met some weeks later, I was able to read to him some written comments

on our conversation, that I had received from home. The first one began:—

"From Origen's time the eternity of 'matter' has been held by Christian theologians of repute. Origen himself believed in an endless series of worlds. —"

"That" said my friend, "is pure Hinduism. Origen must have obtained that idea from India."

"Cannot ideas" I replied "like inventions, be discovered independently? But let us read on: — "Origen's theory of 'matter' was opposed most strongly in the West, as leading to a dualism, — eternal 'matter' set over against an Eternal God."

"They did not understand him", interrupted my friend eagerly "there is no dualism involved. The universe is within God, not over against Him, and by 'matter' he did not mean the antithesis of spirit. That is just the way of the world! First misunderstand your opponent and then condemn him as a heretic! But I am sorry for interrupting and will listen quietly."

I read on:—"Considering how little we know as to what 'matter' really is, and how modern physical discoveries seem to tend to regard it as only one of the many manifestations of force (of what we commonly call 'immaterial'), it does not seem to me that Christian philosophy is at all closed to speculations as to the eternity of 'matter'. If the Christian Church could in later times honour Origen, who held the doctrine, as one of her greatest thinkers and noblest saints, and if to-day the name of Origen stands higher in Christian reputation than it has done before, then I can only come to the conclusion that there is room within Christianity for any thought of the kind, that does not set 'matter' over against God as an independent principle, nor yet on the other hand identify God with the world. The view of creation as the self-unfolding of God — the actualization of the ideas of God, — the view that the Logos represents in Himself all this, these positions have been held by Christian philosophers from the second century."

I turned over my letters and continued:—"Here is an answer which carries on the history of the doctrine still further.—"The West" I read "took little interest in the speculation till the Middle Ages. Independent thinkers like Scotus Erigena consistent-

ly maintained that God is prior to the world only as its cause; but Thomas Aquinas was the first to work seriously at the subject as a part of Christian theology. He held that God necessarily conceived the world-thought, the world-idea, from all eternity; because this idea coincides with His knowledge and His knowledge coincides with His Being. Christ as the Logos, the principle or arché of all creation, contains in Himself the world-idea. This does not mean absolute identification of the Logos with the cosmic process, but we may say that the Universe is the sphere of the distinctive activities of the Logos."

"There is something to me unsatisfying" said my companion "in that last sentence and I don't quite understand it."

"Here is a further clause" I answered "that may help to explain it:—"If we hold, with Bradley, that the notion of time can be proved to be self-contradictory, and therefore 'appearance' not 'reality', we can escape from the unsatisfactory notion that the Divine Logos is always in a state of becoming, of imperfect development. In the world, as God knows it, the contradiction between change and permanence must somehow be transcended."

"That would point to the Hindu doctrine of *maya*" said my companion "but is there anything more in your friends' letters concerning the eternity of what I have called, for want a better name, the substance of the Universe?"

"Yes" I replied "here is an important paragraph:

"The universe is regarded by some Christian philosophers at least, whose number is increasing, a perpetual evolution, a succession of changes without beginning and without end, which manifests or expresses the eternal will of God. Of course we need here to distinguish between the Universe as it exists for the Mind of God, and the world of phenomena in time and space, the 'appearance' which the Universe takes for us. It is obviously in the former sense alone that we can speak of the world's eternity. If we call the Universe as it is present *sub specie aeternitatis* to the Mind of God, the 'substance of the Universe', then we may admit that the Universe is 'substantially eternal,' without inclining to materialism or disparaging the Divine transcendence. In this



sense we may speak of the Universe as the thought of God."

I finished reading and then added:—"I fancy that last paragraph of the letter helps us more than any to get our ideas straight, though, perhaps, I ought not personally to venture an opinion. But we might" I continued "surely speak of 'creation' *sub specie temporis*, at one time and an 'eternal world' *sub specie aeternitatis* at another, and use both phrases according as we regarded the subject from one point of view or the other. We might postulate 'change' of the former and 'permanence' of the latter; 'appearance' of the former and 'reality' of the latter. But what we are in danger of doing is mixing up our terms and jumping from one category into another without saying we are doing so. Augustine, if I remember rightly, has a curious way of putting the two points of view: while holding strongly to the thought of an eternal world of ideas, he says that 'time' and 'creation' (*i.e.*, this outward creation) came into actuality together. This, though curiously put, does preserve the distinction between the eternal order and the temporal order, a distinction necessary to human thought, however illusory the temporal order may really be."

"I see you are rapidly becoming Hinduized" my friend said laughingly "but from what you tell me there should be plenty of room for an approximation, if only Christians would think like Origen or even like Augustine and Thomas Aquinas. But they should not hurl anathemas at a poor heretic's head like mine the moment I begin to speak of the eternity of matter; nor should they say that I am talking nonsense the moment I mention the word '*maya*'; could anything be more annoying than to be misunderstood like that?"

"I am afraid it is you who are becoming Westernized" I answered, chaffing him, "surely you should maintain a philosophic calm and not lose patience."

"Patience!" he answered warmly, and then laughed,—"you would not have made that answer during your first year in India. Patience! and you an Englishman!"

"Yes" I said, still laughing "the patience of the true Vedantist."

"Well" he replied, "we are learning much, and I have learnt still more to-day."

"But you will find" I added, with some emphasis "that we are learning much also. We came out as 'teachers and civilisers'—do you remember Seeley's pretentious phrase?—thinking we had nothing to do except to pour our own stupendous wisdom into passive ears; but we have found out, many of us, that we have got to be students first, and some of us have still to pass the Entrance Examination before we can understand the heart of India."

"That is true," my friend replied, "but we were chiefly to blame. We were so terribly disorganized, when you came first to us, Why! we did not even know our own Literature. We were asleep."

"You are awake now" I answered "since the New Movement began, and the new spirit will do wonders, if you utilize its enthusiasm in every field of life, and become not merely awake but wide-awake. We are living here in India in the most interesting of all ages and the most interesting of all lands—the age of the meeting of two great civilisations and the land which is the common meeting ground. There has been nothing like it in Europe since the Renaissance, or in Asia since the days of Akbar. There is no country in the world more full of problems, and I would add, more full of hope, than India to-day. Plenty of conflict, no doubt, plenty of hard blows!—you see, I am an incorrigible Englishman still, and enjoy that kind of thing!—but nothing except good can come of it, if only on all sides bitterness can give way to mutual respect."

C. F. ANDREWS.

## RECENT ENGLISH LITERATURE

**HUMAN Nature in Politics**, by Graham Wallas, (Constable 6 net) is a remarkable book, the book of a man with a philosophic mind, who has moved for

many years in the heart of practical affairs, with his eyes open to receive impressions. It is a good thing when a politician like Mr. Graham Wallas gives us some reasoned

reflections upon the present state of contemporary politics. Democracy, he considers, if it is to continue as a form of government, must pass from the region of high emotion in which it has lived for the last half century and must adopt business methods. Democracy requires enlightenment in order to rule, just as much as a monarch or an aristocracy. The "consent of the governed" is now practically one of the conditions which have to be accepted by all men who want to rule humanity, whether in the West or in the East. Recent events in Turkey and in Germany have signally proved this. Mr. Wallas also points out that what is good for England may possibly be good for India too. His book endeavours to show that the conditions which are now being revealed are necessary to all human governments, including democracy. Knowing that people in the mass, like single individuals, are liable to passion, prejudice, ignorance and error—believing that democracy is the only safe form of conducting human affairs, we yet recognise that democracies require education and guidance. Politics are becoming more and more an accurate science, which is based upon research and does not rest upon abstractions. Mr. Wallas has some very interesting chapters on the machinery of modern electioneering. The reformed Civil Service which came to England in the nick of time, relying more and more upon the advances of social science, employs scientific experts to guide the public through Blue-books, etc. The wonderful statistics issued by the Board of Trade have hitherto saved England from grave blunders in her tariff system. In his last chapter Mr. Graham Wallas hints that the idea of humanity may one day take the place of the idea of nations and that then perhaps we may have a college of political thinkers guiding peoples as light-houses guide ships.

Fewer people are perhaps familiar with the name of John Lawrence, (Henry Lawrence's younger brother), who survived him to see the spread of peace in our Eastern dominion and to serve as Viceroy with credit and distinction. Yet if the problem of Eastern politics in the middle of the nineteenth century is to be properly understood the two lives ought to be studied together—the prose no less than the poetry. This is precisely the object of Mr. Frederick P. Gibbon's picturesque

volume, *The Lawrences of the Punjab*, (Dent, 4-6 net) which endeavours from a clear, nimble study of a couple of brave careers, to present us with a vivid and impressive picture of the Indian problem in the days immediately preceding and following the years of the Mutiny. It is a sound and spirited biography, written with a commendable avoidance of all distasteful exaggeration. Mr. Gibbon enables the noble lives whose main incidents he recounts to speak for themselves and this record should find a sympathetic audience.

Those who at this present moment are desirous of finding a book which will give an agreeable and not too profound survey of Turkish history and customs, some account of the country, the people, Constantinople and a little personal gossip about the Grand Turk himself will find all they want in Mr. W. S. Monroe's book, *Turkey and the Turks*, (Bell, 7-6 net). Mr. Monroe shows us the average Turk as an individual with many good qualities, ordinarily patient, honest and hospitable, fond of children and kind to animals, and ferocious only when roused.

The book which is illustrated by many attractive photographs contains quotations from other writers on Turkey but shows, however, distinct traces, of its having originated in separate lectures.

It is Turkey of the past to which the author alludes in referring to the absence of freedom of speech in the newspapers :

No newspaper in Turkey is allowed to have its own telegraph service, and every item that is printed must be approved by Government censors. And the list of prohibited subjects is legion, including matters touching the Mohammedan religion, the Acts of the Sultan and his Ministers, all matters bearing on the relations of Turkey with foreign nations, insurrections or revolutions in Turkey or abroad, the army, finance, and the like. When King Humbert of Italy and President McKinley, of the United States, were assassinated, the newspapers were permitted only to state that these sovereigns had died.

An English lady, Mrs. Lume-Griffith whose husband was a medical missionary, gives us in *"Behind the veil in Persia and Turkish Arabia*, (Seeley, 16 net) an account of eight years spent in an interesting part of the world. Her love for the dear "Moslem women" is very apparent and the result of her many opportunities of seeing their inner life gives us the impression that their lot is not a happy one and that the dawn of a better existence is not yet in sight. There would appear to be no real "home-

life" and the poorer wives and village women who are obliged to work seem to have a happier lot than those of the better classes who have "absolutely nothing to do, from morning till night, but smoke, drink tea, and talk scandal." Mrs. Hume-Griffith seems to be of the opinion that the Persian women have some fine natural qualities if they only had an opportunity of developing them but the ease with which their husbands can divorce them leads many a woman to lies and deceit to escape divorce. An interesting narrative of the experiences of Dr. Hume-Griffith adds to the value of the book.

The most recent addition to the "Romance of Empire" series is "*India*" by Victor Surridge, (Jack, 6 net) admirably illustrated by drawings in colour by A. D. McCormick. India always has been and always will be a land of romance. Thanks for one thing to the variety of her peoples whose past achievements and future ideals are a perpetual theme of interest. At the present day when the Indian peoples are bestirring themselves towards attaining self-government, the romance of politics is added to the other romantic sides of India. Mr. Surridge, who tells a tale full of conflict and the clash of arms, has picked out a few jewels from the inexhaustible mine of Indian romance and has done this with taste and tact. His book, which is picturesquely written, is informing and very readable.

The eighth volume of Transactions of the Japan Society (Kegan Paul, 4) containing papers read before members of the society in 1907-8, contains most interesting and valuable reading. All the papers are by men who are authorities on the subjects they treat of. Mr. Edward F. Strange, of the National Art Library, is the contributor of a remarkable paper on *Toyokuni I and his theatrical colour prints*. Professor Foxwell, who was for three years a colleague and intimate friend of Lafcadio Hearn's at the Tokyo University, contributes some very interesting "*Reminiscences*" which throw some very interesting sidelights on the character of that remarkable man. Mr. Laurence Binyon, of the Print Room, British Museum, has a most scholarly treatise on "*Some Phases of Japanese Printing*" while Tsuneo Matsudaira of the Japanese Embassy writes on "*Sports and Physical Training in Modern Japan*."

Mr. James Dalziel in "*High Life in the*

*Far East*," (Fisher Union, 6) has presented us with a fascinating parcel of anecdotes told with a praiseworthy naturalness of style. In one of his stories Mr. Dalziel takes us to the matchless city of Kwen-Lun "that has been from all time in the heart of the world" and in another he manages to convey the charm of the Chinese girl in a way that touches the heart.

Perhaps one of the most interesting books written lately is that by Miss Helen Keller, who has been blind, deaf and dumb from birth but has yet written a book which may well evoke wonder and veneration. The key note of "*The world I live in*," (Hodder and Stoughton, 3-6 net) is gladness and joy and with only the three senses of touch, taste and smell she has almost solved the riddle of the universe. The beginnings of her teaching were in themselves wonderful, but the results finally attained are yet more wonderful. The loving touch of her hands have opened to her the book of life, she holds communion with nature and makes friends with birds and beasts:

"My saucy little friend the squirrel flips my shoulder with his tail, leaps from leafy billow to leafy billow, and returns to eat his breakfast from my hand, for between us there is glad sympathy. He gambols and my pulses dance."

Miss Keller loves the mountains, the clouds and the thunder, she holds communion with the great men of the past, Homer, Dante, Milton, Spenser, Calvin and Shelley. The Bible is at her finger ends and she has not neglected science. This blind, deaf-mute, sitting at her typing machine, sends forth to us her message of hope, rising triumphant over her afflictions and limitations.

All those who enjoy good trifling and clever, quick impressionism should read "*London Sidelights*" (Arnold, 6), for Mr. Clarence Rook has a light and airy style and a long experience of London which he knows how to make use of to humorous advantage. Many of the chapters are fanciful sketches, as for instance the one on *The London Crowd* which is written in a rollicky spirit of fun. His eye is kindly observant and critical and he can appreciate most things in London. Mr. Rook tells us how he felt on receiving his first proof and describes most humorously a day's work in Fleet Street both from the journalistic and from the mechanical side,



*From the East and from the West*, (*Unwin*, 6) by T. C. Lewis is a volume of translations from the Persian and from various German poets, together with some work by the translator's own hand. Persia seems to have exercised a great fascination on him and to have drawn him the most frequently into her service to give life to her dead inspirations.

In *London Visions* by Laurence Binyon, (Mathews, 2-6 net) a daintily clad little volume in green, we have a welcome reprint of the poignant pictures of many phases of town life seen through the eyes of Mr. Binyon.

Mr. Laurence Housman in *Selected Poems*, (Sedgwick), has also made an interesting selection from volumes now out of print, adding three new poems. It will be remembered that Mr. Housman was the author of "An English woman's Love-letters" a book which made a great stir some 10 years ago.

Messrs. Harper have ventured upon an ambitious experiment in their *Library of Living Thought*, (2-6 net). Every work of the series will consist of new books written by authorities and devoted to the study of some of the vital problems of the age so that the serious poor student need not depend on libraries but can peruse new books by his own fireside. The first three volumes speak well for this bold enterprise. Mr. Swinburne's *Three Plays of Shakespeare*, essays on *Lear*, *Othello* and *Richard II* are perhaps too brief but they are rich in food for thought, they are interpretations as well as criticisms: eulogies in Swinburne's particular grand style, ornate, bold, incisive and beautiful as their inspiration.

Professor Petrie's book on "*Personal Religion in Egypt before Christianity*" is the vigorous and careful presentment of a case which will commend itself to the scholars and is indirectly testimony to the influence of Ancient Egypt, through Greece, on modern thought and religion. The third volume Tolstoy's simple summary of "*The Teaching of Jesus*" tells the Gospel story in all its strong simplicity.

To many students the size of Carlyle's "Frederick the Great" may have acted as a deterrent. For this class of readers Mr. Sanderson has catered in his abridged and edited 1 vol. edition, (Hutchinson 5 net).

Although Mr. Sanderson has done his work with admirable discretion and the

book may be looked upon as a triumph in sub-editing, the difficulty of reducing the contents of Carlyle's many vols. to one of 340 pages will be apparent to all. A large part has had to be paraphrased whereby the terse and exuberant style of the original has greatly lost in strength. We would still advise those who can devote sufficient time to the subject to read their Frederick the Great as the master wrote it and not in an abridged form.

*Eton from a Backwater*, is the name given to a portfolio of twelve beautiful *facsimile* reproductions of watercolours by Mr. Luxmoore, late Assistant Master at Eton College, which is published by Black, (7-6 net) and is being sold for the benefit of the Eton Memorial Building Fund. These charming sketches possess not only the true poetical quality but also the distinction of personality. They are the work of a lover of gardens and ancient buildings, of an artist who is in sympathy with nature in all her varied moods. One of the sketches which perhaps best exhibits Mr. Luxmoore's sense of colour and originality of perception is a drawing of Windsor Castle seen in early spring, over a foreground of budding willows and gliding waters. The accuracy of detail is very great, yet the view is handled perhaps more delicately and airily than any other piece in the collection, which is in itself an almost typical example of the kind of art that defies and surpasses conventional criticism.

We believe it is the first time that a patent medicine has given its name to a novel. Yet in Mr. H. G. Wells's most recent book *Tono Bungay*, (MacMillan, 6) it is a famous patent medicine, a restorer of vigour, which forms the title of the book. Of course the story really deals with the inventor of this panacea, uncle Ponderevo, the swindler, whom Mr. Wells delineates with swift, deft, sure descriptive touches. There are also long passages treating of aerial navigation and the construction of flying machines which suggest that much of the book was written while Mr. Wells was also writing his "War in the Air." Besides a wholly irrelevant account of a voyage to Africa in search of some wonderful stuff called gerap, some reflections on Bladesover, a large country house in Kent which to him is symbolic of much of the structure of English society, we have three love episodes in the story, which will recommend itself to all readers who

admire the products of Mr. H. G. Well's fertile imagination and literary fluency.

*Anne of Green Gables*, (Pitman, 6), will take a high place among charming studies of girl life and Miss L. M. Montgomery has managed to make her creation an absolutely convincing one. An elderly brother and sister, living in Canada, resolve to adopt a boy. But by mistake a girl is sent to them, a whimsical, imaginative wilful little maid of 11 and the Cuthberts and all their friends come to love her as we do too, for she has a most fascinating personality. The story is a tranquil one, of homely life in a homely village, concerned with little things and trivial details; we see the girl with her imagination and charm moving among people of a more drab though quite pleasant description. There are both laughter and pathos in the book, which is an uncommonly good piece of work, a book that both old and young will revel in, parting at the end with Anne with regret and feeling with us that we have lost another of our friends of fiction.

Miss Arabella Kenealy has given us a really absorbing story in the *Whips of Time*, (Long 6) a story which turns on the question whether it is environment or inherited instinct that determines character. Dr. Lowood, the advocate of individuality, in the course of conversation with Dr. Hummerstone, a materialist, endeavours to dissuade him from pursuing a fascinating experiment: To substitute the child of a vicious murderess for that of a delicately bred, virtuous woman. Hummerstone pretends acquiescence but years later confesses that the experiment has been made. Then Dr. Lowood, although he cannot get further information, remembers the name of the small country town where the mother of the well-born child lived and almost by chance sitting down within a stone's throw of her old home, watches with interest the result of the experiment. Our attention is riveted, the characters hold us quite as much as the story and the men and women who play their parts in it are fresh, unconventional and full of human nature.

There is not much of a story in *Septimus*, (Murray, 6) it is the telling of it that matters and Mr. Locke tells it in his usual, lively, entertaining manner. Zora, the heroine, is a gorgeous young widow of 24 who can scarcely regret her husband, a hopeless drunkard. Irked by her widow-

hood and domestic surroundings she sets forth to see the world, for she has plenty of money, and arrives at Monte Carlo where she meets Septimus, an eccentric inventor of guns and safety railway carriages. Septimus adores Zora but his love for her was as the love of the moth for the star and she was superbly oblivious of it, finally marrying Clem Sypher, the proprietor of a universal cure, an ointment that healed everything. Septimus, who has a heart of gold, sacrifices himself for his divinity, marries her foolish sister Emmy to save her from disgrace and is rewarded by her subsequent gratitude. The delicate situation is treated with rare literary skill and the narrative is an entrancing one.

Mr. W. Teignmouth Shore in *A soul's awakening*, (Long 6) has dealt with no problems but has contented himself with telling a plain, straightforward story, with sincerity and without affectation. Arthur Murchant keeps a second-hand bookshop in a dull London Street. His assistant bears the curious name of Corban, and a frequent caller at his shop is an out-of-elbows Fleet Street hack called Adams, a man with a daughter Edith whom Murchant marries. She has gratitude and affection for her elderly husband but Edith and Corban discover when it is too late that they are the real affinities. The story is a depressing one but it is true and thoughtful. The struggles of the lovers are well delineated and the conflict between love, gratitude and honour is finally solved by the gentle hand of death.

The prize of 250 guineas offered by Mr. Melrose, the publisher, for the best first novel has been gained by Miss A. E. Jacobm whose work *"The Faith of his Fathers"* (6s) was selected among a very large number sent in for competition by the judges, Mr. W. L. Coventry, Mr. Andrew Lang and Mr. Clement Shorter. This is indeed an exceptional book, with a reserve, a sense of proportion, an artistry about it which make it quite remarkable. It is a powerful and skilful study and picture of a Non-conformist family in a provincial town. The father, William Atkinson, is a pillar of the Brethren, a religious community which unites zeal with narrowness. This Methodist minister, an ardent whole-souled enthusiast, is a man of perfect integrity, of genuine affection and of relentless conscience. His simple, womanly wife believes in him almost as she believes in

God. Tragedy comes when their two children, Stephen and Rachel, wander outside the circumscribed ways of the Brethren. Stephen, though sincerely attached to Mary Wilson, the daughter of a spiritual brother, herself a holy and beautiful soul, has got another girl into trouble and his father insists on his making reparation by marriage, though this spoils both his life and that of charming Mary Wilson. Rachel drifts into a love affair with Ransom Philips, who holds advanced religious views. Her father forbids the marriage but love triumphs and the two young people are made happy though the father casts off his daughter. Bereft of both her children (for Stephen goaded by taunts has killed the tawdry, selfish wanton he had made his wife) the mother, seeing how her husband's principles have ruined the life of one child and damaged that of the other, breaks from her allegiance, loses faith in her husband and his creeds and her mind becomes unbalanced. But the splendid old Puritan does not waver, the faith of his fathers does not desert him. Each character is drawn with singular sympathy and insight and the story is powerful and interesting if somewhat sombre.

Alice Eversley, the heroine of Mr. H. B. Marriott Watson's intensely modern tragedy, *Flower of the Heart*, (Methuen, 6) is as surely offered up a victim at the altar of man's irrational selfishness as

Iphigenia, the luckless maiden of old mythology. We are introduced to a very ugly side of contemporary life, to a miserable struggling crew of financial jugglers, for Sam Eversley, the heroine's husband, is an adventuring jobber in questionable stocks. His wife, however, is one of those women who retain amid the most contaminating surroundings a virginal heart of instinctive purity. The story is a genuine tragedy built out of natural and pitiable elements. The lover for whom Alice has given up everything, when he learns the extent of her sacrifice, casts her away as a thing unclean and there is nothing left for the helpless victim of man's passion but the death which will release her from an intolerable burden of shame and degradation. The grim story is full of sincerity and power.

Messrs. Chatto announce seven new "six-pennies" for the spring issue of their excellent English stories in paper covers at 6d. The list is an attractive one, full of good reading. Mark Twain's "Huckleberry Finn," Charles Reade's "Woman-Hater," Bret Harte's "Three Partners," Ouida's "Pascaree," a "Haunted Hotel" and "My Lady's Money" by Wilkie Collins, "Mary Jane Married" by G. R. Sims and "The Waters of Destruction" by Mrs. Alice Perrin, who has already given us several attractive and thoughtful novels on Anglo-Indian Life.

LINA OSWALD.

## OUR FRIENDS IN PARLIAMENT AND OUTSIDE

WHILE I am in full agreement with the bulk of my educated countrymen that there is not much use in carrying on an expensive agitation in England to secure the redress of our grievances or to get political concessions from the British Government, I am of opinion that we cannot be sufficiently thankful to those Englishmen, in Parliament and outside, who take interest in Indian affairs and extend to us their sympathy and good will. I am not unaware that there are some Indians who are disposed to ascribe motives to the English members of the

British Committee of the Indian National Congress and to speak disparagingly of their organ "India." I am afraid I cannot share that view. I may not always agree with the line of policy adopted by "India," but I cannot help saying that considering the amount of condensed and assorted information which it supplies to its Indian and English readers, it is a very useful publication and deserves the support of educated Indians. Let it be remembered that the policy of "India," whether you call it a mendicant policy or what you please, is not the policy of the Englishmen



who join the British Committee, but that of the Indian National Congress as followed at home. As a committee of the latter they reflect the latter's opinion. Not that I mean that the English members of the Committee are blind followers of the Indian leaders, but that they are necessarily bound by the limitations which attach to the movement as it is conducted in India. I do not profess to know all the English members of the committee but of the few I have had the privilege of knowing, I can say that it is extremely unjust to represent them as Englishmen interested in perpetuating English supremacy in India. Of those I know personally I can say that they are sufficiently broad-minded to feel and to say that no nation has a right to rule another. They recognise the dangers of empire and their patriotism requires of them to agitate against the risks to which an all-absorbing Imperialism exposes their own liberties. If it were in their power they might vote a perfect autonomy to India to-day, but as they do not believe that is possible or practicable, as practical politicians they concern themselves with keeping a close watch on the doings of their countrymen in India. Broad-minded Liberalism makes them wish for equal opportunities of self-government to all the nations of the world. In their opinion true patriotism consists in wishing well of others and taking good care of what is strictly theirs.

They do not believe that the happiness of their countrymen requires a world-wide empire. In fact, some of them are inclined to see in it a menace to their own liberties. Thus altruism and patriotism combined, enable them to sympathise with our aspirations and extend to us their hearty goodwill in our struggle for self-government, without laying themselves open to a charge of being traitors to their own country. I am of opinion that the sympathy and goodwill of such men is a valuable asset on our side and whatever else we may do, we should avoid doing or saying anything that may make us liable to a charge of ungratefulness. Let us by all means preach self-help and self-reliance. No truth requires to be brought home to the Indian mind oftener and oftener than that nations by themselves are made and that no liberty is worth having except when it is won by

the self-assertion of those who aspire to it. If there are any educated Indians who think that the Congress has been run on wrong lines they must throw the entire blame of it on their own countrymen. Our English friends never made a secret of their principles and I know of no bolder and inspiring pronouncement ever made by any Indian Congressman than "The Star in the East" and "The Old Man's Hope" written by Mr. A. O. Hume in the early days of the Congress. Even now I think that our English friends often take a bolder attitude than the Indian leaders of the Congress wish them do. I know it as a fact that they are sometimes checked by and at times put rather in an awkward position by the attitude of the Indian leaders. On their own hook and under their own impulses, they are often inclined to stand out more courageously for us, than the leaders in India wish them do. I can speak from personal knowledge that the members of the British House of Commons who stand up for self-government for India and Egypt and for the application of liberal principles in the Government of these countries do so on the higher grounds of humanity and political morality. What is perhaps not so well-known is that by doing so they incur great risks and sometimes jeopardise even their seats. People in India do not fully realise how closely organised political life in this country is. It is almost impossible for any one to enter Parliament on his own hook unless he has been officially accepted and backed by one of the party organisations of the land. This holds as true in the case of Labourites and Irish members as in that of Liberals and Conservatives. A member who hopelessly displeases his party-leaders not only loses all chances of rising politically in the party but sometimes risks his seat as well. The cases are not rare of people keeping their principles and personal inclinations in the background for the sake of pulling well with the leaders of the party in whom is vested the dispensing of all official patronage and with whom rests the appointments to Cabinet offices as well as to other posts under the Crown. The prizes within the gift of the leaders of the party in power, are so many and so alluring that members who run the risk of displeas-

ing party-leaders do so at their peril. Just think of a man losing the chance of getting the Viceroyalty of India or the Governorship of Madras and Bombay or the Chief Justiceship of any of the High Courts or the Viceroyalty of Canada, or Australia or the High Commissionership of South Africa, by displeasing his party leaders. Under the circumstances I consider it very noble on the part of those members of the House of Commons who stand up so boldly



SIR HENRY COTTON.

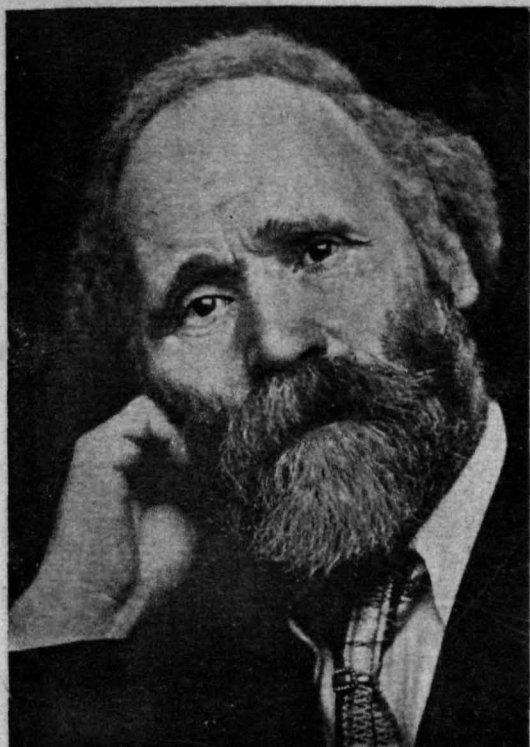
against the vagaries and high-handed acts of their own party, in pursuance of their liberal principles and in defence of the rights of other people. To me it seems that the sympathy of these people is simply invaluable. They represent a large class of Englishmen, by no means numerous perhaps, who detest the high-handed doings of their countrymen in India and in Egypt, as much as the people directly affected thereby do. In these days of steamships, wireless telegraphy and airships it is impossible for any people to remain isolated



DR. V. H. RUTHERFORD.

from the rest of the world. All struggling nationalities maintain their agencies in European countries to enlist the sympathies of the civilised nations for their cause. Even Japan does so. Large sums of money are spent in winning over the press and spreading a true knowledge of the condition of affairs at home. Compared with these agencies, we do not spend much in enlisting the sympathy of the civilized world for our cause; perhaps, because, we are so poor and because we spend and do comparatively so little in our own country.

But it will be a fatal blunder if we were to grudge even what we do spend. The British Committee of the Indian National Congress serves a decidedly useful purpose and while it may be desirable to have other organisations also to supplement the work of this Committee on independent lines and to diffuse accurate information about Indian matters in other parts of the civilised world, it will not be wise to, in any way,



MR. J. KEIR HARDIE.

weaken the British Committee. What we require is an expansion of the movement and not the contracting of it. The records preserved at the office of the British Committee are very valuable for purposes of reference and are open to the use of all *bona-fide* Indian nationalists. The work of the British Committee in supplying information on Indian matters to the members of Parliament and in having questions relating to India put in the House of Commons is also no less valuable. All this, however, should not make us forget that our destiny is in our own hands and that has to be worked out in India.

Of our friends in the House of Commons, the most prominent who deserve our best thanks for their ceaseless vigilance over our interests are Sir Henry Cotton, Mr. Frederic Mackarness, Dr. V. H. Rutherford, Mr. Keir-Hardie, Mr. J. Hart-Davies, Mr. James O'Grady, Mr. C. J. O'Donnell, Mr. Swift MacNeill and Mr. William Redmond. Besides these there are a number of others who take a silent interest in our affairs and are

always ready to cast their vote and influence on the side of justice and fair play. Over and above these we have now a number of friends in the ranks of English journalists, to whom our best thanks are due for the advocacy of our rights and for the championing of our cause. The foremost of these is that warm-hearted friend of the cause of liberty in all lands and climes and for all men and women—Mr. H. W. Nevinson. But our obligations are no less due to the Editors of the *Morning Leader*, the *Manchester Guardian* and the *Daily News*, the *Star*, the *New Age*, the *Labour Leader* and *Justice*. Mr. S. K. Ratcliffe, late of the *Calcutta Statesman*, has of late taken so great an interest in our affairs that it will be ungrateful not to mention his name. Mr. Hyndman



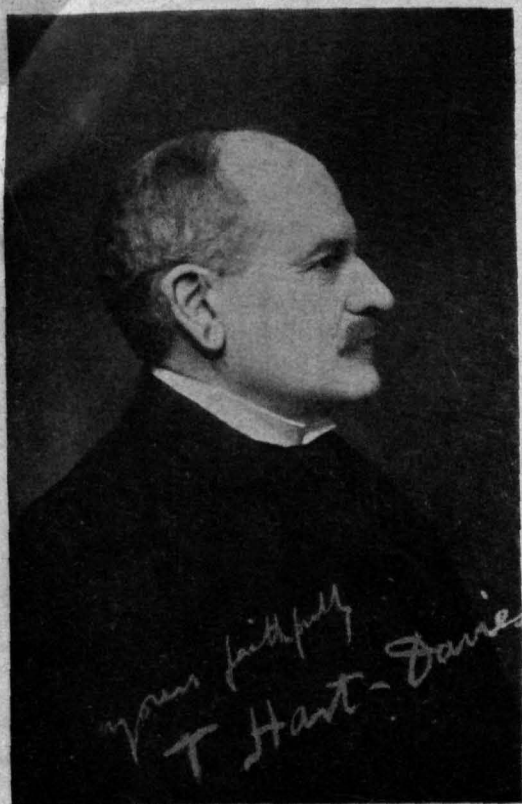
MR. H. W. NEVINSON.

is perhaps one of the oldest friends of India, whose interest in our misfortunes has never slackened. He is a man who feels strongly, and writes strongly. His utterances are perhaps characterised by a greater outspokenness than is palatable to the "moderate" politician in India or for the matter of that, even in England.

Mr. H. E. A. Cotton, Editor of *India*, is of course a devoted friend of our cause and there can be no denying the fact that under his editorship the paper has considerably improved. Mr. Cotton's special know-



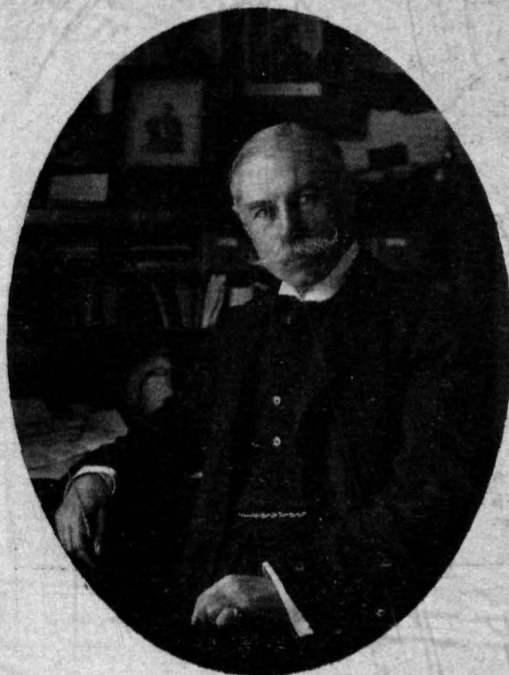
ledge of Indian affairs is often utilized by members of Parliament in preparing their speeches and otherwise.



MR. T. HART-DAVIES.

Besides these there is a fairly large body of Englishmen and English women who are in the heartiest sympathy with our cause and sincerely wish us the fullest measure of success. The bulk of the English people are, however, indifferent and the

strings of the Empire are in the hands of Jingoese. What, however, we should never forget is that the amount of sympathy which we receive from these English friends, depends mostly upon the exertion and will that we ourselves put in. Speaking of



MR. FREDERIC MACKARNES.

English women I may say that some of the noblest and the ablest of their sex who are at present carrying on a unique fight for "votes for women" are in full sympathy with us. Of our friends outside Parliament, I may speak more fully on another occasion.

LONDON.

## THE INDIAN DEBATE IN THE HOUSE OF LORDS

THE debate that took place in the House of Lords on the motion of Lord Morley for the second reading of the Indian Councils Amendment Bill, on the 23rd of February, was hardly a brilliant affair. To a stranger not accustomed to the ordi-

nary proceedings of the Upper Chamber the attendance of the Lords appeared to be meagre. Beyond a large array of ex-vice-roys and governors the number of those that had come that afternoon out of a sense of duty was not large. The importance

of the subject had, however, attracted the Heir-apparent to the throne. There were a few Peeresses in the gallery reserved for them, while the stranger's gallery contained some dozen Indians and about a similar number of Englishmen. On the floor of the House were a few members of the House of Commons and some officials of the India Office. The whole atmosphere seemed to be dull and even the prospect of a fighting speech from Lord Curzon, which had been well announced in the Press, failed to cause any lively interest, not to say, enthusiasm, in the proceedings of the day. There was no cheering when Lord Morley commenced his speech nor any when Lord Curzon stood up. The speeches were comparatively insipid and did not impress the listeners with the possession of great oratorical gifts on the part of the speakers. Lord Morley makes no pretensions to oratory. Lord Curzon tried hard but without much success; while the performance of Lord MacDonell was decidedly poor and that of Lord Ampthill only slightly better. On the merits, the speech made by Lord Morley was fairly good, except where he tried to distinguish the Muhammadans of India from their Hindu fellow-countrymen and on that ground announced concessions in favour of the former which will materially reduce the value of the scheme in the eyes of all practical politicians in India. The concessions made to the Muhammadans are in the nature of a premium to ignorance, bigotry, narrow-mindedness and playing into the hands of the Anglo-Indians, and it is on this last ground most particularly that we say that the scheme has by the nature of these concessions lost *all* value in the eyes of those who were disposed to welcome the original proposals in spite of their meagreness as a good instalment of Self-Government.

Personally we have no objection to any number of Muhammadans being taken in, as members of the Legislative Councils, but the element of mischief lies in the fact that the Muhammadans have played into the hands of the enemies of their country who have by their championship of their claims established a sort of a claim on their gratitude. It is this aspect of the Muhammadan triumph that makes the backing out of the Secretary of State

from his original position more mischievous and deplorable, than it would have been if the same thing had been ceded to the Muhammadans in the original scheme. The Secretary of State has not really given in to the Muslim agitation but to the Anglo-Indians and the Tory Press, who have utilised "the representation question in the Legislative Councils in order to fan the social animosities between Muhammadans and Hindus."..... "It is not a question of the rights of minorities," rightly observes the *Morning Leader*,

—which, as Lord Morley explained yesterday, will be very fully guarded in the case of the Mahometans: its most respectable basis is a wrong-headed sentiment in favor of a minority which was once a conquering race. For months now the Tory Press has been converting old Ulster appeals into fiery proclamations of Mahometan claims. It is very natural and fitting that such politics should find a loud echo in an assembly notorious for ignorance and vindictiveness, and which, too sincere an enemy to liberty to understand the rights of minorities, has an instinctive sympathy with their little bitter prejudices and class hatreds.

In the words of the *Morning Leader* the prevailing of that spirit would constitute a "great danger" to India, but for the fact that "India's destinies are in altogether higher and worthier hands." We wish we could share the sanguineness of the *Morning Leader*. There was a time when we had an almost childlike faith in the honesty and high-mindedness of these "higher and worthier hands". That confidence has been not only put to a very severe test but actually shaken by the unprecedentedly illiberal measures that have been one after another resorted to by these "higher and worthier hands" in the administration of Indian affairs in the last three years. To come back, however, to the speeches, the most brilliant passages in the speeches of Lord Morley and Curzon were those wherein they paid high and "elaborate" compliments to each other. Lord Curzon's speech was a typically Curzonian speech. It had, at least, the merit of being a perfectly frank and, from the point of view of the speaker, a straightforward speech and what is still better it did not suffer from a lack of consistency in the speaker. Lord Curzon is a strong believer in the capacity of the English to govern the world and in the white man's great mission on God's earth. He is a Tory to the core and an autocrat par excellence. He does not believe in

democracy and has no respect for the d—d nonsense of the inherent rights of men and nations to govern themselves. We wish we could say the same of Lord Morley, who has hitherto boasted of his Liberalism and his faith in "democracy." In him, we find a man, born and bred in an atmosphere of democracy and one who has never made a secret of his contempt for the claims of the aristocracy to a monopoly of the ruling power. It arouses a sentiment of sorrow in one's mind to see such a man forced by circumstances into a position where he is made to act against his life-long principles, making people infer that he could have no belief in the practical application of these principles to the actual affairs of life.

Lord MacDonnell's speech was the most disappointing and the unkindest of all. The best sentence in Lord Morley's speech was uttered in reply to Lord MacDonnell's opposition to the proposal of appointing an Indian on the Viceroy's Executive Council, wherein with reference to Lord MacDonnell's statement that there was no Indian who enjoyed the general confidence of his countrymen and was fit to be appointed to the Executive Council, he reminded the "Irish Nationalist" that during his tenure of office as Chief Secretary for Ireland he had never met "a single native gentleman" who "enjoyed the general confidence of his countrymen." "It has been my lot" said Lord Morley "to be twice Chief Secretary for Ireland and I do not believe I can truly say I ever met in Ireland a single individual native gentleman who 'enjoyed' general confidence." The 'Irish Nationalist', however, went a step further in his speech made after Lord Curzon and described the appointment of an Indian in the Executive Council of India, as 'the introduction of a foreign element.' Here again we think Lord Curzon was more honest and straightforward in his pronouncement than Lord MacDonnell. In stating what class of men were required to fill the office of an Executive Councillor, he said: "First you want a man who has an expert knowledge of the department over which he is going to be called upon to preside and secondly you want him to possess that wide knowledge of men and affairs which we sum up in the word 'statesmanship', which enables a man to give a vote and to exercise an

opinion upon large issues, as to the details of which he may not be acquainted but which come before him in his capacity as a public man. It is, of course, conceivable that a native gentleman may possess both these things; he may be an expert and a statesman, *but there is no room for him as a native. As a qualified person, possibly yes; as a native, no.*" This is a most straightforward and frank statement of the case which every Indian can well understand and take to heart. It is utter rot, however, to maintain that if the gentleman selected for being appointed in the council is a Hindu he will not have the confidence of the Hindus even, not to speak of the Muhammadans. The most stupid parts of Lord Curzon's speech however were the remarks which he made regarding the effect which the reform scheme was likely to have upon the great bulk of the people of the country. "But among the classes to be affected by the Bill" said Lord Curzon

—"there is another and a larger class to whom the noble Viscount made no allusion. I wonder how these changes will, in the last resort, affect the great mass of the people of India—the people who have no vote and have scarcely a voice? Remember that to these people, who form the bulk of the population of India, representative government and electoral colleges are nothing whatever. What they want is not representative government but good government; and if you could get to the bottom of their hearts you would find that they identify good government with government by Englishmen. The good government that appeals to them is the government which protects them from the rapacious money-lender and landlord, from the local vakeel and all the other sharks, in human disguise, which prey upon these unhappy people."

There is a strange mixture of truth and untruth in these observations. While it is perfectly true that Lord Morley's scheme makes no provision for the representation of the voiceless ryot and the coolie in the Legislative Councils of the Empire we think when speaking of the "sharks in human disguise" from which these classes of Indians required protection he would have been nearer the truth if he had said that what these unfortunate people wanted was not "government" which they have in abundance and more to spare *but bread and knowledge* and to make his last sentence conformable to truth he should have added, "the Anglo-Indian tax-collector, the Anglo-Indian Tea-planter and the Anglo-Indian adventurer", to the list of persons

\* The italics are ours.



from whom the Indian people required to be protected. "The rapacious money-lender and landlord and the local vakeel" are nothing as compared with these men, more resourceful in their ingenuity and backed by the whole power of a mighty Empire and a great civilization and possessed of more fatal powers, than those of any of the classes enumerated in his Lordship's speech. The pitiable lot of the unfortunate coolie, particularly in the tea plantations, the grinding and hopeless poverty of the ryot, the low wages and the sweated condition of the labour employed by Government on their Railways, on their Public Works, in their factories and workshops and in their offices, tell their own tale as to how far the Anglo-Indian is justified in his brag of being the only person who protects and can protect the bulk of the Indian people against the ravages of "sharks in human disguise." The truth is that no country has a monopoly of these kinds of human beings. And from the position they occupy in some of the most advanced and enlightened countries of the West, one is justified in concluding that the world evidently can not do without them. They adorn almost every department of human life and are accepted as the pride of every civilisation Eastern or Western, in fact more by the Western. Why, even the *greatest* and the *mightiest* Empire known to history cannot do without them. Are they not the born rulers of men—people who sit in gilded chambers and sway the destinies of mankind by the sweep of their tongue or of their pen? I think it will be extremely interesting to have a definition and a description of these "sharks in human disguise" from the unemployed of London and from their champions, the labour members. Judging from the condition of things in England and the position occupied by the classes spoken of by Lord Curzon in this country, one is inclined to doubt if Lord Curzon really meant to speak disparagingly of "the rapacious money-lender and the landlord and the local vakil". We are afraid we cannot see any thing in the constitution of these Indian "sharks" which is radically and constitutionally different from that of their prototypes in English society. Surely what is sauce for the goose is sauce for the gander. To many an English peer and landlord it seems legitimate and natural that the world

of poor fishes should exist for sharks only. It is the latter who are fighting among themselves for a larger number of fishes and for the better and the nicer, the milder and the more docile of them. All this competition and struggle results in some very remarkable combinations and permutations, one of which has recently been witnessed in the strange combination of the Jingo Imperialist and our friends the Muslims of the All-India Muslim League. To a philosophic onlooker it has been an interesting phenomenon full of valuable lessons and throwing a searching light on the psychology of human nature. It is yet to be seen how these latest developments in the reform scheme are received by the Hindu Congressmen who went mad in their jubilation over Lord Morley's pronouncement in December last. We are afraid they might give rise to a strong re-action and the "sharks" might well say they would rather be without these opportunities of netting a few fishes than willingly connive at a greater number of them falling to the lot of the Anglo-Indians and the reactionary Muslim. The best part of Lord Morley's scheme, the only one which went in the direction of providing facilities for a political fusion of the people of India, has been abandoned and we extremely doubt if with this mutilation, the body of the scheme contains anything which should make it acceptable even to the moderate Congressman whose chief object in demanding representative institutions was to protect his people from the vagaries of those other "sharks in human disguise" whom the most humane English Administrator in India could not control. The truth is that the latter have proved too strong and resourceful for the former and have discomfited him completely. The best thing under the circumstances will be for Lord Morley to attend to the more humane work of giving more "*bread and light*" to the people of India, the two things most needed by the ryot, the coolie and the working man than this half-hearted and mutilated system of Government by Councils where the combined forces of "Earthly Providences" (we are not privileged to use Lord Curzon's elegant language) are always to be in a standing majority.

AN INDIAN SOJOURNER IN ENGLAND.

## BENGAL NATIONAL COLLEGE : ITS SUCCESSFUL ASSOCIATION OF LITERARY WITH PRACTICAL TRAINING

THIS Institution was started on the 15th August, 1906, less than 3 years ago, to remedy certain shortcomings of our old university education, the chief of which is its mostly literary character. In the new scheme of the National University, of which the Bengal National College is the centre, with affiliated schools and colleges in the different mofussil stations, the special feature was that it wanted to train the brain and the hand together, by making technical education a necessary part of general education. In the lower classes it made the teaching of a large number of useful subjects, both literary and scientific, compulsory for all in order to give children a broad rudimentary idea of all the subjects necessary in life. Then specialisation proceeded as higher and higher classes were reached, thus affording a broad basis of knowledge upon which alone special knowledge in any subject can possibly grow high and solid. And this new and excellent plan has also been associated with the valuable method of teaching every thing in a practical way, and through the medium of the student's own vernacular. Practical teaching is given here not only in the laboratory by actual experiments and demonstrations, but also by teaching students to make their instruments with their own hands, and to make other useful and marketable things in the workshops, which they are also compelled to attend along with their attendance in the literary and scientific class-room and the laboratory.

This new method of teaching has yielded, within a very short time, quite unexpected results, as is seen from a visit to the Exhibition which is now being held at the college premises—where numerous nice, valuable and useful articles of different kinds manufactured in the schools, are being exhibited. Some of these have been manufactured by students under the directions of their teachers. These practical arts, as has already been said, are being taught along with broad literary

and scientific culture—an education which will easily enable every one to earn an humble, honest and decent living, in these hard days, and also carry his possibilities much farther—by supplementing the help gained from knowledge of the sciences with that from arts such as practical mechanics.

I shall now say a few words about the Exhibition which is being so very largely attended by visitors of all classes—from 500 to 1000 attending every day. Some of them are eminent men and competent authorities and judges of the true merits of the exhibits. And among them are high Government officials, such as the Principals and Professors of the Sibpur Engineering College, the Medical College of Calcutta, and the Presidency College. Many of them have in writing passed highly favourable opinions on what they have seen in the Exhibition.

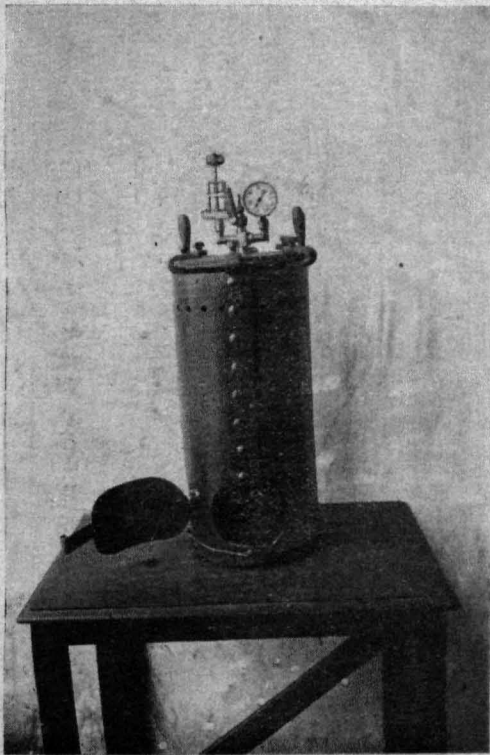
### Exhibition at the Bengal National College.

This is the second Exhibition following the first one in 2 years—but has occupied 4 times the room which the latter did. The articles manufactured are more numerous in kind and far better in quality, and all useful and marketable. Most of them have been produced by students under the guidance of their masters—and generally sell for  $\frac{2}{3}$ rd the price of similar articles imported from abroad, and still at a net profit of 15% to the College on the average.

No less than three rooms and three halls are occupied by the Exhibition. First it occupies a long veranda where iron, lead, brass and copper articles are kept. Among these may be mentioned the following: lathes, stoves, self-working saws, copying presses and the like. Lathes are called the "king of instruments", for they do everything quick and with mathematical accuracy, and these have been manufactured here with a high degree of finish. Among

other things there are some convenient cooking stoves, appropriate for cooking of vegetable and animal foods at high and low temperatures respectively, which saves much fuel and is quick, convenient and economical in many ways.

In the next room which is a big hall, biological instruments and appliances are shown—those in connection with Anatomy, Physiology, Zoology, and Botany. Here among other things may be seen a card-board mannikin



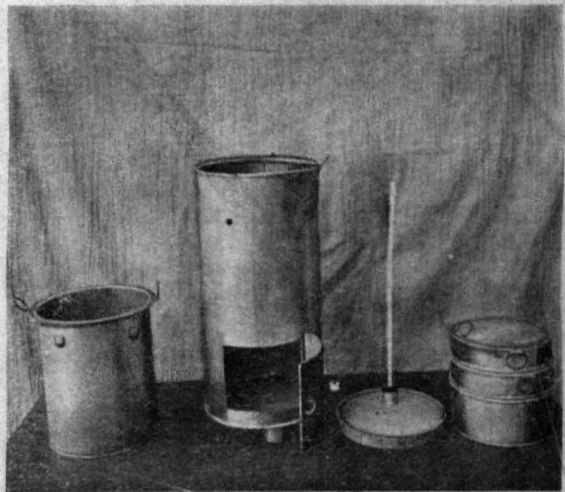
COOKING STOVE UNDER HIGH PRESSURE FOR VEGETABLE COOKING.

manufactured by a student of the College, in which in its different folding layers, the different organs in their natural color and shape, are shewn in proper position, by uplifting one layer after the other, just as is done in dissection.

There are also many sets of clean bones, human and quadruped, and of birds, snakes, frogs and fishes, together with the dissected bodies of lower animals excellently preserved and shown in spirit. The botanical specimens are mostly those of economic plants—

valuable in industries and medicine. Some among these are important materials for the department of Indigenous Pharmacy, which the college authorities have proposed to open shortly—to teach and carry on research on the virtues of indigenous medicinal plants of India.

But the most interesting sights in this hall as well as in the next, are the microscopes which have been manufactured in the workshop of the college. These consist of stands all complete, and manufactured in the college, minus the lenses, which have been imported from Germany, from which all countries import them. These stands are so perfect, that some of them may be worked even



COOKING UNDER LOW PRESSURE BELOW BOILING-POINT FOR ANIMAL FOOD COOKING.

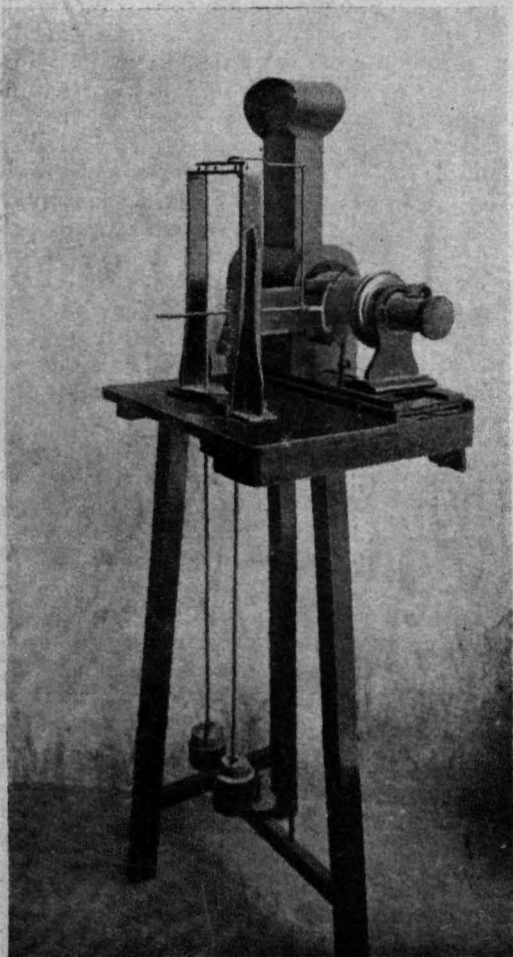
for an oil immersion lens for bacteriological work. The motions of the delicate parts are all well regulated and steady. Under one of these is shown a phthisical sputum, with the red stained tubercle bacilli distinctly seen, in a mass of blue-stained tissues, composed of pus cells and mucus.

The next room, which is the central hall, has been utilised for the display of most delicate physical apparatus manufactured in the workshop. There are first the chemical balances weighing to a decimal of a milligram. There are the micrometric screws, the spherometer for very minute measurements. There are the models of different forms of crystals, made up of iron



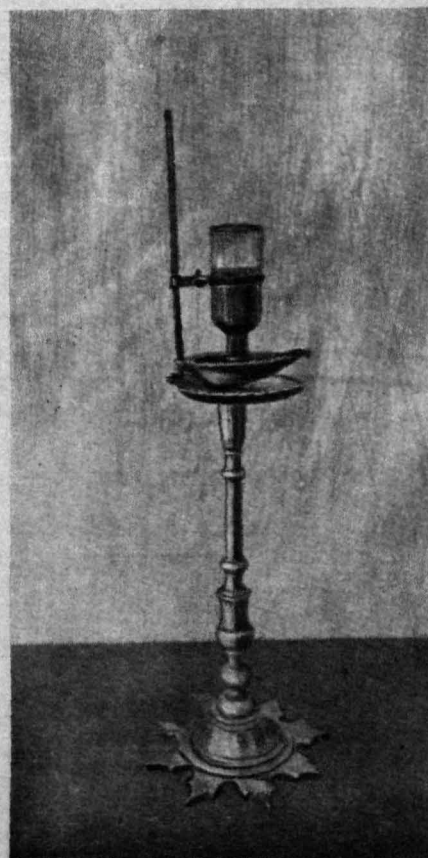
wires, and the different kinds of wave surfaces represented in the same way,—one of them graphically representing an equation of the 6th degree—thus rendering the conception of a highly abstract subject so simple and concrete—a method of representation which modern mathematics so highly recommends. Besides these—there are Photometers, Sonometers, Galvanometers, and many other

Just adjoining this room there is the room for chemical exhibits, which is equally full of interesting and useful things. Numerous useful and delicate chemicals have been prepared by the students in a chemically pure state. Some of them are extremely difficult to produce and preserve in our climate, such as—ethyl chloride. Next comes a number of things from the glass-blowing department. Nice bulbs and small flasks, and funnels, and T tubes, have been prepared by students, who have only had an opportunity of learning this subject for a few months. Some valuable glass apparatus which were broken have been very nicely repaired.



THE HARMONOGRAPH.

physical instruments. Diffraction gratings with lines in a millimetre, have also been prepared by the crude appliances of the laboratory. Besides these there is one excellent projection apparatus all made here, by which the composition of sound waves is made visible. It is called the 'Harmonograph.'



SELF-SUPPLYING OPEN LAMP FOR  
HEAVY OILS.

as have been many delicate medical instruments also shown there. Then there are some actual beautiful crystals of different chemicals prepared and shown in their natural beauty.

An attempt has been made to make thermometers for rough use with some success. On two sides a very ingenious device—of course not new—is shown—namely, two self-supplying oil lamps in which as the stock of oil in the lamp is burnt away a fresh supply is automatically poured in from an inverted bottle in which an additional store of oil is kept. This, though a very simple device, is mentioned here as it touches the everyday life of even the humble dweller in huts and will carry to him the news of the new college.

Besides the above, on the walls of this room are hung many a nice little picture, both pencil and colored drawings, from the hands of school boys, some of 9, others of 12 or 14 years of age. These are all promising samples and speak highly of the aptitude of the boys as well as the tact of their masters in teaching them the art. Specially worthy of mention is the one in which a deer is represented by a green grassy river-side overhung by thick tall trees with buds and flowers—where amidst so many varied things every significant detail is so nice and picturesque.

On the opposite side of the central hall, in two rooms, are displayed a still more interesting and significant set of Exhibits, all from the Mofussil Schools affiliated to the National College, of which there are 18. They were unexpectedly nice and beautiful in many respects, especially when we consider the want of proper teaching appliances and good teachers in those distant places. Some were from Mymensing, some from Chandpur, others from Kisoregunge, Comilla, Rangpur, Jalpaiguri, Pabna and other places. In the former room there are some excellent relief maps made by students. "The famine-stricken Uriya" from the Chandpur National School was a nice and significant figure. The "Gymnast" sent by the same school is a nice small contrivance showing different kinds of motions in gymnastic exercises. There was an excellent ivory stick from Rangpur. There was an excellent harp from Pubna.

In the next room were kept pictures of some of the national leaders, great men and heroes of India. As the ages written below the pictures invariably show—the painters are all quite young artists of ages ranging between 9 and 18. Here are the pictures of Chhatrapati Sivaji with his sharp eyes

and eagle nose, and of some of the preachers of Hinduism like Swami Vivekananda and of many of the Swadeshi Heroes of the present day as Lala Lajpat Rai and the like. The last item to notice in this room, is an excellent model of a small machine, in which very tactfully work has been facilitated, labor minimised, and time saved. It is an exquisite device for bobbin rolling. I wish there were more exhibits of this nature, of convenient and up-to-date agricultural and industrial appliances, for we now want our intelligent efforts to be specially directed in such profitable channels.

After one has carefully seen the different rooms and the different exhibits, one cannot help the impression, that remarkable improvements have been made in this new direction, within a very short time, by the students of the national and other associated schools and colleges. Our poor mechanics have also great aptitudes, if properly encouraged. This progress is primarily due to two causes. First the new principle upon which the National College was started was a very happy and up-to-date and naturally fruitful departure—namely to intimately associate the training of the brain with the training of the hand, or in other words to make literary, scientific and manual training go together. This all-sided training is the best and the most far-reaching, for it promotes the development, of all aspects of life—the mind and the body of the individual, and the industry and wealth and material and moral prosperity of the individual and the race. Education, especially in the lower classes, should always be broad, catholic and all-sided—however elementary it be in its earlier stages; for it is only upon such a broad base that a high tower can be built and greater possibilities insured for the future.

The next factor is the naturally subtle capacity of our boys and our illiterate mechanics. They are excellent materials, with excellent powers lying latent in them—only wanting proper education, organisation, and stimulus for development. They have been for a large number of years grossly neglected. Hence the charge of unintelligent cramming and non-productive aptitude of our boys. Their valuable latent capacities, if properly trained and developed, will

very soon falsify these gratuitous remarks of superficial observers.

This is one aspect of the exhibition, the material aspect, which is laid before the eye, and can be at once seen. There is yet another aspect which is to be noticed with care, namely, the attitude of the juvenile workers in the actual management of their exhibition. Under the direction of their teachers in different departments, they have manufactured, arranged, and organised the whole thing so nicely—and with what discipline. With the precision of a body of trained operators, they are doing the whole work untaught. There is as nice and sharp a division of labor there, as in an anthill. The right man is in the right place. The one who receives the visitors at the door or who records their numbers and remarks, or shows them the right way or explains to them the exhibits are all intelligent and willing workers harmoniously co-operating with their teachers. This is very significant of the future.

From what has already been said it is evident that this Bengal National Institute holds an unique position. What I mean by describing it in detail and praising it, is that it may not be much now, but is likely to be much more in future if rightly guided. It is a right way to go by, with a new line and a new method and with no rivalry whatsoever with our old existing Educational Institutions in any sense, except to modify them to suit our special needs.

One of the disadvantages we often feel in connection with our old University is that, from the standpoint of the general education of the generality of our people, it has set up an ideal too high for a country which is just beginning to follow on quite a new line. It is too crystalised and unchangeable, as all old institutions everywhere are. We have to modify it appropriately so that it may be a more suitable edition of the same.

The only feature of the "Bengal National College," the feature which is of extremely doubtful efficacy and beneficence is its imparting denominational religious instruction, which has been studiously avoided by the old university, in a country ridden by castes and sects, where blind bigotry in religion has steadily and silently caused more harm than disease germs, famine, and

war. The only relieving feature, however, in this connection, is the evidence of a natural process of elimination of any thing harmful, which has shown itself unmistakably, in the apathy which our students feel in the study of denominational religion. They are perfectly safe provided these things are not forced down their throat.

Gradually to make the institution more suitable to our needs, there are many more items of improvements which will come by and by. Such a model pioneer institution should undertake not only the education of children but **also their feeding and physical culture.** The subjects taught should be useful and practical and marketable as well. The simplest method of teaching should be employed, namely, the most scientific method of evolving ideas in the minds of learners by suggestions only. A very light and easy examination should be held oftener than once a year, to be undergone and passed separately in each subject. No unnecessary taxing and wasting of juvenile energy should be allowed in teaching useless things. **Morning and evening classes should be held, instead of midday ones after the principal meal of the day.** With headquarters in the town, branches in healthful and hygienic places should be opened, where boys of under-average health may be sent for health recuperation and study. Female education, the education of the mothers of mankind, in reformation of our hearths and homes, than which there cannot be anything more potent for national regeneration and prosperity, should be slowly introduced.

Above all the broad principle of education—namely, education as an economic factor in evolution, must be remembered, that any quantum of energy saved at the period of training will pay ten times as much harvest in later years. The value and efficiency of energy spent increases as years advance and the man matures and establishes himself in any walk of life. It is a great economic loss to die early and still greater loss to live in under-average health all our life.

Naturally there is no race more pessimistic than we are, whatever be the cause. We are always looking towards the darker side of life. It is certainly to some extent due to a weak mind in a weak body. And



on surveying the difficulty of our surroundings our courage is bound to fail. But we must remember that when a man is sick and low he is quite unrecognisable as his former healthy self. Breeders' experience, which the great Darwin also amply attested, shows that degeneration takes a longer time than regeneration, which must be a necessary law of this ever evolving organic world. So if we be determined to rise, there is certainly hope for us.

Lastly what can be a better object of donation and help than such a useful educational institution of national interest which viewed from several standpoints has proved its utility. Helpers at this stage are great benefactors of the country, and the little that is now dedicated for this noble purposes will be a perpetual help to the country and the race at its moment of the sorest need. We have, therefore, much pleasure to endorse the following appeal of the Committee:

"The Committee venture to think that the work of the Council has on the whole progressed in several directions. They are satisfied that the new type of education inaugurated by the Council is destined to bear lasting fruits in the country. The Committee see vistas of useful work opening before their eyes in all directions. The work of the Council is growing and expanding but the inadequacy of the funds at their disposal checks their ardour. An institution like the National Council of Education requires an expanding budget if it is to go forward in its career of progress.

The crying need of the moment is the provision of a suitable building for the location of the Bengal National College and School. The Committee are glad to announce that a generous donor who for the moment wants to remain nameless has offered to place in the hand of the Committee one lac of rupees for this purpose provided the Committee could arrange to raise another two lacs of rupees for the proposed building. This offer should arouse the necessary enthusiasm of the country so that before the current year comes to its ending the Committee may be in a position to accept this magnificent donation of one lac by supplementing it with the required two lacs. The movement for National Education is a movement in which the whole nation is concerned and it should therefore enlist the hearty sympathy and engage the active co-operation of all sections of the community."

Now the cry should be—turn the best attention to the training and care of the rising generation as the real basis of all political and social prosperity of the country. Free them from the shackles of evil social customs—which have sapped the vitality of the race so seriously. Give them proper training of body and mind and useful and lucrative work. Spare no farthing for giving them the best start in life, for they are the best assets of the race. Every copper invested in their interest now will breed and multiply and will yield a rich harvest in future and will remedy all the other evils which are so numerous and so damaging to our national prosperity.

INDU MADHAB MALLIK.

## WHY JAPAN IS COMING TO BE DISLIKED

TOWARD the end of the first decade of the Twentieth Century Japan occupies a peculiar position. Success on the Manchurian battlefield brought to the Japanese unqualified praise. The Occidental as well as the Oriental world joined hands in applauding the patriotism, heroism and military and naval skill of the subjects of the Mikado. But today, the warmth of enthusiasm has all died out. In fact, where once was the spirit to laud Japan to the very skies, on the part of the Westerner, and to call the Sunrise Kingdom the emancipator of the Orient, on the part of the Oriental,—now there is a strong inclination in the

Occidental to belittle the achievements of the Japanese and a marked predisposition in the Oriental to pooh pooh the idea of Japan being the head of the "Asia-for-the-Asiatics" propaganda.

Such a radical change is due to fundamental causes. First of all, there is the natural reaction from pronouncing excessive hallelujahs on the Oriental Islanders. Then, the Christian nations of the Occident believe, in their heart of hearts, that the yellow, brown and black men are predestined to be in tutelage to the whites—that their inferiority to the European is pre-ordained by Providence, which has so fashioned creation that

the Occidental is to be the lord and master of him, on the principle of the survival of the fittest. Such a fanaticism cannot look with complacency on an Oriental nation licking an Occidental Power. Furthermore nearly all important Occidental peoples have gobbled up different parts of the Orient and the awakening of the Japanese and the successful demonstration of their abilities, inasmuch as these would be the precursors of similar awakening and rising to power of other Asiatic nations, are viewed with alarm by representatives of these various Occidental communities.

All these facts, in themselves, would be enough to pull down Japan from the high pedestal on which it was placed during 1904—and the early part of 1905. But a greater consideration than this is the fact that nearly all Orientals get their cues from Occidentals, and, as a rule, think as do the Westerners. Asians are not only slaves to Westerners, in a physical sense; but their serfdom transcends that line. It is a slavishness of mind, a slavishness of thought. The Oriental, himself, has been hypnotized into a kind of a belief that he is the inferior of the Occidental, and feels as if, like the moon, he is to be outshone by the sun—to be a mere reflection of the greater orb. Such a feeling, in itself, is a travesty on human nature, and the silliest imaginable; but it will be many years before the average Oriental will be able to get over the subconscious effect of this preposterous notion that has been almost ingrained in the Oriental mind by the astute Westerner. When proper allowance is made for this sad trait of character, it is easy to realize why Japan has already lost a great deal of the adoration in which it was held by the Orient when the Japanese were piling up victory upon victory on the battlefields of Manchuria. The Occidental press is heavily subsidized and the diplomats of the various Western nations mould the writings of their respective newspaper men. In addition to this, as has been pointed out above, the Occidental disposition of the newspaper scribes leads them to under-rate Oriental achievements. As Orientals form their opinions from the perusal of editorials and news articles prepared by Westerners, or based on information secured from Occidentals, it is but natural that the Asians should be losing

their former fascination for Japan's marvelous success in modernizing itself in a brief term of years.

Love for fair play would make it necessary to take into consideration these features that detract from Japan's glory; but after all is said and considered, it cannot be doubted that there are several basic reasons for which Japan has—and really should have—*forfeited* quite considerably its claim to superior accomplishment. Even an Oriental writer with a natural bias toward the Oriental, cannot get away from such a conclusion.

The fact that Japan was goaded into making peace with Russia on account of its exhausted resources, in itself, forms a *detract*ion of magnitudinous dimensions. That it was Japan, and not Russia, that went a-begging for putting a period to the bloody scenes on Manchurian soil, has long been surmised, both by the Occidental and Oriental; today there is practically no doubt whatever about the soundness of such a surmise. Recently the President-elect of the United States said so in so many words. In a remarkable series of articles written by the Russian Commander-in-Chief of the Manchurian army, General Kuropatkin, the same thing is said in a much more convincing style. The words of the Russian, though perhaps inspired by prejudice due to the fact of his being a Russian, and also by pique born of failure, still have an unusually sincere ring about them. Says he:\*

"Painful internal disorders, and a hostile, or at best, indifferent sentiment among the Russian public toward the war were the real causes for the conclusion of this unfortunate peace by Russia. It was neither desired nor needed by the army....."

"We had begun this war with insignificant forces, and carried it on under the most unfavorable conditions, weakened by internal disorders in Russia and connected with Russia only by a weak single-track railway... Even in August and September, 1905, when nearly all the reinforcements assigned to the Russian army had concentrated in the Manchurian theatre of war, we had arrayed against Japan only one-third of all our armed forces."

"In the meanwhile we had knocked out of the enemy's ranks, in killed and wounded, almost 300,000 men....."

"In March, 1905, our army occupied the so-called Sipinhai position in Southern Manchuria, and maintained it, fighting with ever increasing energy, constantly growing stronger, until the conclusion of peace. An army of a million men, well organized, seasoned

\* Extracts from an article contributed by General Kuropatkin to McClure's Magazine for January, 1908.

by fighting, and supplied with officers upon whom we could thoroughly rely, were preparing to continue the bloody conflict with the Japanese. Never in our military history has Russia set out forces of such strength as in September, 1905, when we unexpectedly received the fatal news that an agreement between our representatives and the Japanese had been reached at Portsmouth.....

"I had impressed it upon the troops, from the moment of my arrival, that no one should return home until we had achieved a complete victory—that without a victory it would be disgraceful for any one to show himself in Russia. And by dint of the friendly co-operation of the commanding officers of all ranks, I had succeeded in making all the men believe that fighting was necessary, and had so thoroughly imbued them with this thought that even the reserves had begun to admit that a return home without victory was impossible.

"The women will make fun of us," they said to me more than once. Such a frame of mind is, of course, less valuable than patriotic excitement, than the martial striving to rush forward, and the thirst for daring feats; but under the circumstances in which this war was conducted it afforded a full assurance that in future battles the army would display a dogged courage.....

"Judging from numerous data, whose truth we could not doubt, Japan had begun to weaken, both morally and materially..... According to the information in the hands of our general staff, the entire peace force of the Japanese army consisted of 116,000 men, of which as many as 15,000 were on perpetual leave. The reserve of the territorial army numbered 315,000 men. But according to calculations made on the basis of data published by the Japanese sanitary authorities, it is evident that during the war over one million men were summoned to their colors, which created an extraordinary drain on the forces of the population. It was necessary during the war to alter the laws, so that men who had already served out their time in the reserve, might be drafted into the active army, and it was necessary to put into the ranks of the army not only the raw recruits of 1904 and 1905, but even the recruits of 1906. We began to meet among the prisoners some who were almost boys, and side by side with them others who were almost aged men.

"The losses in killed and wounded were very great... The Japanese suffered battle losses of 110,000 men, that is to say, a number almost equal to the entire army on a peace footing. Our losses, compared with our army of a million, were several times smaller than those of the Japanese.....

"Owing to the doggedness with which they fought, whole regiments and brigades of Japanese were almost completely annihilated by us..... Moreover, the constantly increasing stubbornness of our own troops in battle could not do otherwise than affect the frame of mind of the Japanese army. Toward the end of the war, their regulars had left their ranks to a great extent, and the raw recruits, taken from the population and hurriedly drilled, could not, in the battles that followed, develop the same power of resistance and the same enthusiastic dash forward that the Japanese had possessed during the first campaign. We felt this markedly in the battles fought on the positions before Mukden, and especially when we took our final stand on the Sipinhai position.

"At that time, when our volunteer detachments and the sections of troops in our vanguard were falling upon the Japanese with ever-increasing daring, we no longer noticed on the Japanese side the enterprise, dash, and vigilance that they had previously displayed. The southern temperament revealed itself among the Japanese in weariness of the war. For six whole months before the war closed, the Japanese gave us time to fortify and reinforce ourselves without attempting to attack us, to push us to the Sungari river and inflict a final defeat.....

The English writer, Norregaard, who was with the Japanese army during the siege of Port Arthur, bears testimony to the breaking down of the patriotic feeling with which the Japanese had been carrying on the war. According to his statement, the reserves of some of the principal military districts of Japan—Yokohama, Kobe and Osaka—expressed to him a desire to end the war as soon as possible. One of them told him that one of the regiments of the Japanese army, made up from these districts, had even refused to march to an attack. (*Razvyedchik* (*The Scout*) 1905, No. 820).....

In a material way, also, Japan did not rest on a bed of roses. Money grew harder to get, and the needs of the army, which was constantly growing in numbers, kept growing correspondingly. To all appearances, the Japanese were troubled even as to how they could supply their artillery sufficient ammunition at the proper time. Their lack of this was particularly noticeable during the battles on the Sakho.

The Japanese could not fail to be worried by the coolness toward their successes, that began to be shown by the Powers of Europe and America. It had appeared very advantageous at first for Germany and England to involve Russia in a war with Japan, and having weakened both nations, to tie their hands. But it was not at all to the interest of the European Powers to permit a complete victory by the Japanese on the Manchurian battlefield. By uniting with China, victorious Japan would have raised still higher her standard with the motto "Asia for the Asiatics." The ruin of all the European and American enterprises in Asia would have been the first aim of the great new power just formed; and their eventual purpose would have been the expulsion of Europeans from Asia.\*

Squeezed in her little territory, Europe cannot live without the markets of the whole world. The triumph of the idea "America for the Americans", "Asia for the Asiatics", and "Africa for the Africans" menaces her with heavy losses. The danger that is approaching from this source is so serious that the European Powers must forget their mutual quarrels, in order to unite and effectively resist the other nations who are striving to drive her back into her narrow shell, which has long been bursting at every seam."

Such an evidence is unquestionably damaging, and certainly detracts from the achievements of the Japanese on the battlefields of Manchuria to some extent. It practically means that if the war had raged awhile longer, the position of the Russian and the Japanese probably would have been exactly reversed. The considera-

\* There is a great deal that the Asiatic reader can read between the lines.



tion that the spirit of revolt raging within the hearts of Russian soldiers and officers crippled their efficiency for a fight with the Japanese, also, in a measure, minimises the amount of credit due to the Japanese for defeating the Russians.

An extenuating circumstance, however, is to be found in the fact that the Japanese people put up a big fight with the Russians when opposed by overwhelming odds, and if the money resources and the ability to send fresh troops to the battlefields were drawn upon to that proverbial last straw which breaks the back of the camel, there is nothing to be ashamed of.

But Japan really has lost a good deal of the fervent adulation that the Orient gave her, not because of the above mentioned reasons, but on account of the fact that it has shown unmistakable signs of proving a traitor to Easterners. There is

only one way in which Japan's policy in Korea can be described, and that is to characterize it as brutal and repressive in the extreme. Similarly, Japan's forward policy in Manchuria is doubtless for the aggrandizement of the Japanese at the expense of the people of the soil. Japan certainly was not inspired by Asia for the Asiatics sentiment when it agreed to that clause in its treaty with the English, wherein it promised to assist England in case of an emergency in Hindostan. These things have damned Japan in the eyes of the Orientals, and also in those of the conscientious Occidentals, and have placed the land of the Mikado in a peculiar position.

All this, however, does not in the least detract from the patriotism and soldierly qualities of the Japanese.

INDO-AMERICAN.

## NOTES

### Social and Political Evolution.

One often hears Anglo-Indians say that the people of India have not yet *evolved* sufficiently to be fit for representative government. Those who say so do not seem to fully understand what they mean by "Evolution." To quote an American author:—

"There have always been words in our language which, because they covered a great deal of ground, and because we knew very little about the ground they covered, have proved convenient labels behind which to mask ignorance. Not long ago everything that we did not understand about the influence of one mind upon another we called 'magnetism,' now that we know enough about magnetism to make this no longer possible we call it 'telepathy.' So of old, whenever any man desired to denounce a custom or a law without being able to say why, he characterised it as 'contrary to Nature'; to-day it is more the fashion to say that it is contrary to the principles of 'Evolution'; not because of a laudable desire to avoid the contradictions contained in the word 'nature,' but rather because the word evolution sounds more modern and more wise." P. 13 of Kelly's *Government or Human Evolution*.

Further on the same writer says:—

"\* \* Evolution has become unfortunately synonymous in the minds of many readers with that of development; and, alas! evolution is often the

diametrical opposite of development. Development includes the idea of improvement; evolution includes both the idea of improvement and that of degeneration. Development includes the idea of progress from simple to complex function—from the single cell of the protozoon to the multitudinous cells of man. Evolution, on the contrary, includes the idea of degeneration from the large-winged birds that flew over vast sea spaces to the small-winged birds, which, perhaps because they inhabited islands so far out to sea that flight was dangerous, gradually lost their wings by disuse; from the fish with eyes of our surface rivers to the fish without eyes of the caves of Kentucky.

"But evolution involves even more degeneration than this, for if the environment be sufficiently unfavorable, the degeneration proceeds to the point of destruction, as in the Arctic regions, where moss alone survives,.....And it is interesting to note how it is that evolution has erroneously come to be synonymous with development. Evolution is not unlike the famous duellist, who, being charged upon his death-bed to forgive his enemies, answered, "I have killed them all." But she is more hypocritical, for she holds up to our admiration her few successes and spreads her skirts before her many failures; and so, inasmuch as we have before our eyes only those forms of life which have graduated from Nature's uncanny school in an environment which has been propitious to advancement, we associate progress and development with evolution, forgetting that, in less propitious environments, the lifeless desert

and the eternal snow tell a different story." Kelly's *Government or Human Evolution*, pp. 66-67.

### Evolution of Nature and of Man.

That there is difference between the evolution of Nature and that of man has been very clearly pointed out by the above-mentioned writer:—

"The kingdom of Nature is governed by the law of evolution; the kingdom of man by the law of effort; and effort is best exercised through the faculty which man has developed of resisting certain tendencies in Nature, and creating an environment not only different from, but opposed to, that furnished by Nature alone." P. 121.

Again he writes:—

"The evolution of Nature involves the lapse of interminable years; that of man may, if wise enough, be shortened by effort," p. 348.

### Evolution Darwinian and Modern.

In our article on "Evolution and Revolution in Science and Politics" published in the *Modern Review* for September, 1908, we have pointed out that the Darwinian idea of evolution is not the creed of the scientists of to-day. Thus to quote De Vries:—

"One of the greatest objections to the Darwinian theory of descent arises from the length of time it would require if all evolution was to be explained on the ground of slow and nearly invisible changes. This difficulty is at once met, and fully surmounted by the hypothesis of periodical but sudden and quite noticeable steps. This assumption requires only a limited number of mutative periods, which might well occur within the time allowed by physicists and geologists for the existence of animal and vegetable life on the earth."\*

### Unconscious growth and voluntary construction.

But human society is not so much the outcome of growth as of construction. So to quote the American writer Kelly again:—

"Growth is easy; construction is difficult. Growth belongs to Nature; construction to Art. Growth is accomplished for us; construction is accomplished only by ourselves. Construction is the gospel of effort; growth is the gospel of *laissez faire*." *Ibid*, pp. 257-258.

If human society is the result of construction, so is human government.

"Human government is purposive, not merely instinctive. It is the result of intellectual effort, not that of mere habit; and it is intellectual effort engaged in making its own environment, and no longer

the unconscious result of the environment furnished by Nature." p. 213.

In the state of Nature, if the environment be favorable, then there is progress, if unfavorable, then there is degeneration. But in the case of man

"...it is by *resisting* the environment that man has attained those qualities of mind and heart which differentiate him from other animals, and not by yielding to it; and that man progresses on the principle of resistance, and not on that of adaptation. Evolution produced the ape; effort has produced man." P. 93.

It is not so much by evolution as effort that social progress takes place. The same writer has pointed out that—

"Society is not an organism.

"It differs from an organism in the following essential particulars:

"The units of an organism have no individual existence; they are parts essential to the whole and exist for the sake of the whole.

"The units of a society have an individual existence.

"How nearly a Government can attain perfection, depends upon the individual character of those subject to it; and how nearly the individual character can attain perfection depends to a great extent upon the Government to which it is subjected. These two factors cannot be treated apart: one is a function of the other."

And so even if it be taken for granted that we have not "evolved" sufficiently in the right direction to be fit for even a qualified form of self-government, our government is to blame to a very great extent for such a state of things.

### Progress and economic conditions.

There can be no progress unless the economic conditions of a society are bettered. The celebrated founder of continental socialism Karl Marx's proposition was

"that in every historical epoch the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which it is built up, and from which alone can be explained the political and intellectual history of that epoch."

Again, he wrote:—

"Social life at any one time is the result of an economic evolution."

Demolins, a French writer, maintains that the majority of different racial characteristics are the results of socio-economic changes, which are themselves referable to physico-economic causes.

Prof. Seligman also writes that

"The more civilized the society, the more ethical

\* *Species and varieties, their origin by Mutation* by Hugo De Vries, Chicago, the Open Court Publishing Company, 1905, p. 29.

its mode of life. But to become more civilized, to permit the moral ideals to percolate through continually lower strata of the population, we must have an economic basis to render it possible. With every improvement in the material condition of the great mass of the population there will be an opportunity for the unfolding of a higher moral life; but not until the economic conditions of society become far more ideal will the ethical development of the individual have a free field for limitless progress." Seligman's *Economic Interpretation of History*, p. 132.

"\* \* in the records of the past the moral uplift of humanity has been closely connected with its social and economic progress, and that the ethical ideals of the community, which can alone bring about any lasting advance in civilization, have been erected on, and rendered possible by, the solid foundation of material prosperity." *Ibid*, pp. 133-134.

What progress or social evolution for the better is possible under the present depressed economic condition of the Indian people? Writes Seligman :

"If history teaches anything at all, it is that the economic changes transform society by slow and gradual steps."

The contention of our Anglo-Indian friends then that Indian society has not *evolved* to be fit for representative government has no legs to stand upon. It is absurd to prophesy that Indians will be fit for such a government after 500 years. If in nature evolution is accomplished by mutation, in human society progress takes place by "effort" and "revolution" in the sense of rapid development; for if it be true, as Prof. Seligman in his *Economic Interpretation of History* (p. 126) writes, that—

"all progress consists in the attempt to realize the unattainable,—the ideal, the morally perfect,"

it can only be effected by effort and not by involuntary evolution. And as the Anglo-Indian bureaucracy cannot be expected to help our effort at conscious development willingly, we must be prepared to rely on our own unaided efforts, and prepared to withstand all open and secret attempts to obstruct our progress.

### British Policy in India and Africa.

The South African Federation is now within the region of practical politics, as they say. Quite a different policy rules the relations of the United Kingdom with her white colonies from that governing her relations with her Asiatic dependency. Of those relations the *Daily News* says :—

The proceedings of the Convention seem to have been astonishingly harmonious, when we reflect that

among its members were ancient foes such as General Botha and Dr. Jameson. It is stated that in no case was a decision arrived at by the mere brute force of a majority. The whole incident is an object-lesson of what can be effected by the ancient Liberal principles of trust in the people and conciliatory treatment of disaffected provinces.

But these Liberal principles evaporate somewhere near the Suez Canal when being exported to India.

### British Criminal Court Reports.

The British penny or ha'-penny papers are almost always full of harrowing tales of accidents and murders, and startling accounts of the unfaithfulness of men and women revealed during Divorce Court trials—perhaps because their patrons have a morbid craving for such food. The evil has drawn forth protests from men like the Lord Chief Justice and the Bishop of Chester! *The New Age* has something striking to say on the point :—

It is only characteristic of our times that the Lord Chief Justice "could not imagine anything worse for public morality than the publication of the terrible details which were now being sent down from Edinburgh day by day. The publicity given to proceedings in the Divorce Court was a public evil." There is no condemnation for the conditions of our marriage and divorce laws, which make such proceedings necessary, no condemnation of the proceedings themselves; the evil is that the public as a whole should be made aware of what every member of the public is individually fully acquainted with. These judges have once been barristers, and are perfectly acquainted with the whole system; they presumably mix among their fellow-men, and are therefore acquainted with the ordinary gossip of men and women. They must know something of the facts about the conditions of sexual life in this country. Apparently for a mere desire to fix the entente cordiale by showing that our neighbours are right in calling us hypocrites, the judges affirm that people in England may do what they like so long as nobody knows about it; so long as people conform outwardly to the customary morality, there is no harm in their defying the whole decalogue.

### Darker England.

The same paper publishes a letter which is an index of the advance of the wave of Socialism in its sanest and most practical aspects, and holds up to one's view the darker side of the rich, merry England. A lady writes to the organiser of *The Anti-Socialist*, who solicited her help, in reply :—

Dear Sir,—Your bishops and your ministers tell me that religion is now dead in this country, killed by inammon; your law courts inform me that in the homes of your commercial classes husbands spy upon their wives, wives avoid the company of these spies



whilst the friends betray each in turn; your Blue-books show me the largest number of your working classes have no homes to be broken up, whilst their families are now brought up in Fulham Creches and the like under the guidance of your philanthropists: your police announce that your family life is eked out in London alone by a known army of 70,000 prostitutes; your Parliamentary reports make it known that your tradesmen flourish on the living-in system, where family life disappears, and by encouraging prostitution amongst the [female] shop assistants so as to reduce the wages bill; your politicians assure me that the country is already ruined by Free Trade, or will be ruined by Tariff Reform, and since they insist on one or the other my postcards cannot stay financial ruin. Lastly, your Government, by its Boer War, took away over one-fifth of the little property my father thought he had left me, "an orphan and a widow," securely invested in British Consols, and you offered me not one farthing of compensation, whilst the Socialists at least offer such relief to expropriated individuals as may seem fit.

### The price of industrial prosperity.

We are trying to rise industrially; and we think for sheer national preservation we must in this department of life proceed on Western lines. But we must be prepared to pay the price unless we can suitably modify the Western system. *The Clarion* supplies but one instance of the large toll exacted by industrialism, and that is sufficient to make one's blood creep:—

Pittsburg, the town where Mr. Carnegie's millions come from, has become uneasy as to "the money loss from destruction of its workers, and the city is told that it can well afford to spend millions in devising ways to stop it."

An inquiry has been held as to the waste of "the city's human assets," and it has been shown that in one part of Homestead, near the Carnegie Works, one baby in every three died before its second birthday.

Fifty per cent. of all young foreigners who come to Pittsburg contract typhoid fever within two years of their arrival. "When half a thousand people were dying each year from typhoid fever, the movement to clear the water supply was blocked and exploited at every turn."

Half a thousand workmen are now killed each year, and an unknown number seriously injured. A Japanese veteran of the recent war told one of the investigators that "he looks upon his experience upon battlefields as quite commonplace compared with his experience in the steel mills."

Twelve hours a day is the general rule of work, leaving the men so exhausted that there is no time or inclination for reading, recreation, or home life. One man, after many years of such work, remarked that he would have been happier in the penitentiary.

But to interfere with these conditions would imperil the sacred right of every man to do what he likes with his own, and might jeopardise the sanctity of the Homestead home.

Besides, are not these the conditions which enable

good men like Mr. Carnegie to distribute millions in philanthropic enterprises?

Incidentally, it may be added that Pittsburg is one of the hottest centres of the American "graft" system, and a detective lately informed the Mayor that there are only six incorruptible men in the City Council, the rest being "for sale at prices ranging from five dollars upward."

In short, Pittsburg is a perfect example of Triumphant Individualism and a complete compendium of "the Case against Socialism."

### Protective Tariffs.

In a white paper containing a memorandum by Prof. Marshall, the famous economist, and issued by the Treasury, occurs the following:—

Protective policies come naturally if not necessarily to young countries, which believe that many of their young industries may have a great future, if protected from the competition of powerful rivals in older countries, where capital is abundant and industrial organisation is highly developed. There may be—and in my opinion there are—better methods of bringing public funds to the aid of those who are starting new industrial ventures, the chief fruits of which are likely to be reaped in a later generation and by people who have not borne the main strains and risks of pioneer work. But a protective tariff is the path of least resistance to this end. It is that which is in fact being universally trodden; and a new movement which tempts the Colonies to move a little further on this path, whether wise or not, can not be a great disaster to them, at all events from the purely economic point of view.

But nevertheless India's economic interests must continue to be sacrificed on the altar of Free Trade, and a boycott of foreign goods by Indians must be declared the parent of anarchism.

### Co-operative Agriculture.

Dr. Broda has the following for India in his discussion of Primitive Communism and Co-operation in the *International*:—

In India the old rural family associations have similarly survived in the North-west districts but so far they have failed to imbibe the spirit of modern times or to assimilate modern economic conditions. In the future, at any rate, this problem will not continue to be an unsubstantial phantom. The Indian people suffer too much from the technical backwardness of its agriculture, which constitutes the sole means of livelihood for the population since the destruction of Indian trade by the wholesale production of England. It is precisely the backwardness of the pursuit and the organization of trade that leads in time of bad harvests to famine and plague. But as long as the peasant over the greater part of India is thrown upon his own resources, he will never be able, in consequence of his ignorance and poverty, to advance to modern agricultural methods.

It would certainly be possible through State help

and under the guidance of agricultural experts to transform the family associations into modern co-operative producers. Agricultural machines or the means of procuring them could be placed at their disposal and their pursuit be directed by experts. The economic future of India, therefore, is to a great extent bound up with the problem of a reconstruction on a Co-operative basis.

But this presupposes the education of the farmer and the peasant, which is in practice not considered good in India though it is good in every other country.

### Popular education and political life.

The following extracts are from a leaflet issued by the Bavarian "National Union for Liberal Germany":—

Let us learn to despise all the hoisting and turning by which the practical politician so light-heartedly forfeits the confidence of the people. Let us form our own ideas about the principles of public life, about freedom, progress, culture, democracy and fatherland.... We want a people's gospel of liberty. Politics should not mean a haggling about taxes and customs, but a labour of education among the people. Where are the instructors? Where are the preachers? The further we penetrate into the necessities of the present, the further we are thrust into the department of the school-master in politics. Herein lies the hope of a brighter future. Let us foster liberal culture and an honest popular sentiment and training in the spirit of our convictions. Then, and not till then, but then beyond all doubt will Liberal unity, instinct with organic life spring up from our endeavours.

Will the rising Indian politicians take note of this? Is it still a heresy to think that it is better to spend money, energy and time in educating our people than in appealing to 'the sense of justice of the British people.'

### Idealism and Nationality.

An Irishman writing in the *Sinn Fein* on Idealism in Irish Politics says:—

The question for us to-day is how to restore the vision of Ireland to these people—how to give them a sort of religious consciousness of nationality. If you preach mere practical common sense to them rather than idealism, you will be speaking dead words, so far as I can see to dead imaginations. Ireland needs prophets more even than she needs manufacturers and co-operators. Mazzini seems to me to be the most inspired prophet of Nationalism who appeared during the last century—indeed in the world's history—and we require a Mazzini to hold up before our apathetic eyes the ancient conquering vision..... The same vision—and it is these visions, while they have not yet attained for us a heaven upon earth, at least prevent us from falling back into a hell upon earth—the same vision inspired him when he said to the working men of Italy: "We seek the reign of God upon earth as in heaven, or

better, that the earth shall be a preparation for heaven, and Society a progressive approach to the Divine idea".....

Ireland can only fail in future because our faith fails. The national ideal is always there, clear and beautiful and victory-giving, if only we have the courage and the faith to follow it. Consequently, I believe that the greatest need of Ireland to-day is men who will go about the country and preach faith to the people. One of the most earnest of Irish Nationalists wrote to me recently that he believed that we needed people who would go about the country, poor and heedless of self, like the old mendicant friars, declaring the truth of the National idea in all places. Certainly, the noblest Nationalist to-day is he who will go forth in this spirit, having laid aside every selfish thought and desire. *We comfortable people will never save Ireland. We may succeed in making it better educated and more prosperous, but so long as we live mainly with the object of being comfortable, we cannot possibly be the builders of a beautiful nation.* Only by men and women with the spirit of martyrs can a beautiful nation be built. And by martyrs \* \* \* \* I mean those who will trample under foot ordinary material desires—who will in the scriptural phrase, crucify themselves to the world and the world to themselves. Perhaps I, a comfort lover, ought not to be saying these things, and in repeating them like a rhyme without faith, I may only be uttering my own damnation. You must look on them mainly as the impressions of an outside observer who believes it to be a scientific fact that, unless a certain proportion of the men and women of Ireland become, as it were, drunk with the faith like the faith of martyrs, then the Irish nation will never be built on a sure foundation..... Do we not often find ourselves worshipping, not patriotism, but the joys of patriotism? Personally, I can not believe that God ever meant us to live without joy, but then I also believe that the joy of passionate unselfishness is a thousand times greater than the joy of comfort and egotism, but that it has first to be paid for with sacrifice and sorrow. It is a question for us Irishmen and women whether we are willing to pay the price and thus go along the only road that will lead to the saving of Ireland.

### For a type of Indo-Anglians.

The following from Borrow's writings is for the benefit of the typical Anglicized Indian who is running down his country in season and out of season, sees no good in her and his countrymen, and looks upon their "case" as hopeless:—

Those whose fate leads them into Spain or Portugal should avoid hiring as domestics, or being connected with, individuals of the lower classes who speak any other language than their own, as the probability is that they are heartless thieves and drunkards. These gentry are invariably saying all they can in dispraise of their native land; and it is my opinion, founded on experience, that an individual who is capable of such baseness would not hesitate at the perpetration of any villany, for next to the love of God, the love of country is the best preventive of crime. He who is proud of his country will be parti-

cularly cautious not to do anything which is calculated to disgrace it.

LONDON.

AN INDIAN NATIONALIST.

### How America suppressed the plague that is devastating India.

#### A RESUME.

In a recent number of the *American Review of Reviews* appears a remarkable article, dealing in detail with the campaign organized by the United States government to suppress the Bubonic Plague. The American campaign has been so skilfully organized and so vigorously carried on that an account of it, while it may or may not supply practical suggestions for use in India, cannot but inspire the Indian people to activity. The salient points of the article in question, are, therefore, presented in the following resume:

The plague appeared in San Francisco on May 27th, 1907. San Francisco, as is well known, is the capital of the State of California—about the size of the Punjab, but with only one-tenth of the population of the Province of the Five Rivers. The city is the largest on the Pacific Coast and, as will be remembered, was devastated by fire on April 18, 1906, from which it has risen rapidly, a better-built and more artistically planned city, retaining its position on the Pacific Seaboard as the key to the Orient. From San Francisco the plague spread to several other California towns, from Martinez to Haywards, including the cities of Berkeley, Oakland and Alameda, and at one time it threatened to be as virulent in the State as it is in the Punjab. While the Province of the Five Rivers witnessed the death of 309,000 persons between April 28th and November 9th, 1907, the plague mortality in California during a like period was infinitesimal and the epidemic has already been vanquished and eliminated from that State. As a premium, the campaign has been instrumental in making San Francisco an ideal city from the standpoint of sanitation, and rendering it well-nigh plague-proof so far as the future is concerned.

The plague made its first appearance in San Francisco in March, 1900, lingering till February, 1904, claiming 121 victims, only 8 of whom convalesced. When, in May, 1907, the pest reappeared and, in the following month or two, frequent deaths began

to occur which were pronounced by the physicians to be due to "rapidly fatal pneumonia", but which in reality were caused by plague and were set down as "pneumonia" because of the ignorance of the medical practitioners regarding the symptoms of Bubonic Plague, the city authorities of San Francisco awoke to the fact that the section, and perhaps the entire nation, was threatened with a fearful epidemic, and they wired to the Federal Government at Washington, D.C., for assistance in fighting the disease. It was necessary to take immediate steps to annihilate the plague for two chief reasons: First, if the epidemic was not nipped in the bud, it might assume proportions that would baffle even skill and concerted action; second, the maritime city might be placed in quarantine and thus suffer incalculable loss.

The Federal Government sent to San Francisco Dr. Rupert Blue, who is considered America's greatest plague expert. He arrived in San Francisco September, 1907, and immediately set to work to study the situation and devise means to fight the epidemic. The city was partitioned into 13 divisions, each commanded by a division officer. Each division commandant had an office centrally located in his district, and was assisted by an inspector, an assistant inspector, a foreman and five laborers. All these officials were carefully selected, and were inspired to put forth their best efforts through promise of promotion. A big map of the city was prepared, in order to keep track of the epidemic. Pins dipped in sealing wax of different colors, were employed to indicate on the map various kinds of information. They indicated the exact spot where plague cases had occurred during a single month, a different colored pin being used to represent each month. Thus the actual conditions and the plague statistics could be taken in at a glance.

War was declared on rats, the plague's prime agents. It was a fight to the finish, coolly planned and carefully and assiduously fought—man's wit matched against animal cunning—and man won out. Every detail was taken into consideration and thoroughness characterized the work. At the outset, 13,000 rats were caught in a week—in fact, such havoc was caused amongst the rodent population that only 4,500 rats are now caught a week. The contents of



the rat traps are immersed in bichloride of mercury, which simultaneously kills rats, germs and fleas; and a water-proof tag is tied to each rodent on which is written information as to the time when the rat was captured, the man who caught it, and the location where it was trapped. Some rats, instead of being immersed in bichloride of mercury, are chloroformed, which kills the rats and fleas. The fleas are then combed out of the rats, and are carefully preserved in alcohol, in order that they may be scientifically examined and classed: for these fleas carry the germs of plague from infected rats to human beings. The greatest danger comes from dead rats, for then the fleas leave their bodies and seek refuge on some other living being, usually a human. It, therefore, is considered of the greatest importance to study the little parasites that cause all the trouble. The dead rats are immediately despatched to the government laboratory, which is in charge of an expert pathologist and bacteriologist, where each rat is scientifically examined. If the laboratory examination shows that the rodent was infected with plague, the division wherein it was caught is immediately notified to thoroughly fumigate and render rat-proof the premises on which it was trapped. The fumigation of plague-infected premises is elaborately done. Sprays to exterminate fleas and flea-eggs are liberally shot about. All the cracks and crevices are filled up so that germ-laden fleas cannot escape. The walls are made air-tight with bands of paper so that the disinfecting fumes emanating from burning sulphur will thoroughly accomplish the work of disinfection. Whenever a death occurs, the premises are thoroughly canvassed in search of possible hiding places for rats, and when these are discovered, the buildings is remodeled so that in the future the rats will not be able to find shelter there; while the rats then in the place are trapped and killed, and the premises disinfected. In some cases it has been necessary to burn infected buildings in order to insure immunity to the district.

Trapping is not the only means adopted to kill rats. The rodents are poisoned, and this, like the trapping, is done in a systematic manner. Poisoned bread, cut into cubes, is carefully put into rat holes and all other places where the rats are likely to go

for food. The amount of poisoned bread and the location are carefully noted. The amount of poisoned bread that disappears furnishes the estimate of the number of rats killed.

Another means employed to kill rats is by starving them—by removing every possible avenue of obtaining food. The existing sources of the food-supply of the rodents were cleaned out and a successful effort was made to prevent a collection of refuse in its place. This meant that garbage must be carefully deposited. The citizens were urged to use metal cans with tight-fitting lids for this purpose, and the records show that 75,000 households now use these cans, in addition to those which already made use of them. In stables and hog pens the work of stopping the supply of food for the rats was especially difficult; but the city authorities armed the plague-campaigners with authority to make these places sanitary and rat-proof. An ordinance was framed which made it imperative upon stable-owners to put in cement floors, have two-and-one-half feet of the side-walls cemented, have the sewer connections cemented and provide metal-lined feed and manure bins. These stringent laws have not only been passed, but they are being rigorously enforced. In the homes of man, the rat was excluded by providing concrete-floored basements and replacing wooden sidewalks with cement pavements. The sewers in the city the grand highway of rats—were similarly rendered rodent-proof and the warehouses and wharves were made proof against invasion by the little animal pests. San Francisco is now planning to build sanitary, rat-proof quays at the cost of Rs. 9,00,00,000.

While this work was going on in the city, the Quarantine station fumigated every boat going out of port. One thousand five hundred crafts of various tonnage were disinfected, and thus San Francisco was saved against being declared an infected port by the rest of the world. Had this happenen, following so closely upon the heels of the earthquake and the fire, the business of the city would have been crushed.

For the care of the plague patients, San Francisco built an isolation hospital of the most approved design. A sheet iron fence, six feet high inclosed the hospital. Two

and one half feet of this fence were buried in the ground, while its top was rolled to prevent rodents or other animals from climbing it. In this way the isolation hospital is completely shut off from its surroundings. The gates opening from the fence are solid and "tight" and are carefully guarded. The inside of the hospital is sanitary and modern in every particular, and is in charge of trained nurses and expert doctors.

Our comments on this resume will be brief. The people of India are too poor and ignorant to be able to take advantage of the example of America. The Government of India are too niggardly in educational and sanitary expenditure to imitate America. The killing of rats may to some extent prevent the spread of the plague, but leaves untouched its root cause.

### Is the Western Woman Reverting to Barbarism?

Biologists tell us that the male, who, today, arrogates to himself the lordship of the world, is something of an after-thought of nature. They give us to understand that, in the lower forms of life, the male had no place, no necessity, and therefore did not co-exist with the female. Later with the trend of evolution, the male appeared as a sort of appendage to the female. At first he appeared on the scene as a part and parcel of the female and had no separate existence. The biologist further tells us that, after the appearance of man in primitive times, men's work was to hunt, and it was woman's sphere to till the soil. According to him, woman must be given the credit for discovering and promoting agronomy. It was only after woman had toiled and moiled for centuries in the field that man became civilized enough to take up farming, relieve woman of the heavier tasks, and let her attend to lighter household duties. Originally man was like a peacock. He plumed himself with the gorgeous feathers of birds and with the beautifully striped and mottled skins of beasts, while woman, like the pea-hen, wore sober skins unrelieved by color and monotonous in design, lacking any attempt at ornamentation. The aboriginal man, today, will sell his soul for a few gaudy-colored glass beads and such other baubles

as he can employ to beautify himself. But the civilized man wears grays and sable blacks, while lavishing his money on gay attire for the woman he calls his wife, sister or mother. The revolutionary change of woman's place with that of man is hard to explain, but there it is in operation in the everyday world.

Leaving the biologist to his thoughts, we will now listen to what the sociologist has to say about the sexes. He tells us that the woman in civilized society is becoming chary of leading an idle life. She is invading man's sphere of work, and thereby is tending toward the original scheme of nature. Of course, this is mainly true of the Occidental woman, and therefore we see that in Europe and America woman is more and more engaging in agriculture, which was her work in aboriginal days, and also in dairying, coal mining, carpentering, smithing, architecture and even scavenger work. In some of the European countries to-day women are choosing to do the hardest kind of field work, hiring out as a member of a "gang", under a regular "gang master" or "gang mistress". These "gangers" are utterly untrained in household work, and if they attempt to break away from field drudgery and take up domestic service, they fail miserably and quickly go back to the "gang". They have no taste or capability for kitchen work, and, after working only eight hours a day for years, they find the long hours of the house-servant unendurable.

In the Western shires of England women commonly have reverted to work on the farm, especially at harvest time. In Finland, practically every farm is worked by women "gangers." The Finnish daughter peacefully sleeps in the shade of a sheltering tree, while her mother works in the "gang," under contract for the season of planting, cultivating and harvesting. At the age of 13, the daughter will become an eligible "ganger" and more than likely will start to work in the field. The pay for this class of labor ranges from 1/8 to 2/6 a day of eight hours' work, beginning at 7 o'clock and allowing half an hour for tiffin. Some slight educational qualifications are required before the girl is permitted to go to work, but during the potato-digging season, the schools of Finland are

virtually depopulated of girls old enough to hire out in a "gang."

The law provides that the overseer of female laborers must be a woman—she is called a "gang mistress"—but frequently the law is disregarded and the women are forced to work under a "gang master." The work is purely mechanical. There is nothing about it to draw out the originality of the laborer, to stimulate thought, judgment, or initiative. The woman worker moves automatically at her master's bidding. As a consequence, she degenerates grossly in moral as well as in physical well-being. She ages early, has no sense of thrift, becomes sullen and heavy-eyed, coarse in speech and boistrous in manner; and her morals are so loose and degraded as to shock even the coarsest men of the district. Instead of being rosy-cheeked from living almost constantly in the open air, she is sallow and sickly from anemia, caused, for the most part, by wet feet and hasty, non-nutritious, insufficient meals.

The women of Germany, besides working in the fields, choose other vocations usually set aside for men. In Munich women do scavenger work, and in Berlin, the woman wood-carrier, bending under a heavy load of firewood, is a common spectacle. German women mix mortar and carry it to the builders, or work on the railroads with pick and crowbar. There is nothing picturesque about these professions as there is in field-ganging. There is a saving grace of picturesque effects about the field-workers of England, Finland, Germany and other European countries. The gangers' large cotton bonnets, colored aprons and precision of movement as the line works its way across the field, please the eye and appeal to the harmonic instincts, but there is not the slightest element of picturesqueness in a woman scavenger or hod carrier. She is unbeautiful, abnormal, unpleasing.

The woman of Holland, tugging at a tow-rope, drawing a canal boat after her, is suggestive of nothing else but a beast of burden, whipped into meek submission by her lord and master. Least picturesque of all, positively gruesome in her squalor and lowness, is the woman slave in the mines of Belgium. It is estimated that half the work of Belgium is done by women. Out

of 170,000 miners in the Belgium mines, at least 10,000 are women.

The mining district of King Leopold's domain has come to be known as a land of dwarfs. The men of the district are under four feet in height and the women are still shorter in stature. These wee women victims of the coal mines are stunted and emaciated from overwork. Their lives lack color and light. They are little more than brutes—drunken brutes at that—reduced to that dreadful state by the degrading work that is thrust upon them. In the mining district the sale of intoxicating liquor is unrestricted. Anyone, without license, may sell drink anywhere. The gin dealt out to the women miners is a fiery, maddening poison, crazing the drinkers when taken to the point of intoxication. This potion, technically known as "schnick," may be purchased at two pice for a wineglassful, and the daily consumption of the "schnick" is between one and two pints for each person. These stunted, dirty, frowsy, work-blackened women earn from nine to fifteen rupees a week at their unlovely toil. So miserable is their lot that, when in 1892, the military was called out to protect the mining interests in one of the most dangerous strikes the country ever had known, the soldiers were too sympathetic to act, and the mine-owners were forced to give in to the demands of their employes.

Practically every bit of dairy work in Belgium is in the hands of the women, who, with monstrous dogs harnessed, singly or in pairs, to carts, drive over the milk routes. In the Belgian cities it is considered effeminate and deserving of ridicule for a man to keep a grocery or dry goods establishment. These businesses, from the smallest to the largest, are owned and managed by women.

So the pendulum of human affairs swings back and forth, from one extreme to the other. What yesterday was woman's work, to-day is man's, and to-morrow will revert back to woman. A sociologist is bound to ponder over the great percentage of Occidental women who are increasingly choosing the heavy, drudging work which, for centuries, has been looked upon as man's prerogative, and to wonder if this backward swing of the pendulum portends a stop in the intellectual progress of the female sex, if not an actual retrogression. A woman who



works weary hours at labor that requires all her brawn and leaves the muscles sore and aching and the brain a blank, labor that is machine-like in its monotony, it would seem is not only bound to stop any forward movement in mental and spiritual matters, but actually to degenerate and go backward. Time alone will tell the tale; the sociologists of the world are watching, with studious eyes, the invasion of man's sphere by women. Meanwhile, the average layman cannot help but enquire: "Is the Occidental woman reverting to barbarism by taking up work that was hers in barbaric days?"

### The Promotion of Handicrafts.

It may be interesting to point out briefly the movement started in several European countries and America for teaching, fostering, and encouraging handi-crafts and thus to reintroduce the personal element into the making of articles of a more or less artistic nature. Without the presence of this personal element, which the employment of machinery precludes altogether, the human worker is but a machine watching and operating another machine. Rug, carpet-weaving, lace-making, wood and metal work, cabinet making, &c., are some of the crafts so taken up. In England the Society of St. George founded by Ruskin took up the matter, and the trade-schools have been pursuing it to a large extent. In Ireland the attempts of the Gaelic League founded in 1893, have been attended with marked success.

By reviving the crafts and the house industries, particularly in the country districts, the league hopes to give congenial employment to boys and men during the winter and to women all the year round. If successful, this arrangement will operate reciprocally—in diminishing idleness in the country districts, and in providing a market for farm products. Thus both consumption and production will be affected advantageously. Ever since there has been a ready market for goods, and many formerly poor families now make a comfortable living.

The movement in Germany is serving as a model for other countries: and permanent exhibits are maintained in Nuremberg and Vienna. In the latter place there is an excellent trade and crafts museum which serves to find ready purchasers of articles exhibited and thus stimulates the craftsmen and women to higher efforts. Some artists of note have shown their practical interest in the movement by giving instruction

in drawing and designing, and furnishing samples of superior workmanship. In France the efforts of the trade-schools aided by those of the French Chamber are showing very encouraging results. In the United States this tendency finds a most conspicuous expression in trying to revive and foster craftsmanship in weaving and rug-making in villages and country-sides. Several industrial schools include weaving on hand-loom among their curricula; and a few elementary schools in Chicago and Minneapolis are giving courses in textile handicrafts; and at several places even stock-companies have been formed for the promotion of crafts. As remarked by Dr. Rudolph M. Binder—

The movement is now in full swing, and is benefiting a large number of people economically, artistically and socially. *If it is to succeed, the crafts must give scope to native genius and æsthetic sense.* What militates against it is the disappearance of national costumes through the levelling influence of modern fashions, which consider only him or her as being within the pole of civilization who is dressed more or less in some imitation of Paris models.

### History of Hindu Chemistry.

The second volume of Dr. P. C. Ray's *History of Hindu Chemistry*, which has been anxiously expected for years, is nearly ready and will appear next month. The learned author, who has been incessantly at work over it during the last 15 years or so, will no doubt heave a sigh of relief at the completion of this *Magnum Opus*. In the present volume the original texts and translations have been given of portions of several old *Tantras* dealing with Chemistry. The antiquity of Hindu Chemistry has been pushed much farther than that assigned to it in volume first. The historical introduction discusses at some length the age of these old MSS. many of which hitherto lay buried almost in oblivion in the dark recesses of private libraries. The author has been fortunate in securing the co-operation of Principal Brajendra Nath Seal, who contributes the chapter on the *Atomic theory of the Hindus*. Mr. Seal has brought his vast and colossal learning to bear upon the subject. It is scarcely too much to say that the most complete and elaborate exposition of the Hindu *Paramānu-vāda* (atomic theory) will be presented to the world in this introduction. When the first volume of Dr. Ray's Hindu Chemistry was published, it was observed, not quite justly—

fiably, that though it was shown that the ancient Hindus possessed chemical formulae of an empirical character, what proof was there that they had a *science* of chemistry? The present introduction will, we hope, silence such critics. Altogether the second volume of the History promises to be of unique interest to the literary and scientific world. More significant to us than even Dr. Ray's actual achievement are his single-minded devotion to the pursuit of knowledge, and his realisation in his life of the ancient Indian ideal of plain living and high thinking. It is true that in all countries, people generally pursue knowledge for wealth, honour and fame. But still the worth and position of a nation are judged by the number and worth of those who, in a spirit of disinterested love of knowledge, strive to plant the flag of science in regions hitherto unexplored. We call upon our young men to seriously imbibe this spirit.

#### Another Work by Dr. Ray.

We have also received a copy of Professor P. C. Ray's "Elementary Inorganic Chemistry"\* adapted to meet the requirements of the I. Sc. standard of the universities of Calcutta and Allahabad. The author says in his preface with characteristic modesty:

"After 20 years' experience in teaching chemistry to junior classes, I have taken pen in hand to write an elementary textbook on chemistry and even then with diffidence."

But we have no hesitation in saying that the author's name is a guarantee for the excellence of the work. Although it is a little book it could only have been written by one having a thorough grasp of the subject, as well as remarkable teaching capacity. The illustrations are numerous. It is written in a style so attractive that a beginner really forgets that he is learning an abstruse branch of science. Prominence has been given to the makers of modern Chemistry. Priestley, Lavoisier, Cavendish and others and to their individual contributions, thus lending a human interest to the subject. The book differs in many respects from the average run of text books and has the personality of the author impressed upon it. Hindi and Bengali equivalents of many minerals have been given. The author

naturally feels at home on the subject of mercury and his treatment of it is what might have been expected of him. Due prominence has naturally been given to the remarkable product of the action of dilute nitric acid on mercury—we mean mercurous nitrite, the discovery of which has been hailed with acclamation in the chemical world. The frontispiece reproduces a 'Birds'-eye view of a local Sulphuric Acid Factory, namely, that of the Bengal Chemical and Pharmaceutical Works, with which the name of the author is so inseparably associated.

The book is neatly got up.

#### Separate and Excessive Muslim Representation.

The probable results of granting separate representation to the Mussalman community in excess of their numerical strength have been very nicely enumerated by Mr. Mushir Hosain Kidwai, Barrister-at-law, in the following letter to the *Pioneer* :—

Sir,—Allow me to point out, for the consideration of my co-religionists, the following defects in the system of separate communal electorate :—(1) The principle of separation is in itself demoralising and out of date. Even the constitution-makers of the extremely heterogeneous Turkish Empire have avoided it. (2) The system introduces religious considerations in political matters. (3) The very announcement of it has strained the tension between Hindus and Musalmans and has infuriated the former. (4) It will prove fatal to the interests of the general Muslim public as it will tend to array against the Muslim minority a non-Muslim majority bent on revenging the policy of separation introduced by certain Muslims. In District and Municipal Boards, where there will be no official party to take side with the Muslim minority at the time of their need, the "separate Muslim interests" will go to the wall. (5) It will put the official party in the Council in a false position and its agreement with any community will always be misunderstood. (6) It will be injurious to the best interests of the country, because the communal interest will be made to predominate, by each separate community, over the general interests of the country. (7) It will make the Council work inharmonious, as the backward representatives of backward communities will sit with the progressive representatives of progressive communities and the religious bigots of one community will face those of the other. (8) It will perpetuate the backwardness of the backward communities, as their representatives in order to keep their representative character undiminished will have to keep themselves on the level of their backward constituents. (9) It will retard the progress of nationalism and unification in India. (10) It will encourage sectarianism in separate communities themselves. (11) As the population of India is very disproportionately inter-mixed, the formation of separate communal elec-

\* City Book Society, College Street, Calcutta.

torates will be very difficult. (12) The watchword of present day Muslims of the world is "Union and Progress" and separatism is against the spirit of Pan-Islamism .....

We do not think all non-Mussalmans will or ought to behave in the way spoken of in the letter; on the contrary, whenever necessary, they ought to co-operate cordially with Mussalmans. But it is quite true that, with the exception of some men who are ultra-philosophical or quite indifferent to politics, Lord Morley's promised concession to the Mussalmans has been taken by non-Mussalmans in general to be a deliberate insult to them. They do not harbour any ill-feeling or sentiment of jealousy against the entire Muslim community, but they certainly consider Mr. Amir Ali and other separatist leaders and their followers as shortsighted mischief-makers and traitors to their country, who have played into the hands of the enemies of Indian national aspirations and done great harm to the Mussalmans themselves. Meetings held all over the country prove this. Two passages translated from the *Sanjibani*, are given below to show how the Mussalmans are likely to suffer:

"Except in East Bengal and the Panjab, the Mahomedan population in India is insignificant compared with that of the Hindus. Even if the Mahomedans were to secure representation in excess of their population, the Hindu members will still predominate. Now, if the Government had equally and impartially treated the Hindus and Mahomedans, this Hindu majority would have done no harm to Mahomedans. But that is not to be. This "special favour" to Mahomedans at the cost of the Hindus will deeply annoy the latter against the former. This will naturally be the case. The Hindus will thus everywhere combine against the Mahomedans—who are in many ways dependent upon Hindus—and will do everything in their power to harm their interests."

"Suppose the Mahomedans desired an Act or measure which Government did not like. A combination of Hindus and Mahomedans would have defeated Government. But that is not to be. Since Mahomedans have separated themselves from the Hindus, the latter, in a fight between Mahomedans and Government, will give their votes to Government and thus defeat the Mahomedans. Such an attitude on the part of the Hindus, though regrettable, would be only natural."

### **The need of labour combinations.**

Professor Flint is an anti-socialist and somewhat conservative. In his book called "Socialism," he points out what he considers mistakes in Karl Marx's "Das Capital," which he calls the Socialist's Bible. But all the same he points out in the following

passage how labourers who cannot combine are sure to be victimised by capitalists.

"Wherever labourers have been ignorant, politically feeble and fettered, divided or isolated—wherever they have not learnt to combine, or been so circumstanced that they could not combine their forces and give an effective expression to their wishes—capitalists have taken full advantage of their inexperience, their weakness, and their disunion. Nowhere would it be safe for workingmen to trust merely to the justice of capitalists. Everywhere it would be ridiculous for them to trust to their generosity. For labour to be on its guard against the selfishness of capital, for labour to organise itself for self-defence and the attainment of its due, is only ordinary prudence." (*Socialism*, by Professor Flint, 1908, pp. 123-24.)

In the official history of Bengal under Sir Andrew Fraser, which is reviewed elsewhere, those who tried to promote the organisation of labour and teach the labourers to strike when necessary, have been taunted as 'briefless barristers', and so forth. But that is only to be expected. For did not Lord Curzon say that administration and exploitation were only the two sides of the same shield?

### **"Economic Independence the Basis of Freedom."**

And if even labourers catch the spirit of independence, civic rights cannot be long in coming. So the interests of foreign capitalists and administrators are the same.

That economic independence is the basis of freedom is clear to all thinking minds. Even in the United States of America, which is one of the freest countries of the world, thoughtful persons are coming to recognise that people are not sufficiently free because the masses are economically dependent. For instance, we read in an article in the January *Arena* entitled "Economic Independence the Basis of Freedom" that—

"The basis of all tyranny is the dependence of the masses. So long as the masses of a nation are economically dependent, just so long is freedom a delusion or a dream. The man who is dependent on the will of another for a living is not and cannot be free. You can give him education, you can give him the suffrage, you can give him initiative and referendum and all the other good things. But he will remain a dependent, a subject, an industrial serf. And it does not matter much whether the living he gets from some master is a dollar a day or a thousand dollars a day. And it does not matter much whether he has to be dependent on some one master or has choice of a score of masters. His servitude is simply better or worse disguised, has pretense of self-respect less or more plausible. The basis of freedom—the only foundation that is not shaky or rotten—is eco-



conomic independence.....To be free is the prime aim of every people worthy the name of man. For that purpose are governments established—to maintain the freedom of a free people, or to aid an aspiring people to achieve freedom?"

In the light of the above remarks we see what an important part the Swadeshi-Boycott Movement and Labour Organisations are destined to play in the life of the Indian nation.

### Japan's Struggle for Economic Independence.

No civilised people are economically so dependent as Indians. And yet we were asleep for well-nigh a century, and even now are only half awake. Contrast this frame of mind of ours with the alertness of the Japanese, who are by no means an economically dependent people. The extract given below from the January number of the *Far East* will illustrate our remark.

"On the streets of Nippon (Japan), you hear this common saying—"The particles of dust, if only they would heap high enough, will make a mountain," and very few people who pay out a few cents for a lead pencil have any idea that the empire of Nippon every year expends 1,000,000 yen for the foreign-made pencils. From the huge executive offices of the Nippon Yusen Kaisha and the different governmental departments down to the smallest school room in a mountain village, all the pencils that one sees in Nippon seem to bear the imprint of a foreign manufacturer. It is a strange and anomalous sight in these days of vigorous awakening of industrial Nippon.....Germany, America and France largely cover our demand for lead pencils. The increase in the importation of lead pencils has been dramatic, almost sensational. Sixteen years ago the total importation of lead pencils from abroad into Nippon was valued at 50,000 yen. It rose to 130,000 yen in 1908 (?) and last year it reached 920,000 yen. In short, within fifteen years it has increased 2,000 per cent."

Then follows an account of the Nippon Lead Pencil Manufacturing Co. It would be interesting to know how much India pays to foreign countries for even pins and needles.

### The Deportees.

Recently in the House of Commons Mr. Buchanan, Under-Secretary of State for India, stated that the real instigators of the recent political murders and other outrages were to be found among the deportees, but he would not say whether Aswini Kumar Dutt or Krishna Kumar Mitra or any other particular deportee was such an instigator. Now this

was as clever an answer as the selection of the 9 persons deported was clever, though we cannot call it straightforward. For among them are men who are comparatively obscure individuals as well as men who are noted for their high character and public achievements. If you insist that these latter were certainly innocent, not mentioning the names of the others, you seem to imply that these others are or may be guilty. But of course the correct attitude for the public to take up is to protest against the law itself. The most wicked murderer has his public trial. Why then should any man, be he famous or obscure, of good character or bad, be imprisoned without trial, for an indefinite period? Mr. Buchanan cannot prove his insinuation against any of the deportees, yet he thinks it honorable to make the insinuation! When Sir H. Cotton asked:

Was the real cause of the deportations of these gentlemen that they had interested themselves in what is called the boycott of British goods?

Mr. Buchanan's reply, "I cannot accept that interpretation", was far from convincing. Men who understand the average British character are everywhere of opinion that the deportation of at least some four or five of these gentlemen was connected with the boycott of British goods. This opinion might be discounted if only Indians held it. But we find that Englishmen also hold it. Mr. W. T. Stead wrote in the January number of the *Review of Reviews* (p. 52):

"Like Aswini Babu, he (Krishna Kumar Mitra) is a resolute boycotter—and here, no doubt, is the chief reason for the resort to the deportation ordinance, which is expressly designed for persons against whom even the police are unable to procure evidence."

How beautiful is the expression "even the police!"

### The Morley Scheme and the Situation.

A private London letter written towards the latter half of February last tells us that the *Times* is making a strong campaign against the new Indian Councils Bill of Lord Morley, that it is spending money freely on a special correspondent, and that Lord Morley is utterly terrorised by the *Times*. Add to this the fact that on February 20th, a long letter from that utter fool and meddler Pandit Shyamaji Krishnavarma, from Paris, appeared in the *Times*, publicly warning English people not to risk their lives by going to India in these times, and condon-

ing assassination as the intention and conviction of all Indian Nationalists !!! Indian Nationalism is thus publicly associated with assassination as a political doctrine !!! The thing is too absurd to require serious repudiation or contradiction, though there is not wanting a class of Britishers to greedily seize upon this letter of Krishnavarma's as the only evidence required for damning the new measures, and infuriating Great Britain beyond the limits of reason ! Need we inform all such Britishers that their kinsfolk here are as safe now as ever ?—only people are now less disposed than before to brook insult or assault at the hands of their white "fellow subjects."

Nationalism is not as yet an organised party in India. If it were, it is extremely unlikely that a certain rash and notoriously thoughtless refugee in Paris would be allowed for a single moment to lay claim to its leadership. He has no right whatever to lay down the doctrines which determine Nationalism, if only for the reason that many of those who surround him and represent him in London and perhaps India, are regarded with profound suspicion and distrust by all honest men who come in contact with them, as amateur *Azeffs*.

Nationalism in India at present is almost a religious sentiment—a great doctrine—common more or less to all parties, whether labelled as moderates, progressives, or extremists. None who love their Motherland desire to see it take shape as a *crusade*, in which it must be opposed by all the resources of modern civilisation. The question of whether it may take this shape in future or not, may be largely determined by the wisdom or unwisdom of the English people at the present crisis. Lord Morley's measures *in their original shape*, while we have referred to them as *inadequate*, are a step in the right direction, and if they are carried out in their entirety and in the original form, may count on the co-operation of all sober and right-thinking men. We know the extraordinary difficulties with which a man of liberal convictions has to contend in governing India. If he, however, should succumb to these difficulties, for instance, those created by the unholy alliance between Messrs. Amir Ali & Co., and British and Anglo-Indian Tories, if England allow the narrowest section of Anglo-India to take the bit into

its teeth, if the present unworthy agitation, secretly fomented by certain officials and ex-officials, should succeed in negating all that Lord Morley at first manfully and righteously attempted to do, then it will be just as if the palace of British Rule in India had been shaken by a premonitory earthquake. It is difficult to see what can then prevent the possibility of the development of Nationalism in some of its sections as a sort of crusade. We are not alarmists, nor need we convey any warning to the Government. The various emissaries of the Government, secret and of other sorts, must have informed them that India has materials for such a movement (however undesirable it may be from the Nationalist point of view), as abundantly demonstrated by recent events. Are these materials to be used for construction or for explosion? For the first, Lord Morley's original Reform Scheme undoubtedly gives an opportunity. To the last, a section of official and non-official Anglo-Indian and British Tories may drive the "impatient idealists" of a certain type if it is allowed to rule the situation.

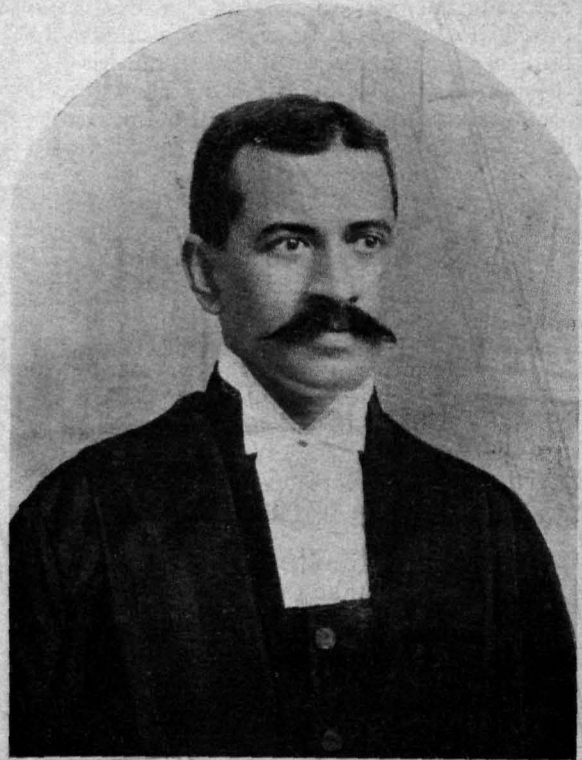
England stands at the parting of the ways and none desire more ardently than Indian Nationalists that she should take the right turn. No great and holy cause is served by the criminal greed and egotism of a section of humanity. Far better that the Englishman should be true to himself and the Indian climb, like a man, from step to step, than that the one should prove himself a brute, even though it transformed the other into a hero ! Our separate interests are best served by mutual integrity and confidence. But this can only result, in the present case, from a refusal of the English Government to obey blindly the dictates of Tory Anglo-Indian residents and officials and ex-officials generally. Western people are singularly poor, with regard to a philosophy of abdication ! Their sovereigns grip the sceptre to the last hour of life. Even in families, all their literature would show that each generation succeeds to power by a struggle with its predecessor. Now, this is the very attitude of mind against which we seriously warn the British Government of to-day, with regard to India ; it is neither more nor less than tantamount to getting up steam, and then proceeding to sit on the safety-valve ! British officials in India must

learn to part with their power in increasing measure in the spirit in which Sir Edward Baker advised his civilian colleagues to do so on a recent occasion.

### **The Hon'ble Mr. S. P. Sinha's Appointment.**

The appointment of the Hon'ble Mr. S. P. Sinha to succeed the Hon'ble Sir Henry Erle Richards as Law Member in the Viceroy's Executive Council has given satisfaction to all parties of Indians. We congratulate him on his appointment, which he has had to accept at a very heavy sacrifice of income. As he possesses a character which is equalled only by his ability, it is not difficult for him to make this sacrifice in a noble spirit of patriotism. A fitter man could not certainly be found among Indians, and it cannot be said that among the Englishmen who have in recent years held the appointment, there has been any abler man than he. Those who object to the appointment of Indians to the Imperial or Provincial Executive Councils do not in fact base their objection on the ground of want of ability among Indians. They do so because in their pride as "conquerors," whatever that may mean, they do not wish to be associated in the real Government of the country with men belonging to the "subject race." The second real ground of their objection is that they are afraid of an Indian getting to know State secrets, either because they apprehend that these secrets may be divulged by the Indian member or because some of these secrets may be of such a character that they cannot be discussed without a feeling of shame in the presence of an Indian,—as it is conceivable that occasionally a policy is pursued not because the welfare of India requires it, but because of different reasons. As to the difficulty or impossibility of finding any Indian who enjoys the confidence of all Indians, may we ask whether there is or ever has been in any country, any high officers of State, who has stood that test? Why do Englishmen make themselves ridiculous by setting up impossible standards of qualification in the case of Indians? Then again, some Englishmen pretend to believe that the Ruling Chiefs and Princes of India will feel insulted if an Indian belongs to the ruling body. May we ask why our Ruling Chiefs and Princes

should be such fools? All the Englishmen who have been Rulers or Executive Councillors in India have not been of royal birth; it is just possible that some have been sons of grocers, shepherds, butchers, cobblers or clergymen (which is no disgrace). Why should that which is no disqualification or disgrace in an Englishman in the eyes of Indian Chiefs, be a disqualification or disgrace in an Indian? Besides, some of these chiefs themselves have not been of royal or noble ancestry. Indians belonging to the middle class have always held some of the highest appointments in Native States and secured the respect of their Rulers.



THE HON'BLE MR. S. P. SINHA.

But now that the appointment has been made, the objections need not be further discussed. Some would have liked to see the appointment placed on a statutory basis, as when Mr. Sinha's term expires, the then Secretary of State and Viceroy may not appoint an Indian as his successor. There is that risk, no doubt. But there is some difficulty in taking away a right once recog-



nised. Moreover in the present temper of the House of Lords, it is certain that any attempt to include in Lord Morley's Bill a provision for the appointment of at least one Indian to the Viceroy's Executive Council would have been foredoomed to failure. Others would have liked the appointment to go to the man chosen by the elected members of the Imperial Legislative Council. But without discussing the pros and cons of such a procedure, we may certainly wait for future developments in the right direction. A first step has to be taken at some time or other.

A privileged class, particularly of Anglo-Saxon extraction, has the happy knack of professing to be extremely alarmed whenever the least breach is made in the walls of their privilege. That is not unnatural. But one may ask in the name of reason what mischief a single Indian member, chosen not by the people but by the Government, and always in a hopeless minority of one, can make, do, if he were so inclined? For our part, we do not see any cause for Anglo-Indians to be alarmed. Nor are we elated at the prospect of the millenium dawning a month hence because of this appointment. In fact, we are of opinion, that the Government will gain more by such appointments than the people. For if the Indian member be really able and independent enough to voice the opinion of the people, the Government will be in a position to know that opinion without being obliged to act according to it. On the other hand, if the Indian member merely echoes the voice of the Viceroy, the acts of the latter will still have the diplomatic and political advantage of appearing to have had the approval of a "representative" of the children of the soil. In fact, apart from the recognition of Mr. Sinha's personal worth, which is unquestionably of a very high order, we value this new departure chiefly as it removes in practice a disqualification which has been non-existent in theory for nearly a century.

Soon the passing of the new Indian Councils Act will necessitate the drawing up of important regulations. Much other onerous work also awaits Mr. Sinha. His splendid abilities thus place him in a position to do much good to his country.

### **The Omission of Clause 3.**

As the two Bengals, either singly or

jointly, are not less populous, extensive, wealthy and advanced than Bombay or Madras, we do not see any reason why the rulers of Bengal should not have an Executive Council which those of Bombay and Madras have. It has been urged that owing to the unrest in Bengal, personal rule would ensure the taking of steps with due expedition in emergencies. But this very unrest would seem to require the aid of expert advice both Indian and European. And surely, judging by the number of sedition trials, there is not less unrest in Bombay. Does the Bombay Executive Council stand in the way of a swift crushing of sedition? Has the Viceroy's Executive Council ever clogged the wheels of the State machinery unduly?

### **Disqualifications for Councillors.**

It has been proposed that deportees, and ex-convicts of all descriptions should not be eligible for membership of the expanded Councils when they are constituted. Such a sweeping disqualification does not exist in the United Kingdom as regards membership of the British Parliament, neither does it exist with reference to our present Councils. It will be extremely unjust to exclude deportees. As among them are and have been and are likely in future to be some of our best and ablest men, their exclusion may even give rise to the suspicion, whether baseless or not, in the case of future deportees, that they have been deported in order that they may be excluded from the Councils. As to ex-convicts, certainly offences which, like sedition, do not imply moral turpitude, should not prevent men from being eligible for membership.

### **Ram Mohun Library.**

The anniversary of the Ram Mohun Library was celebrated last month in the Calcutta University Institute Hall. The speech of the evening was undoubtedly that of the Hon'ble Mr. G. K. Gokhale. We are sorry it was not reported in the dailies. He gave to Ram Mohun the first place among the makers of modern India. Other notable speeches were made by Sir Gurudas Banerji and Mahamahopadhyay Dr. Satis Chandra Vidyabhusana. All the speakers agreed in assigning to the illustrious Raja a very high place among mo-

modern Indians. It is no use regretting that no suitable memorial has been erected to the memory of the Raja. The library which bears his name may be made such if the public will only generously respond to the call of the Committee for funds. It deserves support both because it is a library conducted on right lines and because it bears the name of the greatest Indian of modern times. We strongly support the appeal of the Committee.

### Our Budgets.

The Imperial, Bengal, and Eastern Bengal Budgets all show heavy deficits. We contemplate this state of things with mingled feelings. Even when we have prosperity budgets, there is no adequate expenditure on education, sanitation, &c. So financial prosperity does not necessarily mean for us added impetus to national progress. On the contrary whenever our finances are in a flourishing condition, our rulers go in for extravagant schemes of military efficiency, strategic, railways, railways for exploitation of the country by foreigners, exchange compensation allowances and other similar projects, which impose permanent burdens on the people which cannot be taken off their shoulders in lean years. Moreover prosperity budgets in India do not necessarily mean that the people are prosperous; they only mean that the State is overtaxing the people. Thus it is not given to us to rejoice when the State coffers are overflowing, nor is it with unmixed feelings of dismay that we contemplate adversity budgets. Until we can control the purse at least to some extent, we cannot pretend to have a living interest in its fullness or emptiness.

It is shown that in both Bengals educational expenditure has been progressive. On the surface this may seem to be a satisfactory state of things. But we cannot pretend to be so easily satisfied. It has to be shown that this increased expenditure has been incurred in such a way as to proportionately increase the number of students and educational institutions and improve the quality of the education imparted there. But this cannot be proved. Not having any detailed figures before us, we do not want to dogmatise. But from what information we possess, it seems that a large part of the increased expenditure has been due to

increase in the inspecting staff, which was made more for political than educational reasons, school inspectors now being included in the same genus as police inspectors. Another large portion must have gone to the pockets of the members of the "Indian" Educational Service (so named very appropriately to hide the fact that Indians are excluded from it), which, according to some excellent leaders recently published in the *Bengalee*, has in recent years received within its capacious and hospitable fold nearly two dozen new recruits. And this was only natural. For whenever there is any increased expenditure in any department of Government one may be sure that Englishmen will receive a disproportionate share of the money spent, on the principle that unto those that have more should be added.

Some of our contemporaries complain, not unjustly, that more money should be spent on the police and on spies and informers, than on education or sanitation. But it is forgotten that the present day theory seems to be that the British Indian Empire does not owe its stability to the contentment of the people, but to the espionage exercised on the discontented by spies and informers.

### The Bengal National College Exhibition.

Last month we were very kindly invited to visit the Bengal National College Exhibition, and were shown all the exhibits by some members of the staff. Needless to say that we were much impressed with what we saw. Many of the exhibits, among them being some excellent scientific apparatus and instruments, were undoubtedly very good, and all gave us pleasure because of the promise of future excellence that we saw in them. As Dr. Indu Madhab Mallik, M.A., B.L., M.D., has already described the exhibition in some detail, we refrain from doing so again. We shall add only one remark on the drawings and pictures. The Council do not seem to have yet succeeded in striking the right chord in the Indian artistic genius. We do not know whether Mr. Abanindro Nath Tagore was consulted in this branch of their scheme of studies. In any case the omission may be supplied. It is sometimes said that popular taste does not appreciate Indian styles of painting. But, even if that were the fact, popular

taste is no guide. If it were to be followed, the art of painting would be a synonym for flaring colours, over-emphasised expression and theatrical attitudes.

Educational institutions like the Bengal National College are valuable for various reasons. They are visible embodiments of national sacrifice for high objects,—the sacrifice made by both donors and teachers. A nation lives by its ideals. If India can keep up the continuity of its line of teachers whose sacred badge was their self-imposed poverty, India will not die but have a renewed youth of high achievement. Indian charity seems to have been deflected from its proper channel of national welfare to the pursuit of official favours and a hunger for titles. Those who give to institutions like the Bengal National College not only do not seek or get official favours and titles, but become, quite unjustly, marked men in an unenviable sense. Their sacrifice is therefore all the more noble and worthy of imitation. These institutions, again, show what might have been our position in the scientific and industrial world if from the early days of British rule the main aim had not been to produce clerks and other subordinate officials, but seekers of scientific and other knowledge and producers of wealth. Of course, that was not the aim of the British policy. It would, perhaps, have been better if we had been given no education at all, than education of a wrong or one-sided kind. In that case, we should now not have both to destroy and build, to unlearn and learn: construction and learning would then have been our sole work. But it is no use crying over spilt milk. The experience of three years' working of the National College shows that if our National Institutions are properly guided and controlled, as this one has been by wise heads like Sir Gurudas Banerji, great results can be achieved within a comparatively short time.

Lastly, if the British Indian Government does not give up its policy of not recognising scientific and literary worth in Indians by discouraging them, by excluding them from the higher ranks of the Educational Service, if the Educational Department continues to be managed on political principles, if principalships, senior professorships and inspectorships be almost a monopoly of Englishmen because they can

exercise more effective political control and "supervision" over the students, if original research be looked upon as a disqualification, a "bogey," as a certain European principal called it because perhaps he had not even a nodding acquaintance with such pestilential fads and hobbies,—our own entirely independent institutions must then be our only means of keeping alive and encouraging high scientific and literary worth in our educated men. Let public support in all shapes then flow to these institutions in adequate measure.

### "Padmini and Bhim Singh."

Our frontispiece this month is a reproduction in colours of Babu Nanda Lal Bose's fine painting of "Padmini and Bhim Singh." The story is one of the best known and most soul-stirring in Rajput history. In 1275 Rana Lakshman Singh ascended the throne of Mewar at Chitor, the capital. He being a minor his uncle Rana Bhim Singh acted as Regent. Padmini was the far-famed beautiful Queen of Bhim Singh. Ala-ud-din, King of Delhi, heard of her beauty and resolved to conquer Chitor and make her one of his queens. He marched on Chitor and encamped near it. Rana Bhim Singh made every preparation for the defence of Chitor and at night asked Padmini to come with him to the roof of the citadel to see the enemy's camp. The artist has chosen this particular moment in the story for pictorial representation. Men and women who were not born free and have never tasted liberty cannot realise the feelings of the heroic Prince and Princess who were masters of themselves and their country, at the sight of enemies who had come not only to conquer their beloved and adored Chitor, but also to inflict on them the worst dishonour and insult that it is possible to think of. The highest poetry and the highest art agree in suggesting what cannot be adequately expressed. And in this painting we are left to imagine what proud feelings of patriotism and indignation surged within the breasts of the hero and heroine who are depicted in this picture. The rest of the story need not be related at length. Readers of Tod's *Rajasthan* know how at first Ala-ud-din failed to take Chitor but treacherously captured Bhim Singh, how Padmini rescued her



husband with the help of Rajput warriors who followed her to Ala-ud-din's camp in closed palanquins as her maids of honour, how the trick was discovered, how the infuriated invader at length took Chitor, and how Padmini with thousands of Rajput "Satis" immolated themselves and thus showed how all true Indian women value their honour above life itself!

### **The Past Relations of Hindus and Mussalmans.**

Some people are of opinion that as in the past Hindus and Mussalmans fought for supremacy, they cannot be friends again, and that even if they can be friends, this can be brought about only by each community forgetting and never referring to its past history. We cannot accept this opinion. There were warring states in Italy and Germany and France and Greece, but they are united countries now. The English and Scotch and Welsh fought in days of yore, but now form an united nation. It may be more difficult for Hindus and Mussalmans to unite, particularly as interested persons, who are the enemies of both communities, are always actively fomenting disunion between them; but their union is not in the least impossible. In fact on most occasions there is great harmony between them. As to their past, there is no doubt that there is much in it of which both communities ought to be ashamed; but there is much, too, to be proud of. Mussalmans may well be proud of the heroism and statecraft which enabled them to establish themselves in what was to them at that time a foreign land. They may be proud of the architecture and other arts which they patronised, encouraged and improved, and proud, too, of the impartiality and tolerance of many of their Kings. Proud, too, they may be of their religion, which influenced the faiths of India to no small extent. But in India they met foemen worthy of their steel. In Asia wherever the Mussalman conqueror went, Islam reigned supreme, utterly annihilating the indigenous faiths,—except in India, where after centuries of Moslem rule Hindus still far outnumbered the Mussalmans. Nay more, in many conquered provinces Hindus preserved sufficient vitality and elasticity to assert their independence. *So neither Hindus nor Mussalmans need be*

ashamed of their past, nor be afraid to refer to it. It is only mean minds that remember past enmities. Noble minds can honour heroism in their antagonists and be friends again. In modern India Hindu and Moslem interests are one. They have, moreover, common enemies in those persons among the foreigners who try to set them by the ears to keep them all in perpetual bondage.

We do not know of any community in India which has not something to be proud of. Even the least advanced races, namely, the aborigenes, may lay claim to uncommon vitality and manhood, seeing that waves after waves of conquest have not been able to sweep them off the face of the earth. And after all they were the earliest masters of India, and when the feeling of patriotism dawns on their minds, they will be able to love their land with love *farthest*-brought from out the storied past. So let us all love our common Motherland and strive to glorify her by our life and character.

### **India's Capacity to rule Herself.**

That sincere and well-informed friend of India, the Rev. Dr. J. T. Sunderland of America, has contributed an excellent article on "The New Nationalist Movement in India" to a recent number of *The Atlantic Monthly*. Regarding India's capacity to govern herself, he says:

The truth is, not one single fact can be cited that goes to show that India cannot govern herself—reasonably well at first, excellently well later—if only given a chance. It would not be difficult to form an Indian Parliament to-day, composed of men as able and of as high character as those that constitute the fine Parliament of Japan, or as those that will be certain to constitute the not less able National Parliament of China when the new Constitutional Government of that nation comes into operation. This is only another way of saying that among the leaders in the various States and Provinces of India there is abundance of material to form an Indian National Parliament not inferior in intellectual ability or in moral worth to the Parliaments of the Western world.

Seeing that such is the case, one may well ask, why, if power goes by capacity and if we possess the capacity for self-rule, we do not get it? The reason is obvious, and may be made clear by an illustration. A river can under normal circumstances easily reach its goal, the ocean, if it has sufficient water to flow in a stream. But suppose its path is obstructed by a landslide, or by an upheaval of part of its bed or

by an artificial dam built across it from bank to bank. Evidently then its waters must accumulate till they can either exert sufficient pressure to break through the obstruction, or rise so high as to overtop and flow over the obstruction. Such has been the case with the stream of our national life. The capacity that we possess would under ordinary circumstances suffice to carry us on to our goal of perfect citizenship. But there is the obstruction caused by the foreign bureaucracy and exploiters. We do not know whether it would be sedition or incitement to violence to say as Lord Morley did in the House of Lords on March 4, that "it was the bureaucratic system that" we wanted "to make a breach in." We prefer to remain on the safe side and say that our national life can certainly rise above the obstruction imposed by bureaucrats and exploiters. That is an arduous task, but we must attempt it, and are sure to succeed if we

have sufficient determination and organisation. Many a Hindu pilgrim desires to visit Mount Kailas beyond the Himalayas. There is no one so foolish as to try to reach that sacred shrine by making a level road by blowing up the Himalayas with explosives. No, the determined pilgrims simply trudge along the high snow-covered and storm-swept mountain passes. The Kailas of our national life can be reached only by literally surmounting, climbing over the top of the obstructions. It is futile to attempt to blow them up with bombs. Eager pilgrim, if you have no faith in your power to ascend high enough, if the chill blasts, the blinding snow-storms, the avalanches and the other thousand unknown dangers of the mountain tops, daunt you, give up the cherished hope of reaching Kailas. But we do hope you are not such a lotus-eating poltroon, and in that hope bid you God-speed.

## COMMENT AND CRITICISM

### Mr. Shyamaji Krishnavarma's Political Propaganda.

In its note on "*Indian Students in England*," "*The Modern Review*" (for March, 1909) rightly observes:— "It is highly undesirable that our students abroad should have anything to do with Mr. Krishnavarma. For it is one thing to stimulate and keep alive a desire for perfect citizenship as the final outcome of political evolution, but it is another to support and encourage murderous outrages as part of a political propaganda, which Mr. Krishnavarma does."

While fully endorsing this opinion, I would like to say something as regards the highly deplorable developments of Mr. Krishnavarma's propaganda latterly to the detriment of the new movement both at home and abroad.

It was in the beginning of 1905 that the London *Indian Home Rule Society* was started under Mr. Krishnavarma's presidency and leadership. *The Indian Sociologist*, which is no more a Sociologist but a semi-Revolutionist, came into existence in January 1905. The Society and its organ did much useful and good work for the first two and a half years of their existence. After the Rawalpindi and Lahore riots in 1907 and the prosecutions and deportations that followed in their wake, a change for the worse came over Mr. Krishnavarma; and he began to write and talk of revolutionary methods approvingly and apologetically. Before that, he never countenanced revolutionary methods. *The Indian Sociologist* of October 1905

wound up an article entitled "*Dr. Richard Congreve on Indian Independence*" with the following words:—

"We are convinced that it is to the best interests of England and India that they should sever their connection with each other peaceably and part as friends. Listen to the advice of Socrates, who says that, if you wish to gain an object, gain it by persuasion and not by force, for by persuasion you make a friend, but by force you make an enemy, although you gain the object in either case."

When "*The Pioneer*" of Allahabad made an insinuation that the movement was a revolutionary one, "*The Indian Sociologist*" of January 1906 repudiated it thus:—

"We demur to the statement of *The Pioneer* that the leading idea of our political tenets is that the British connection is so great a curse to the country that it should be dissolved by force if the remedy of force should come within the sphere of practical politics. We have never advocated the use of force as a part of our political programme."

*The Indian Sociologist* of August, 1906, concluded its leader entitled "*A Momentous Problem*" with the following words:—

"It is a strange irony of fate that our Indian Home Rule movement which simply requires an Independent National Government, is stigmatised as a rancorous and disloyal agitation, while the counter proposal of the leaders of the Indian National Congress which includes all the advantages of an independent National Government plus a permanent annual subsidy of about twenty millions sterling from England, besides numerous

other privileges detrimental to British interests, is regarded as loyal and friendly and is paraded as the best solution of the problem. Before concluding this rather lengthy article we cannot do better than repeat our firm conviction that it is to the best interests of England and India that they should sever their connection with each other peaceably and part as friends, and we earnestly beseech every one interested in India to consider carefully this grave problem in all its bearings."

To me it is a mystery why Mr. Krishnavarma has turned out almost a revolutionary, betraying the great movement he had the privilege to inaugurate and lead in London. I must not omit to express my view here that Mr. Krishnavarma has done more harm to the new movement than its enemies, Indian or Anglo-Indian; and I earnestly hope that he would reconsider his present

position and cease countenancing revolutionary methods. As an evolutionary idealist in politics as in religious and social matters, I hailed the movement abroad as being fraught with great possibilities for the good of both India and England. But great was my disappointment when I found the leader of the movement himself deserting it rather recklessly at a time when he ought to have guided it safe. How true is it that the real enemies of a movement are its own wayward advocates and adherents within than its pronounced foes without!

TUNGUTOORY SRIRAMULU, B.A.,  
Editor, *The Carlylean*.

Rajahmundry,  
3rd March, 1909.

## REVIEWS OF BOOKS

### ENGLISH.

*An Indian Study of Love and Death, by the Sister Nivedita.* 76 pp., (Longmans, 1908.) 2s. net.

If ever there is a philosophy that can,

"—Unteach us to complain

Or make one mourner weep the less,"

it is to be found in this little volume. Its neat binding,—white and blue, the colours of purity and constancy,—thick paper, good type, and pocket size, make it a suitable present to bereaved friends. Its contents, four chapters on An Office for the Dead, the Communion of the Soul with the Beloved, A Litany of Love, and Some Hindu Rites for the Honoured Dead, and five Meditations, supply the balm of hurt minds, and persuade the stricken heart to throw off the poisonous shaft of death. To the Dead the author offers Salutation:

"For all wounds and loneliness,  
For all angry and impatient thoughts,  
For all wherein we failed in love,  
Or loving, failed to say to thee, we loved,  
Forgive!

Know, thou little flower, of our great love for thee, that never, till we too are wrapped in Death beside thee, shall we forget to send thee constant aid of love and prayer.... Thy hand is not unclasped from our hand. Nor is thy name gone out of our heart's life." (p. 13)

Where then is consolation?

"Of that which is born, death is certain: of that which is dead, birth is certain. Never is the embodied soul destroyed." So, the Beloved has not been lost in utter annihilation. He is gone from our midst, but his

"Remembrance sweet, that fills all space and time,  
Like altar-roses, fills his place behind."

But the heart left lonely of its darling cries disconsolately, "Yet, since my Beloved is withdrawn from me even though he persist, what is that to me? Why should I not be sorrowful?" The writer answers,

"In life, what was it that you loved? Was it his form, his bodily presence....? Or was it he, the dweller within the [bodily] house, whom you rather loved?.... Grief for the body is indeed without hope, full of despair; but it is short-lived.... The love that endures is the love of the mind, of the soul.... For the soul dwells ever in the presence of the soul. Was there union in life? Then, two souls were set to a single melody. And they are so set still." (p. 24) "Death makes nothing different.... All that was purely of the spirit we share still. His soul progresses still towards its own beatitude. Mine still carries out on earth the purpose of his life. Where, then, is there room for pain?" (p. 27) "Still can the Beloved be served by prayer, by loving thought, by healing benediction, by charity wrought on his behalf, and by service given to the purpose of his life." (p. 28).

"Be at peace. For all is well, O sorrow-stricken soul, with thy Beloved! Be at peace. For even now can thy soul in prayer companion his. Even now canst thou fulfil his purpose, and satisfy his desire.... Faithfulness lies in community of soul-life." (pp. 34 and 35).

What then is the purpose of sorrow and separation? Is it a delusion to be cast off? No. "Only through God can human beings reach each other, and be at one. Therefore must love be in restraint of sense.... Separation consecrated by faith reaches to deeper union. Thus Love is crowned by sorrow. And love, to be made perfect, needs sorrow as well as joy." (p. 39).

The Litany of love is pitched in the same pure and high key. We are made to salute Love,

"—Lifted high above all qualities and persons!  
Love, delivering from bondage,  
Love, casting out all fear,  
Love, in which the body has no part,  
Love, eternal—transcendent—universal." (p. 53).

Last of all we have a most sympathetic and observant description of death in a Hindu house: the waiting for it, the Benediction of the Passing soul, the wild wail of the women, the rites preceding and attending



cremation, the period of mourning, and the *Sradh* with its Vedic invocation ending with :

"O Spirit, who art now become one with  
the infinite past and the infinite future,  
We call upon thee again, to return and abide with us!"

In this book the mystery of death has been faced and solved in the spirit of the Vedantist and the writer's gentle little words fall with dewy touch on the wounded heart. Such language is the best garment for such thoughts.

(P. 66 for Nama Rama read Rama Nama, and after Harer Nama insert *iba*.)

JADUNATH SARKAR

*The Bhagavad-Gita, text in Deva-nagari and an English translation by Annie Besant. (Natesan.)*  
Pp. X + 254, Price 2 annas.

Mr. Natesan is bidding fair to be the Indian Routledge. This finely printed edition of a well-known and excellent translation has been here offered at an impossibly cheap price, and it should make its way to every Indian home and heart.

*The Bhagwad-Gita in Modern Life, by Lala Baij Nath, B.A., (Meerut) vi + 110, price Re. 1.*

This little book is an attempt to show how the teachings of the Gita can be applied to modern conditions of life. As the result of our ignorance of the essential truths of Hinduism, only a small number of men amongst modern educated Indians set before themselves the Hindu ideal of life, though it is "perhaps the only true ideal in the world." In the first chapter Lala Baij Nath describes the Gita and its author, and proves by a reference to the setting of the Gita in the *Mahabharat* that "it is not a book of destruction but of construction of society." The second, third and fourth chapters show how the teaching of the Gita can regulate and guide the daily life of the man of action, the devotee and the philosopher respectively, *i.e.*, here we have a study of the Gita from the points of view of *karma*, *bhakti* and *jnana*. The writer's liberality of views is well-known; he realises that Hindu society cannot endure unless there is reform, but such reform must be in the direction of the removal of abuses, and a return to the Vedantic ideal of life for the noblest of our brethren.

*Swami Rama Tiratha: his Poems and Life Sketch by Puraṇ. (Cawnpur) xii + 24, Three annas.*

Lovers of mysticism will no doubt appreciate verses like the following:—

No, no one can tone me.  
Say, who could have injured?  
And who could atone me?  
No, no one can tone me.  
O mountains, Beware!  
Come not in my way;  
Your ribs will be shattered  
And tattered to-day.  
I hitch to my chariot  
The Fates and the Gods.  
With Thunder of cannons (*sic*)  
Proclaim it abroad.

But to an unilluminated mortal they suggest the idea of Emerson run mad. *English* poetry ought to observe English idiom.

*Sri Ramanujacharya: his life by K. Aiyangar and Philosophy by T. R. Chariar (Natesan), 72 pp., 12 annas.*

Mr. Natesan, the Editor of the *Indian Review*, controls a splendid array of talents, and two of them have produced this clear, concise and eminently readable life of Ramanuja, the Vaishnava Apostle of the South, and his philosophical system. Both articles are written with an ease of style, wealth of information and methodical arrangement indicating the writers' mastery of their subjects. But the price is too high. It would, also, have been better to give the English meaning of every Tamil word used. The biographer is critical, and rightly so; but a collection of Ramanuja legends in the form of an appendix would have greatly enhanced the charm of the book.

*Mrs. Annie Besant: a sketch of her life and services to India. (Natesan.) Pp. 63, four annas.*

This pamphlet, mainly compiled from Mrs. Besant's *Autobiography* and lectures, is a highly spiced eulogy of the old lady evidently meant for the devout ones of her flock. Those who have not entered the esoteric circle will possibly read it with mingled feelings.

Mrs. Besant (*nee* Wood) was born in 1847, of a sceptical English father and a Protestant Irish mother whose own beliefs were partially rationalised by her stronger yokefellow. Miss Wood's education, received privately under Miss Marryat, ended when she "was barely sixteen." But later on she acquired a thorough scientific training at the London University.

At twenty she married the Rev. Mr. F. Besant, a Cantab. and hardworking slum-worker. After bearing him two children, she rebelled against him,—not that he was a brute or libertine, an idiot or scoffer. Our righteous indignation is kept back from rising against Mr. Besant only by our failure to discover the precise nature of his offence in the glowing rhetorical *apologia* of his "perfectly innocent" wife. Happily her Madras admirer comes to our rescue. "There was too much of that *restlessness of spirit* that has ever dominated her to be lost in that conventional being, the housewife." It was ordained, as her biographer writes, "fortunately for the world." Let the world rejoice, and let humdrum husbands mated with "restless spirits" tremble. The world's good fortune began with her legal separation early in 1837.

The history of her philosophical religious changes is interesting and rather bewildering to the unmathematical reader: Church of England Christian (up to 1871), Theist denying Christ (1872), Atheist (1874), Radical Politician (up to 1884), Socialist at war with Radicals (1885), "unconsciously marching towards Theosophy" yet "fighting against it" for its connection with the occult (1882—88), a pupil of Madame Blavatsky and "a warm Theosophist" (1889.) It is most reassuring to learn from her biographer that "from that day, 10th May 1889, to this, Mrs. Besant has not wavered in her faith either in H. P. B. or in the Theosophical Society," in spite of "the suddenness of the step she had taken." A faith that has not been shaken in nineteen years in this changeful world, gives fair promise of lasting till—the twentieth year.

We may not share her Madras biographer's ecstasy over the sublimity of her creed,—if indeed the limp evanescent eclecticism conveniently labelled Theosophy can be called a creed. We may not quite see the value or even freshness of her ideas about India's Regenera-

tion, the Teaching of History, Nation-Building, Indian Industries, and Hindu Theology. We may not be very sanguine about the long life of her "Sons of India" Society. But there is no denying her tireless capacity for work, her more than manly genius for organisation, her facility, perspicuity and vigour of composition, and above all her pre-science in establishing the Central Hindu College and tact in overcoming its nameless numberless early difficulties. What factor, if indeed any factor, of national life that College will be, the future alone can show, and to that future our countrymen will have to contribute even more than Mrs. Annie Besant.

JADUNATH SARKAR.

We acknowledge with thanks

1. *The story of the Raya and Appaji* by T. M. Sundaram Aiyar. (Natesan) 4 As.

2. *Self-knowledge*, a (synoptical) Introduction to Metaphysics, by Tarak Chandra Das Gupta. (Calcutta), 8 annas.

3. *Swami Ram Tirath: His Life and writings* (Ganesh), One rupee.—A marvel of cheapness.

*The Administration of Bengal under Sir Andrew Fraser, K.C.S.I. (1903-08) Bengal Secretariat Book Depot, Calcutta, Price Rs. 3.*

The compilation of short histories of the administration of the various provincial rulers is a commendable idea. Bengal under Sir Andrew Fraser passed through much stress and storm, and an account of these strenuous times ought to prove interesting. Everything however depends on the way in which the account is written. An official narrative of this kind is however nothing more than the sublimated quintessence of the annual administration reports published in the Government Gazettes, and is not of course to be mistaken for history. It is leavened throughout with the bureaucratic leaven, and partakes more of the nature of a partisan defence than of an impartial composition. Still it must be admitted that it gives a connected and readable account from the official point of view, and the future historian of Bengal shall have to take it into consideration in writing his history. A careful study of the volume under review has demonstrated to our mind the necessity of keeping a record of contemporary events from the people's point of view, and we invite the attention of our historical scholars to this matter, as otherwise many of the errors and misstatements in the present volume are likely to pass unchallenged and be accepted as true.

The volume begins with an account of the foremost political event of Sir Andrew Fraser's administration—the Partition of Bengal. Nowhere in the book do we come across so many mis-statements, made with a vehemence of language which is totally at variance with that attitude of judicial impartiality which alone can command a respectful hearing. Disputed assertions are taken as established facts, the official viewpoint is overstated and the popular objections understated, and arguments are twisted to yield the desired conclusions. It is a lesson in special pleading and unfair advocacy. To what length this has been carried will be evident from the following statement regarding the scheme of partition as finally adopted by the authorities: 'The scheme emanated from public discussion and public opinion rather than from the government itself. A strange dislike of constitutionalism as represented by the legal profession reveals

itself in more than one place in this book in connection with the partition controversy. We are told that the agitation 'showed clearly the tyranny of the professional wirepuller'. The effect of the Partition, according to the official compiler, 'would be to bring within the new province all the districts in which Mahomedans were in a majority. Their power and influence would thus enable them much more easily to attract attention to their necessities and their rights'. Again it is said: 'The more highly educated classes [of Bengali Hindus] realised that their interests were affected, because the Mahomedans were now likely to exercise more influence on the administration and to obtain a fairer number of appointments'. Here the cloven foot has been betrayed, and the divide-and-rule policy which lay at the back of the scheme made manifest. Individual Mahomedans who joined the anti-partition movement are described in the book as 'paid agents'. The repugnance of the authorities is not confined to lawyers, but extends to all Bengali Hindus 'who had received their education in England and America,' who 'represented that the law was not administered justly between Indians and Europeans, denounced the latter as monopolising the offices of state and draining the country of its wealth, and drew imaginary pictures of the hardships and misery of the Indian people'. 'Unfortunately, too, the discontent of the educated class had been to some extent aggravated by want of sympathy between them and the official classes, by the thoughtless and inconsiderate behaviour of a few Europeans in their intercourse with them, and by the constant and gross exaggeration in certain papers of every incident that might be regarded as indicating or likely to cause ill-feeling.' 'The industrial agitators were mostly briefless Hindu barristers, who made it their business to found and preside over Unions.... There can be little doubt that their object was not to promote the interest of employes, but by fomenting imaginary grievances, to create a widespread spirit of disaffection against European superiors in the world of industry; just as political agitators sought to stir up a spirit of revolt against the constituted authorities of Government.' But presently we read the apologetic sentence: 'It is needless perhaps to say that if there had been no discontent about the method of work, there would have been no strike.' While the writer virulently attacks educated Hindus for the alleged offence of fomenting strikes, he 'roars as gently as any sucking dove' while narrating the European and Eurasian Railway Guards' and Telegraph Signallers' strikes. The proposal to build a National Federal Hall is characterised as 'abortive' and we must mournfully confess that there is much truth in this accusation. It is recognised that 'after the celebration of the Sivaji festival at Calcutta in 1902, a desire for physical development set in among educated Bengali Hindus.' The *Samitis* are however thus described: 'In these clubs young men and boys went through a course of physical training, drill and discipline, and set to work to train themselves in *lathi* exercises and wrestling. The members of these clubs were called National Volunteers; and the idea seems to have been that they would form a trained body able to resist force with force, and available for purposes of offence and defence.' An unwilling word of praise is bestowed *en passant* on the Ardhodaya Yoga volunteers, but we are left in no doubt as to the real attitude of the bureaucracy towards the cult of athleticism. How

history can be manufactured may be learnt from the fact that in describing the Calcutta riots of October 1907, no mention is made of the unofficial Commission which was presided over by Babu Narendra Nath Sen. The remarks on the Indian Press are of a piece with the rest. Among the English papers conducted by Bengalis, only the *Indian Mirror* and the *Indian Nation* 'continued to show sobriety and to maintain a loyal and moderate attitude'. The moderate newspapers 'occasionally gave a sober review of politics and made genuine suggestions for reform [Query: How many of them have been accepted and given effect to?], but also took every opportunity to declaim upon and magnify alleged abuses or acts of injustice. The extremist organs were 'less restrained', and the vernacular papers, whose readers 'began to feel the effervescence of the spirit of nationalisation fermenting in Asia', inculcated 'a spirit of aggressive nationalism'.

There is a beauty in the style of writing affected by official apologists which cannot but strike the observant reader. A fact, the bare statement of which would reflect discredit on the bureaucracy, is so artistically enunciated that it does not produce in the mind of the reader anything like the effect which it would otherwise be sure to do. The habit of dealing gingerly with officials, and an exquisite sense of regard for their feelings, is the secret of this secretariat style. The chapter on economic conditions begins thus:— 'During Sir Andrew's administration the province was fortunate in not having to bear the brunt of famine, except in Darbhanga during 1907 and in some small scattered tracts in 1908. But in the closing years of the quinquennium there was scarcity in some parts, and certain sections of the community suffered from the high price of food.' The ordinary reader, incapable of making sophistic distinctions between famine and what is officially known as 'scarcity,' would paraphrase the passage thus: 'During Sir Andrew's administration, famine prevailed over large areas in Bengal in 1907 and 1908, but as in some other provinces of India the people suffered from a severe famine throughout the quinquennium, it was fortunate that Bengal had not to bear the brunt of it.' There is no subject more deserving of our consideration than an enquiry into the causes which have led to the present high price of food grains. We therefore make no apology for making the following lengthy extract from the book under review, as it may help to throw some light on the subject:

"Prices have risen all over India; and the rapidity of the rise has attracted attention in other Provinces as well as in Bengal. It is obvious that with the present facilities of intercommunication between all parts of the country, a general rise of prices in other Provinces must inevitably lead to a corresponding rise in this Province. But special enquiry has shown that in Bengal several causes combined to produce this effect.

"In the first place, the outturn of the harvests of food grains in general and of rice in particular was poor in four successive years (1904—07.) At the same time, there was a rapid rise in the price of jute. Indeed, it is estimated that at least forty crores were paid in Bengal and Eastern Bengal for the crop of one year (1906), and that of this sum 15½ crores were clear profit. A large proportion of the population were thus enabled to raise their standard of living, to purchase more of the food they relish most (e.g. rice and fish), and to pay more for such food. The result of deficiency in

the staple food grain of the people, combined with an enormous increase in the buying powers of a large proportion, was that an unprecedented demand arose for rice, prices went up accordingly, and large quantities of rice were exported. The exceptionally high prices, further, induced those who had stores of rice to sell whatever they could, keeping only the minimum required to carry them on till the next harvest. Another important factor has been a general rise in the standard of living all over the Province. Of this there is abundant evidence in all directions. Many things which were formerly regarded as luxuries are now treated as articles of ordinary and every day use even by the peasantry. Not the least significant change is the way in which rice is displacing coarser grains as a daily food. Formerly in many rural tracts of Bihar and Chota Nagpur the lowest classes seldom had a meal of rice, but what with migration to the tea districts and the mills, the advent of Railways and the spread of intercommunication between all parts of the province, even these classes are known to be taking to eating rice.

"Last, but not the least, the greatly increased facilities in communication by rail enable the big dealers and merchants to control a large proportion of the grain-trade in the country. Much of the grain-trade, which used to be carried on locally between the actual cultivators, middlemen and grain-dealers in the local mofussil bazars, and which used not to go beyond those parties, has now come under the control of large capitalists at more important centres. Agents of such capitalists and of Calcutta firms now penetrate into rural tracts where they were unheard of ten or twenty years ago, and buy up surplus stocks of grain before even the dealers in the nearest towns can make a bid. The influence, moreover, of large transactions in grain must necessarily now spread further and more rapidly than before. Modern conditions, in fact, tend more and more to form a worldwide market,—to expose the grain-markets of this country to international influences; and this phase of the economic development of the country has no doubt largely contributed to a general rise in the price of food grains. These considerations, moreover, seem to lead to the conclusion that *the rise must to some degree be permanent*.\*

"Generally speaking, the economic changes sketched above have been favourable to the cultivating classes... But it is different with those who have to depend entirely on small fixed salaries in clerical and professional employment."

The substitution of nomination for competition in recruiting the Provincial Executive Service was one of the retrograde steps taken during Sir Andrew's regime. A justification of the change comes with a bad grace from one who owed his high position to success in competitive examination. 'Experience, had shown', we are told, 'that members of the more highly educated classes who happened to have a peculiar aptitude for passing examinations were unduly predominant, while members of the less advanced races or creeds felt that competition was hopeless.' Sir Andrew was particularly anxious for the development among the various branches of the Indian Civil Service, of 'a sense of cohesion which is so valuable a factor in

\* The italics are ours. We may add that we do not agree with everything that has been said in this analysis.



mofofussil life', and which, we may be permitted to add, is so often responsible for the failure of justice in our superior Mofofussil Courts.

It will be news to many that Sir Andrew 'attached great importance to frankness of interpellation'. If he did, his secretaries in framing their replies to questions in the Legislative Council took good care to suppress the Lieutenant Governor's appreciation of them. Regarding the budget speeches of non-official members, Sir Andrew enunciated the following policy, which is theoretically perfect: 'from the more important suggestions which have been made down to the smallest which have been made, none will escape notice or fail to receive due attention.' The inference is suggested that this assurance was fulfilled, but we leave the public to judge.

Sir Andrew is congratulated on the title of 'the friend of the police' which he had earned in Bengal; and the writer is careful to add that in the Central Provinces he was known as 'the friend of the people'. It would be interesting to trace the causes of the evolution of the people's friend into the friend of a branch of government service which the people most dread and dislike. The reason why river dacoities are not reported is naively stated thus: 'the sufferers have no confidence in the ability of the police to help them, and are unwilling to devote time and trouble to assisting in enquiries which they feel will prove fruitless'. No doubt a body of officials so helpless is in need of the special protection of the ruler of the province.

In the year 1907, the mortality in Bengal Jails was 17.5 per mille as compared to 37.72 per thousand among the general population. This gruesome comparison suggests some sad reflections on the sanitation of rural Bengal. Referring to hospitals and dispensaries, the book says, 'A spirit of progress was abroad. Not only were funds provided, but there was a marked increase of interest in hospital work and a greater pride in their medical institutions on the part of the more enlightened sections of the community'. Government contributed the sum of Rs. 42,000 in 1904-05 and lesser sums in subsequent years towards the improvement of water-supply in the whole of Bengal. That little sanitary progress was made, need, therefore, cause no surprise. 'Until the villagers are educated up to a point at which they understand the benefits of ordinary common sense sanitary precautions, little progress can be hoped for.' Very true, but the cause of free and compulsory primary education does not seem to have advanced beyond the stage of academic discussion in the counsels of Government. One of the causes of malaria is stated to be 'the obstruction of drainage due to the gradual rise of the delta' and in order to deal with this preventable disease, which carries off more millions every year than all the other diseases put together, leaflets for the destruction of mosquitoes, and quinine packets are being widely distributed, and the public should feel assured to learn that 'the question of creating a special engineering division for the examination of the drainage conditions of specified areas is under consideration.'

In view of the Excise Bill now on the legislative anvil, it will be interesting to learn that 'the excise revenue has risen during the five years from 137 lakhs to 170 lakhs.' A draft bill has been framed by the Bengal Government with the object of protecting minor girls from being brought up to a life of prostitu-

tion. But 'it will not be proceeded with, however, unless the people themselves show a desire for such legislation. It is essential that such a measure should have public support, specially in India.' In other words, in India, measures of doubtful public utility and even those which are vehemently protested against can be easily passed into law, but those which are of an undoubtedly beneficial character and on which there is not much likelihood of opposition must be postponed till there is a strong agitation in their favour. India is indeed a peculiar country.

The chapter on Education is equally interesting. The cultivation of 'kindly relations' between Magistrates and Commissioners on the one hand and Inspectors of schools on the other has been insisted on and eulogised. Reference is made to the 'special system of recruitment' by which certain appointments in the office of the Collector of Customs and the Excise Commissioner, in the Port Trust and the Secretariat, have been reserved for students of the European and Eurasian schools. 'In making these arrangements His Honour did all that was at the time possible in the way of securing appointments for boys of the European schools of the Province.' Here is another interesting item: 'The managers of the estates feared that English might be taught in the schools and in consequence the labourers might become over-educated. A conference of officials and representatives of the planting community was held in Darjeeling in 1906, and it was explained that nothing but primary education was contemplated.' This had the effect of quieting the tea-planters. 'Even in the Government High Schools, which are supposed to serve as models, the teachers are underpaid.' The necessity of improving secondary education in Bengal was brought home to Government 'in the increasing evidence of a semi-educated class of Bengali Hindus and in the political movements supported by them in the last few years.' Crores of rupees may be spent on the Sara Bridge to help the exploitation of the province, there is a proposal for the canalisation of Tolly's Nullah near Calcutta at a cost of nearly a crore and a quarter of rupees, more than 27 lakhs of rupees have been sanctioned for the drainage of the Madaripur Bil 'to provide a safe and direct route for steamers and flats all through the year,' and 9½ lakhs have been spent during Sir Andrew's administration upon the Tista Valley Strategic Road, 'which will form the main road to Sikkim; but financial difficulties prevented His Honour from bringing into effect the improvements decided upon in the Presidency College before he left India.' The deductions which legitimately follow from these facts are not, we are afraid, drawn by pestilential agitators alone, but also by sober observers who take no part in political agitation.

Speaking of emigration, the compiler of this volume admits that 'in the recruiting districts of Bengal grave abuses are committed in obtaining emigrants' and refers to 'the unpopularity which clings to emigration to Assam', adding that 'in many cases recourse was had to force, fraud and intimidation in order to get coolies.' In the very first year of his Lieutenant Governorship, we are informed, Sir Andrew Fraser 'promised to assist the merchantile community, if his assistance was required, to solve the difficulty of the labour question.' But 'Government held that its active association in the direct recruitment of labour would be looked upon with suspicion by the labourer',

and therefore 'it was decided that Government should assist the merchantile community by collecting information to be placed at the disposal of the industries concerned as to the conditions obtaining in the labour recruiting districts. A close examination of these conditions had already been made by the special officer, the areas favourable for recruitment had been pointed out, and suggestions made as to the best means of attracting and retaining labour'. In view of all this, we do not see why Sir Andrew should not call himself 'the friend of the foreign capitalists.'

We shall only briefly allude to the chapter on Local Self-government. Regarding the District Boards, the writer says that 'there was a tendency to impose new duties on the Boards without providing additional revenue to enable them to meet their responsibilities. They were therefore starved, and the results were seen in all directions.' There is nothing but praise in this book for the Calcutta Municipal Act of 1899. A list of the civic improvements effected in the metropolis since the Act came into force reads like a page from a romance. We had no idea that the Mackenzie Act was such a veritable Aladin's lamp. But there is one dark line in the otherwise brilliant colouring: 'Though the period under review has been marked by increased efficiency in the municipal services rendered, this has not been attained without a large increase in the cost of establishment.' There, indeed, lies the rub. And to add to our discomfiture, we find it stated that 'since the introduction of the new Act, but little interest has been taken in the triennial elections, an insignificant portion of the persons entitled to vote appearing at the polls.'

Before we conclude, we have a few general observations to make—(1) Throughout the volume under review there is not a single word in praise of the Bengali Hindu. As a factory labourer, he is incompetent, as an educated middleclass man, he is a discontented agitator. It is not without a sense of satisfaction that the writer says of Bihar, Chota Nagpur and Orissa, 'it may be added that in these large sub-provinces there is no love lost between the native, whether Hindu, Mahomedan, or Animist, and the Bengali immigrant.' In the very opening paragraphs, the writer observes that 'the spread of English Education and the wider diffusion of the native press has tended to demand more precise methods of administration' in Bengal. Is it because the Bengali Hindu has received the greatest share of that education and the native press was mostly under his control, that is to say, because the Bengali Hindu rendered more precise methods of administration necessary, that he came into official disfavour? (2) The only Indian officers whose names are mentioned in the book are Messrs. K. G. Gupta and Ahmad, who were or are connected with the fisheries enquiry. The results of Mr. Gupta's investigation in Bengal, Europe and America 'are embodied in two valuable reports, which are a store-house of information on the subject. Briefly, it may be stated that Mr. Gupta has shown that for the fresh water fisheries no new methods of capture are needed.' One wonders why then the enquiry was undertaken at all. Be that as it may, the volume before us affords melancholy evidence of the almost total exclusion of the natives of the soil from the work of higher administration—where alone new schemes on a large scale are initiated, and the line of work in the different branches of administration

laid down. The experience gained by the officers who take part in that work is lost to our countrymen. During Sir Andrew's tenure of office, there were committees, conferences, and commissions of various kinds for the solution of special and complex problems, and the knowledge gained by the officials who took part in the deliberations and carried out the recommendations into effect will benefit their own country, and not India, when they retire from service. (3) The narrative of administrative work shows progress in several departments, but most of it is of a mechanical nature for which little credit is due to Sir Andrew Fraser. Whoever may be the Lieutenant-Governor for the time being, a project which was merely in the stage of discussion in the time of his predecessor is bound to assume a more definite shape in his time, a scheme which was inaugurated by a former ruler must make some advance towards completion, and a work which was approaching completion necessarily is completed, and measures which were not thought of by any of his predecessors are, by the very growth of the country and its people and the new circumstances and environments brought into being by it, for the first time introduced by him. Bureaucratic administration has reduced a large part of the work of the administrator to mere routine; what he does is the result of pressure from below and demand from above, and little scope is left for the display of originality or individuality. To take occasion by the hand and make a radical departure which leaves its mark in the spread of a new ideal and an improved tone in the details of administration is the privilege of the statesman, and few of our Lieutenant-Governors have risen to that height. The word 'Efficiency' occurs too often in the volume before us. But what is the meaning of this 'Efficiency'? So many police constables the more at one place, so many clerks the more at another, the establishment of a new Criminal Court, the organisation of a new cadre of Government servants, the writing of so many more reports and the creation of so many more departments. All this is good in its way, but they are not things on which the real success or failure of an administration depends. If the heart be in the right place, the hand will know how to work aright. The real criterion of successful administration is whether the policy which underlies it is sound, sympathetic and progressive and aims at the advancement of the people towards self-government. (4) The accuracy of official reports is only a minor kind of accuracy, and should not be overestimated. A blue-book will quote any number of statistics, but it has been well said that there are three kinds of lies, each of them worse than the one preceding, *vis.*, lies, d—d lies, and statistics. They can be so manipulated as to give an entirely false impression of the facts. At best, they do not touch the living heart of the people and concern themselves only with the dry bones of administration. It is of much greater importance for us to know how the people of a district have lived and thought, rather than how many square miles of the earth's surface they occupy; it is more to the purpose to know what causes lead to a riot, than to know how many persons took part in it, or the exact date and hour when it took place. That is to say, facts which have no intrinsic worth may be stated correctly, and yet the premises and conclusions may be all incorrect. The times are gone by when official *ipse dixit* or *ex-cathedra* statements were taken for granted merely

because they emanated from an official source. Merely saying 'it was found,' 'it is believed,' 'there is no reason to doubt that,' 'enquiry showed,' 'it was evident,' will not convince anybody; proofs must be advanced, and only when they are found to justify the conclusions drawn will they be accepted, but not otherwise. Even a despotic government must now learn to modify its reports to suit modern conditions. Referring to Lord Morley's Reform Scheme, Sir Edward Baker, the present Lieutenant Governor of Bengal, said that henceforth the Indian Civil Service 'would have to resort to the more difficult art of persuasion instead of the easier methods of autocracy. The same spirit must regulate the compilation of official reports. And to speak bitterly of the educated classes as disloyal and discontented, is not only to betray a wrong spirit—a spirit which must be totally abjured before the new reform scheme can in any degree be successful—but it is supremely unwise and self-condemnatory. For, as the late Mr. Justice Budruddin Tyabji said in his presidential address at the Indian National Congress in 1887:—

"But, gentlemen, do those who thus charge us with disloyalty stop for a moment to consider the full meaning and effect of their argument—do they realise the full import and significance of the assertion they make? Do they understand that, in charging us with disloyalty, they are, in reality, condemning and denouncing the very government which it is their intention to support? For, gentlemen, when they say that the educated natives of India are disloyal, what does it mean? It means this: that in the opinion of educated natives, that is to say, of all the men of light and leading, all those who have received a sound, liberal, and enlightened education, all those who are acquainted with the history of their own country and with the nature of present and past governments, that in the opinion of all these—the English government is so bad that it has deserved to forfeit the confidence and the loyalty of the thinking part of the population."

#### GUJARATI.

*Ushakant*, a novel by Bhagindrav Ratanlal Divatia, B.A., Printed at the Gujarati Punch Printing Press, Ahmedabad. Stiff Paper Bound. Pp. 211 (1908). Price Re. 1. 8. 0.

The author is a member of the well-known Bandhu Samaj of Ahmedabad, an association whose mission is the uplift of our society by means literary and social, and every member of which is as it were under a vow to do some useful work with very little parade thereof. They have jointly started and maintained successfully a monthly called the *Sundari Subodh*, while each member severally is again doing other meritorious literary work. Perhaps the present writer is the fore-

most of them all, for we come across his work now and then. *Ushakant* is a novel, which in its preface lays claim to doing something in the line specialized by Jules Verne—popularisation of science by means of fiction.—But we find that object forming but a small part of this picture, towards the end of the novel, while the background is made up of scenes taken from almost every phase of the modern social life of Gujarat. In a way it is the most up-to-date novel of the times: even the infant institution of the Seva Sadan started by Mr. B. M. Malabari and the Servants of India Order, started by the Hon'ble Mr. G. K. Gokhale, have places assigned to them in the plot. The many different incidents narrated in the book, e.g., the leave taking scene on the Ballard Pier at Bombay where Indian students bid a long farewell to their mother country, the sick chamber on the shores of the Jamna at Allahabad, are vividly worked out, and thus leave a deep impression on the mind. The *tout ensemble* of the novel is elevating and chastening. Prabhakar and Ushakant are the central figures of the novel, and their character is brought into great relief by the background supplied by the character of the heroine, who holds fast to Ushakant under a great stress of circumstances. The narrative runs on very smoothly and pleasantly from start to finish, and there is not a dull page in the whole of the book.

K. M. J.

*Madan Vijaya*, a Gujarati play in five Acts, by Chandra Manishanker Pandit. Printed at the Gujarat Printing Press, Ahmedabad. Cloth, pp. 136. Price 1. 0. 0.

The preface of this book contains a short essay on dramas and drama-writing and it takes a rapid but correct and world-wide survey of the state of this branch of literature. It touches Sanskrit, English, and other ideals of play-writing and winds up with a bird's eye view of the present condition of Gujarati plays. This is about the best part of the book. When we pass over from here to the body of the play, we find an attempt made to string together in one work such disjointed ideals, as the ideals of the despot and the extremist, of the ultra social reformer and the orthodox party, with an eye to shew therefrom that the moderates must always emerge triumphant from such a state of circumstances. The object is no doubt praiseworthy, but somehow on reading this book through one finds an unnatural grouping of incidents, inappropriate speeches put in the mouths of the *personae*, which have the look of being there because the author wanted to utilise some line or sentiment of Scott or Shakespeare and not because the occasion demanded them and the impression left on the mind is that of crudeness in the author's craft, which could improve only by further experience and a longer apprenticeship in the school of letters.

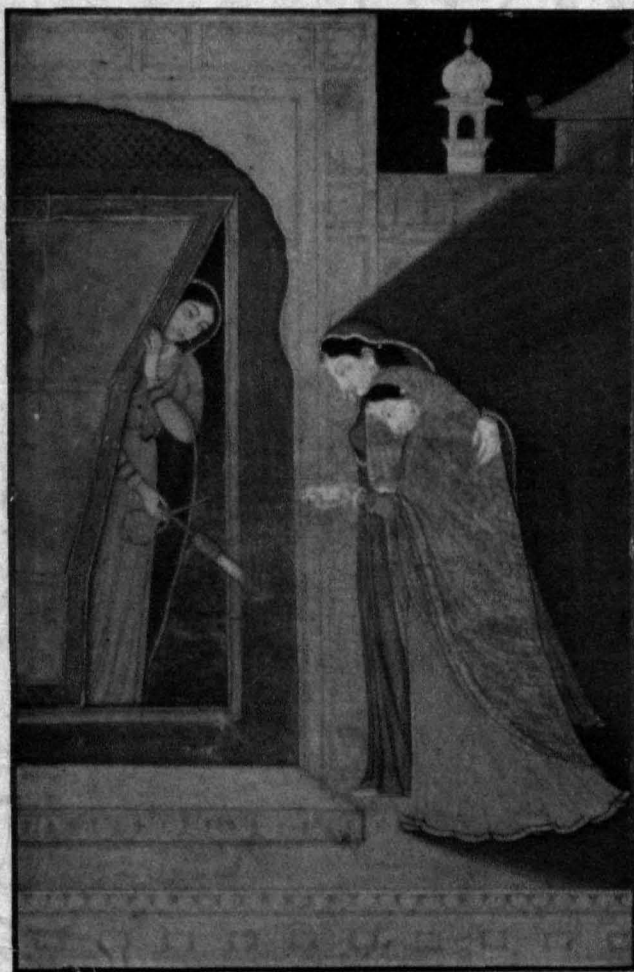
K. M. J.

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# THE MODERN REVIEW

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## PUBLIC WORKS IN PRE-BRITISH, NATIVE AND BRITISH INDIA

**I**T would be difficult to find a more amusing example of British arrogance and egotism and ignorance of the past history of India than the following passage from Lord Wolsley's evidence before the Royal Commission on Indian Finances:—

"My views are that India never existed as India at all until we went there.....and everything that is worth having in India has been derived from English rule."

We suppose, among other things, roads, waterways and irrigation works are worth having. Let us see how pre-British India compares with British India in this respect.

In Pre-British India, both the state and persons charitably disposed vied with one another in constructing works of public utility. Magnificent palaces, roads, tanks and canals were built the remains of which even to this day exact our admiration. But things were changed when India came into the hands of the East India Company. That Company did nothing to promote the comforts and convenience of the people by building any works of public usefulness.

The cost of the administration of the country was so great that there was no surplus left to be devoted to any works of public utility. Captain T. Macan, in his evidence before the Select Committee on the Affairs of the East India Company, on 22nd March 1832, said:—

"The revenues of the country have not been sufficient to support our great establishments and to undertake at the same time any of those expensive public

works;\* \* \* \* Under native governments the aristocracy of the country were natives who spent their money in it; and whatever they acquired, either by salary, exaction or corruption, was frequently spent in public works, beneficial to the community, such as digging wells, planting groves of trees, building serays for travellers, opening water courses, and thus making fertile lands of deserts. That aristocracy has been destroyed by our Government, nor will the revenues of the country afford us to replace it in a manner by the introduction of natives into our civil administration, without getting rid of some part of our expensive European establishments who never think of spending the money they receive from the country in and for the country. Great public works of which traces remain, were frequently the acts of private individuals under former Governments, sometimes from the vanity of transmitting a name to posterity, sometimes from religious motives."

Then he was asked:—

"1430. From the revenue derived from the soil of India, exceeding 20,000,000, you conceive no portion can, under the existing system of administration of Indian affairs, be set apart for the improvement of the country in such works as aqueducts, canals of irrigation, great roads, and other essential improvements?—I believe it will be found on examination that since the renewal of the Charter in 1813, when the revenues and commercial accounts were directed to be kept separate, that the revenues of India have never covered the expenses within nearly a million sterling \* \* \* except in one year, when there was a small surplus; under such circumstances, unless reductions are made somewhere, we have nothing left for great public works of utility; \* \* \*"

No works of any public utility were undertaken on the plausible plea mentioned by Mr. N. B. Edmonstone, in his evidence before the Select Committee on the affairs of the East India Company, on 16th April, 1832, namely, that—

"All the lands being private property, it necessarily

depends upon the proprietors of those lands to introduce such works and improvements as they find best calculated to promote their own interests."\*

Let us take the case of—

### I. Roads.

England, even up to the middle of the eighteenth century, had hardly any roads to speak of. Robert Mackenzie, in his history of the nineteenth century, writes:—

"Until long after the middle of the eighteenth century commerce was strangled by the impossibility of conveying goods from one part of the country to another. While the English, with ill-directed heroism, expended life and treasure in the worthless strifes of the Continent, they were almost without roads at home. In all Europe there were no roads worse than theirs. It cost forty shillings to transport a ton of coals from Liverpool to Manchester. Men could not travel in Lancashire without considerable personal danger, owing to the condition of the roads. During the winter months travelling was generally impossible. The food of London was for the most part carried on pack-horses. Often the large towns endured famine, while the farmers at no great distance could find no market for their meat and grain. Communication between London and Glasgow was maintained by a stage-coach, which undertook this great enterprise only once in a month, and accomplished it in twelve or fourteen days."†

It was hardly to be expected of the natives of England who had hardly any roads in their own country to take pains in constructing them in India when they acquired political supremacy in this country.

Several Anglo-Indians of the last century did not look on the construction of roads in India with favor. Captain T. Macan in his evidence before the Select Committee on the affairs of the East India Company, on 22nd March, 1832 was asked:—

"1440. Would a road through India be a great service for internal traffic?—Not much; it would be useful for military communication, but for traffic it is not very necessary, as the Ganges runs through the heart of the country.

"1441. Might not such a road be useful for post communications?—The post might be accelerated a little, but not much.\* \*

"1442. Great roads are not so necessary for civilization in India as in other countries?—No; it is a vast plain that may be traversed in every direction;"

Up to 1832, the East India Company did not spend much on the construction of roads. Captain T. Macan in his evidence before the Select Committee on the affairs of the East India Company, on 22nd March, 1832, was asked:—

\* P. 215, Vol. 1. (Public).

† Pp. 182-183. Fourteenth Edition, 1893.

"1437. Have we not constructed a great military road through a part of Malwa?—There is not such a thing as can be called a great military road in any part of India; the best road is that from Calcutta to Cawnpore, called the New Road. I have gone up it seven or eight times, and there are many parts of it scarcely passable in wet weather. I am told that it is under the contemplation of this Government to make a good road of it. 1438. Has not a road been made from Calcutta to Juggernaut?—*The road from Calcutta to Juggernaut was made with money left by a Brahmin, with some little addition from Government.*

"1439. Is there not a great line of road through Malwa, upon which great expense has been incurred in carrying bridges over torrents?—I am not aware of such a work; small bridges may be thrown over some of the mountain torrents at the expense of a few thousand rupees; but *there is not what would be called a good road throughout India*, except the road to Barrackpore, the seat of the Governor-General."

Sir George Chesney says in his *Indian Polity*:—

"The Court of Directors, until almost the termination of their existence, did not recognise the prosecution of public works as a necessary part of their policy. The construction of a road or canal was regarded by them, in their earlier days, much in the same light that a war would be—as an unavoidable evil, to be undertaken only when it could not be postponed any longer, and not, if possible, to be repeated."

Mr. John Bright, in his speech delivered on June 24th, 1858 said:—

"With regard to public works, if I were speaking for the Natives of India, I would state this fact, that in a single English county there are more roads—more travelable roads—than are to be found in the whole of India; and I would say also that the single City of Manchester, in the supply of its inhabitants with the single article of water, has spent a larger sum of money than the East India Company has spent in the fourteen years from 1834 to 1848 in public works of every kind throughout the whole of its vast dominions."

Mr. James E. Thorold Rogers in the preface to his edition of Mr. John Bright's *Speeches*, writes:—

"The Company constructed neither road nor canal. It did nothing towards maintaining the means of communication which even the native Governments had adopted. *It suffered the ancient roads and tanks to fall into decay.\* \** In brief the policy of the Company in dealing with India was the policy of old Spain with her Trans-Atlantic possessions, only that it was more jealous and illiberal."

**The Native States had better roads than British India.** Thus Mr. Freeman, in his evidence before the Select Committee on colonization and settlement (India) on 29th April, 1858, was asked:—

"1578. Did you find the roads in the Native States better or worse than those in the English territory?—I had greater facility in going through the Hyderabad territory than through the other parts.



"1579. That is a Native State?—Yes. The roads there were better than certain parts of the roads in the Company's territory?—Yes."

**The same witness also testified to good roads existing in Pre-British India.** He was asked :—

"1580. In the course of your journey through the English territories did you see the remains of ancient roads?—Yes, in some parts to the eastward.

"1581. Had those roads formerly been good roads?—I presume they had; they were fine broad roads, planted with trees; but they were no longer in the state of roads when I passed them.

"1582. They had been so much neglected that they were almost impassable?—I could not pass them."

Another witness, Mr. J. T. Mackenzie, examined before the same Committee on 18th May, 1858, was asked :—

"3711. Do you believe that in former times the internal communications of the country were better than now?—Unquestionably; during the Hindoo and Mahomedan dynasties the interior of the country was intersected by roads; during our rule we have merely made great military roads.

"3712. Are the remains of those roads which existed under the Hindoo and Mahomedan dynasties, traceable in your part of the country?—Yes, they are traceable."

The same witness, examined again on 20th May, 1858, was asked :—

"4027. With regard to roads, so far as your observation goes, were the roads better under the Hindoo and Mahomedan rule than at present?—From all inquiries I could make, and from the vestiges of the roads that have existed, I should say that the internal communication of the country was much better under both the Hindoo and Mahomedan rule than it is at present. The Village Communities, now no longer in being, are understood to have maintained their respective proportions of the roads.

\* \* \* \* \*

"4049. With regard to the roads under the Hindoo and Mahomedan rules, to what period do you refer?—In Shah Jehan's (the grandson of Akbar) time, unquestionably the country was covered with roads; that was the golden age of Bengal, but even up to the time of our taking the dewany in Bengal the roads were in a much better state than at present, though not, by tradition, equal to what they were in Shah Jehan's time.

"4050. Your opinion of that time is chiefly gathered from tradition and the books?—Yes, from tradition, ancient manuscripts, and the vestiges of the roads."

But the East India Company were under compulsion, as it were, made to construct roads in this country. In 1853, the total mileage of trunk roads in India was 3,159, made up as follows :—

	miles.
I. Grand Trunk Road from Calcutta to Peshawar	1423

	miles.
2. Calcutta and Bombay } ...	1002
Mail Road	
3. Bombay and Agra Road } ...	734

3159  
The amount spent altogether on the construction of these roads was £2,166,676.

It was not for the comforts and convenience of the natives of India that the East India Company were forced to construct roads in India. But it was to facilitate the transmission of English goods that the British authorities compelled the Company to undertake building roads.

Thus one Mr. Murray Gladstone, who was a partner of the firm of Messrs. Gillanders, Arbuthnot and Company of Calcutta, in his evidence before the Select Committee of the House of Commons on Indian Territories on 4th July, 1853, said :—

"Public works are a subject that they have thought very much upon; they conceive that the making of roads and communications will be of vast importance, and if you will allow me, I will read upon that point an extract from a letter which I received from our house in Calcutta on Saturday. They are discussing the probability of an increased consumption; and they say, 'With our present limited means of transit, such a desirable consummation is not very probable. As a necessary preliminary, we must have good roads to the extremest mart to which our internal commerce extends, instead of the existing state of things. For many months of the year the Trunk Road of India is impassable; and only passable at any time by the slowest and rudest conveyances. Since Government have taken their inland steamers off the Ganges for service in Burmah, the communication by that route is so inadequate, that thousands of packages, consisting even of the private luggage of individuals, are at this moment, as they have been for weeks past, lying in godowns in Calcutta, without any prospect of reaching their destination for months to come.'

Several chambers of commerce and mercantile bodies of Great Britain and Ireland petitioned both Houses of Parliament in 1852 and 1853

"That the Government be compelled to expend a portion of the Revenues collected in India in the development of the resources of the country, as well as to afford every facility for its profitable occupation; that with this view such public works should be promoted as are calculated to facilitate intercourse with or improve the physical condition of the population, to increase the production of cotton and other valuable raw materials, as also to encourage a system of general industry.

"That 10 per cent. of the revenues of India be applied to the public works above alluded to, \* \* \*."

It was for the benefit of English commerce, that the construction of roads was

advocated. Major P. T. Trench in his evidence before the Lord's Committee on Indian Territories on 4th August, 1853 said :—

*"Roads will do much to make India an exporting country, and a vast consumer of England's manufactured goods."*

Not for the welfare of the natives of India, not from any philanthropic motives or altruistic considerations, were roads built in India.

The means which were adopted in constructing roads were such as no government calling itself civilized or humane, not to say Christian, can feel proud of. One of these means was the misappropriation of funds belonging to the pagodas or Hindu temples. Colonel D. Sims was examined on 2nd August 1853 before the Select Committee of the House of Lords by Lord Elphinstone :—

"8818. Formerly, in some districts, there was a large surplus from the funds belonging to the pagodas, which were then administered by British officers; that surplus was generally expended upon roads and bridges, was not it ?

"In several of the districts, especially in Tanjore, there are some celebrated pagodas which were richly endowed by Native Princes. The endowments were administered by the collectors of the districts; the collectors had charge of the pagodas, kept them in repair, paid the priests, &c.; and from the funds being managed economically a considerable surplus often remained, which was usually appropriated to the repair and improvement of the roads and other communications of the country. In Tanjore, which has now very good roads in all directions, the roads were chiefly formed and kept in repair by the surplus of the pagoda fund.

"8819. Has any portion of that fund been reserved for those purposes, or was the whole of it made over to the priests ?

"A few years ago, the connexion between the servants of the Government and the pagodas was entirely discontinued. There was then a considerable surplus remaining, I think about £120,000; of that I understand £80,000 was reserved for the purposes of education, and the remainder was distributed among the districts for the improvement of the roads.

"8820. Have those sums been expended ?

"There has been very little money on education. The money for the roads has, I believe, been spent.

"8821. Has any part of that 80,000£ been spent ?

"None that I know of, or that I ever heard of.

"8822. The whole fund was given up, was not it ?

"8823. And no portion of the annual income reserved for roads and bridges ?

"No; the funds are now administered by native trustees.

"8824. Do those native trustees appropriate any portion of that fund to the maintenance of the roads which have been created out of it ?

"None whatever, I believe.

"8825. Then those roads are probably falling into disrepair ?

"They are kept up by other means, that is, the cost of maintaining them falls on the Government."

The funds belonging to the pagodas were never meant for building roads or keeping them in repair. Hence it was misappropriation of the funds to apply them to purposes for which they were never intended.

It was not only by mere misappropriation of funds, but also by means of slave labor that roads were constructed in India. Of course slave labor was designated under the euphemism of "tribute labor." Lieutenant Colonel J. P. Kennedy in his examination before the Lords Committee on Indian Territories on 14th July, 1853, said :—

"The cost of construction must, of course, fall in one way or other upon the people, either by payments from the public revenue, or if the revenue be deficient, and the people incapable of further taxation for the object, but possessing unemployed time, of which they cannot profitably dispose, then by personal or tribute-labour. \* \* Tribute-labour is understood now amongst the Indian people, and the principle upon which the new road in the Himalaya mountains has been done was partly by that means, \* \*. The first great effort of establishing roads in a country where the people are poor and unemployed, assuredly justifies the application of tribute-labour for that vital object; \* \* \*"

The honorable and noble lords were not scandalised to hear that slave-labor *alias* "tribute-labor" was still in vogue in India. No, the witness was merely asked :—

"7645. Does your experience lead you to the conclusion that tribute-labour is as effective and as good as paid labour ?—It all depends upon the superintendence established. I do not think it is desirable to have tribute-labour if the public finances can bear the cost of paid-labour, particularly in India, where you get labourers for 3d. a day, but I think the employment of tribute-labour, for this one object, is better than leaving the country without the power of easy and profitable intercommunication."

The Christian philanthropists of England who were pressing the Indian authorities to erect roads, did not come forward to denounce the slave-labor with which the roads were built or open their purse strings to relieve the Indian people of the heavy taxation to which they were subjected in paying for the construction and maintenance of roads intended principally to enrich and benefit the English merchants.

The disgraceful manner in which the Indian Government were carrying out their road-building policy in India was well exposed by the Madras Native Association in their Petition to the House

of Lords, dated Madras, 10th December, 1852.\* Some extracts from this Petition are given below :—

"That closely connected with the irrigation of the country is the construction of roads, to enable the cultivator and manufacturer to contribute to the wants of each other, and thereby increase the prosperity of the inhabitants in general, and in regard to which your Petitioners have the greatest causes for complaint, it being a melancholy fact that the sum expended for this purpose at the Madras Presidency is scarcely above one-half per cent. on her revenue, in the North-West Provinces it is two-and-a-half, and in Bengal more than one and three quarters; while Bombay with a far smaller revenue, and half the number of inhabitants, has more than £37,000 expended upon her roads and canals, while Madras has only £30,000.

"That the condition of the roads at Madras, however bad, is just what could be expected under such circumstances; but as it is impossible for your Petitioners to get at official documents on this head, the Government having declined complying with the request of the Association, and all public officers, Civil and Military, being prohibited to communicate official information, they will draw upon an article contributed to the 'Calcutta Review,' No XXXII, for a few facts by way of elucidation. The number of principal or trunk roads as set down in the return of public works, printed by order of the Honourable the House of Commons in 1851, is only 11; but very few of these are finished and not one of them is kept in a state of sufficient repair; the only road that is always in good order is that leading from Fort St. George to the head quarters of the artillery at St. Thomas's Mount, —a distance of about eight miles; the longest road is that from Madras to Calcutta, 900 miles estimated length, but it has never been completed, and although it is called the Great North Road, and used by all travellers proceeding to the Northern parts of the Presidency, yet even a few miles from Madras it is not distinguishable from paddy fields, and piece goods have to be brought on the heads of coolies from Nellore, 110 miles distant, and situated on this very road; 50 miles farther it passes over a wide swamp, causing carts and travellers to skirt its edge in mud and water as well as they can, during six months of the year; on another part of the same line, near Rajahmundry, a gentleman was lately four hours in travelling seven miles on horseback: parts of this road have been at various times repaired, but these portions have afterwards been totally neglected and allowed to fall again into ruin; for the most part the line is unbridged, and in the places where bridges have been constructed, they have been neglected till the approaches have been wholly cut away by the rains leaving the bridges inaccessible, and consequently useless. \* \* \*

"That the country is in an equally desperate condition as regards district roads. The district of Cuddap, measuring 13,000 square miles, has nothing that deserves the name of road; there are tracks, impassable after a little rain, and everywhere carts, when used, carry half their proper load, and proceed by stages of half the usual length, while the trunk road from this district is so notoriously bad, that the Military Board

use it as a trial-ground to test the powers of new gun carriages which are pronounced safe if they pass over this severe ordeal. This district is one of the finest cotton-fields in South India, but has its prosperity impeded and kept down by the wretched state of its internal roads, and of its communication with the coast, the natural outlet for its commerce. \* \* \*

"That the entire extent of road practicable for bullock carts scarcely exceeds 3,000 miles for the entire Presidency; mostly without bridges, impracticable in wet weather, tedious and dangerous in the dry season; \* \*

"That the unwillingness of the Company and the local Government to expend money on the construction of roads requisite for the interchange of traffic from province to province, and from the interior to the shipping ports along the coast, would be incredible if it were not a notorious and substantiable fact; and it is still worse that they should pretend the ryots ought to make them at their own expense; for pressed down, as they are, by a heavy load of taxes, which renders them too poor to purchase Company's salt for their miserable food of boiled rice and vegetable, the latter too frequently wild herbs, the spontaneous produce of the uncultivated earth; unable to supply themselves with clothes, beyond a piece of coarse cotton fabric, worth 2s., once in a twelve month, it is impossible for them to find the means or time for road-making gratis, even if they possessed the skill requisite for the purpose, and your Petitioners submit that it is the bounden duty of the State, which reduces them to their miserable condition, and keeps them in it from Charter to Charter to spend a far larger portion of the revenues upon the improvement of the country whence they are derived than it does at present. It can find money to carry on wars for self-aggrandizement, to allow immoderate salaries to its Civil Service, to pension off the whole of its members on £500 a year each, to pay interest at 10 per cent. to the proprietors of East India Stock, all from the labour of the ryot; and when he requires roads by which he might find the means for bettering his condition, and that of the revenue, he is told that he must make them for himself."

It was an unfortunate thing for India that almost at the same time when the roads were commenced to be built, railways also came into existence in England. The road construction in India was not such a paying concern to England as railway construction was calculated to be. So roads have been neglected in favour of railways.

That the Government of India do not take sufficient interest in the construction of roads in this country is evident from the following extract from the Imperial Gazetteer (new edition):—

"The collection of statistics regarding roads in India has never received much attention, for their classification, the circumstances under which they are constructed, the demands which they meet, and the funds available for their upkeep, vary so greatly in different parts of the country that there is no common object to be served by their compilation.†"

\* L. C. 3rd Rept., pp. 211-212.

† P. 410 of Vol. III.



In his recently published work entitled "Painting in the Far East," Mr. Laurence Binyon writes:—

"Asia in the first centuries of our [Christian] era we have found to be not sharply divided into self-contained empires, but a continent in which communication was so free that not only the commodities of trade but the animating ideas of religion could bring about a fertilizing contact between its different races."

If such was Asia as a whole, what must have been the means of communication in India, the civiliser of the continent!

## II.—Water-ways.

There is hardly any other country in the world so well provided with rivers as India. These rivers are so large that they may well afford to furnish means both for navigation and irrigation. They are intended, as it were, by nature to guard against drought and famine. From ancient times canals have been cut from them for agricultural purposes. But the East India Company did nothing to turn them to any account for the benefit of the people of this country. Of course, it was almost a settled fact with them that canals should not be constructed for purposes of irrigation. Mr. John Chapman, in his evidence before the Select Committee of the House of Commons on Indian Territories on the 11th July, 1853, said:—

"There are two classes of public works, works of transit and works of production; I think the works of transit should be made first, generally speaking, and that considerable mistakes are often made with respect to the importance of works of production; for example, irrigation. If works of irrigation are made before there are works of transit to carry away the produce, I conceive that you do nothing but accumulate the produce upon a spot where it is not wanted; \* \* I think works of transit are those which are first wanted, \* \*"

Water-communications would have been useful works of transit, but the Indian authorities did not, and even to this day do not, do anything to encourage such works. India needs water-ways to develop her resources and make her rich and prosperous. To the *Contemporary Review* for December, 1904, Mr. D. Eltzbacher contributed an article entitled "The Lesson of the German Water-ways." According to him in Germany the energy of the nation is concentrated upon the improvement of the rivers and the making of new canals. Water carriage is five times cheaper than the rail-

way. The German inland fleet has multiplied and has grown more rapidly than the German sea-shipping. Germany has become prosperous by her water-ways.

One of the Anglo-Indian dailies wrote in September, 1907, that—

"It is a significant fact that every industrial country is devoting special attention to the improvement of its internal waterways. Germany and France spend millions every year on their canals and canalised rivers. Even in England, the home of neglected canals, they have got as far as the stage of inquiry. And now President Roosevelt is investigating the carrying power of the Mississippi and its tributaries. Half a century ago the Mississippi was the theatre of a splendid system of river traffic, preserved in Mark Twain's "Life on the Mississippi" and Dickens' "American Notes." The war and then the railway killed the old Mississippi flotilla, and although Eads carried out a magnificent system of protective works, the palmy days of Mississippi trade have not been revived. The President is evidently hopeful of its future both as an economic factor and as an instrument for counteracting the overblown influence of the railway trusts. India has had its Irrigation Commission; why not a Navigation Commission or Survey! A lot of nonsense has been written about the possibilities of inland navigation in this country; but a good deal more might be done than is being either done or projected—*Times of India*.

But nothing is done to improve the water-ways of India, because that will not enrich the capitalists of England. No one pleaded more eloquently and reasonably for the construction of waterways in India than the late Sir Arthur Cotton. His treatise on "Public Works in India" written for private circulation in 1854, contains a mass of information and of powerful reasoning upon this subject. He summarised his conclusions in sixty paragraphs some of which are extracted below:—

4th. That a great extent of river navigation may be improved, and canals cut at a moderate expense, say from Rs. 1000 to Rs. 3,000 a mile, so as to reduce the cost of transit on such lines, by nine-tenths.

33d. That the present plan for opening India by high speed railroad, is like preparing a loaf by taking wheat grain by grain, and thus grinding, kneading, baking and eating it; so that with our food all the time before us, we are dying of famine. Thus, India will become more and more impoverished, while the railroads are constructing; \* \*

34th. That the same money and time required to make one mile of high speed railway, will be sufficient to make 100 miles of good river navigation; 24 of first class steam canal, 12 of very good low speed railroad, 20 of an inferior kind of common road, and 40 of perfect common road with timber bridges, or 24 with masonry works.

38th. That in a very rich country already provided with a complete system of cheap transit, high speed of

*transit* is the grand object to be sought; but that in a very poor country, paralysed by utter want of means of transit at a moderate cost, *speed in forming a general system of cheap transit*, is the grand desideratum to which every thing else should give way.

39th. That what is the best economy for a country like England, is ruinous to India in its present state: in the same way as a carriage and pair is the ruin of a young Apothecary with one patient a day, though it is a very economical expedient for a physician with more patients than he can reach on foot.

40th. That a more effectual expedient could not have been fixed upon, to keep India in its present beggarly state, than to keep its rulers and all others interested in it amused with laying down annually 30 or 40 miles of fine railroads; while the whole country is starving for want of anything in the shape of cheap communication of any kind.

50th. That everything depends upon our giving up this idol of *speed*. Besides some thousands of miles of good water communications, which can be had at a small outlay if speed is given up, cheap railways can be laid with steep gradients, sharp curves, light rails, a narrow gauge, timber viaducts, &c., with little labour and at small cost.\* \*

53rd. That even if there were railroads all over India, it would still be worthwhile, nay necessary, to open lines of navigation; because after all that can possibly be done with railroads, goods can not be carried nearly so cheaply by rail, as by water.

55th. That the line of communication for goods between Europe and the upper valley of the Mississippi, depends entirely upon the inland water communications; whilst it is not in the least affected by the railway.

Sir Arthur Cotton was quite right when he wrote that—

"During the 20 years that it took to throw a network of railways over England, that country had the advantage of a complete system of canals and good turnpike roads. How totally different is the state of India,\* \* to provide it with railways!"

But Cotton spoke to deaf ears and he was crying in the wilderness. It was not the interest of England to construct waterways in India.\*

\* Mr. Digby wrote in the "Hindu" of Madras dated 21-1-1901—

"Why one of Sir Arthur Cotton's works failed.

"In an otherwise interesting and appreciative review of Lady Hope's "Life of Sir Arthur Cotton," *The Times* referred to one of the only works undertaken by the great engineer which could be declared failures. They were the Kurnool Canal and the navigation arrangements on the Godavari. In regard to both of these, as is made clear by official evidence quoted in the work, the officials, and not Sir Arthur, were to blame. Yet, *The Times*, misled by a partial acquaintance with the subject, gives Lord George Hamilton a certificate of justification for his general opposition to the Cotton projects. This has proved to be too much for one gentleman at least. Major-General Haig, R. E., who was, at one time, in charge of the Godavari works, has written to *The Times* in terms which put an altogether different complex-

At a time when the civilised nations of Europe and America are recognising the importance of water-ways, one is rather annoyed to read the disparaging manner in which Anglo-Indian writers speak of the water-communications in India. Mr. T. Higham in concluding his article on Irrigation and Navigation contributed to the new edition of the Imperial Gazetteer, says:—

"The comparative merits of railways and navigable canals as means of communication have sometimes been discussed. The principal argument in favor of

ion upon one of the projects referred to above. His letter was as follows:—"May I ask you kindly to afford me space 'or the correction of an important error in the review of Lady Hope's memoir of her father, Sir Arthur Cotton, which appeared in *The Times* of yesterday? The passage in which the error occurs runs as follows (omitting reference to another matter):—Lord George Hamilton showed how works, which Sir Arthur Cotton "recommended, which were designed to make the Godavari navigable, had to be abandoned after an expenditure of £700,000."

I should explain that the length of river which Sir A. Cotton designed to improve, was some 450 miles. Of this, the works on the lower half were only half-finished when they were stopped, and those on the upper half had never been touched at all. No wonder that a project thus treated proved a failure. How could it be anything else? Had the project been fully carried out and failed to fill the expectations of the Government, there might have been grounds for pronouncing it a failure; but when the fact was that only the 200 miles nearest the port had been rendered navigable in a very imperfect degree, and that part the most distant from the rich cotton and agricultural districts of Nagpore, it is manifest that no conclusions based on what had been accomplished could be of value as regards the general scheme. With the exception of one or two mishaps such as often occur in hydraulic works on the great rivers of India, the works, so far as they have been carried out, have stood and fulfilled their purpose for 30 years. No one ever pretended that the river could be made as perfect a navigation as a first-class canal. It was designed to afford a good navigation for the greater part of the year.

What then was the true reason for the abandonment of the Godavari navigation scheme? It was that, a railway having been made from Nagpore to Bombay, the Government did not see the use of exposing it to the competition of another, and in their view an inferior, line of communication with the coast.

I do not concur with this view; I have always held that there would be sufficient traffic for a separate line of communication with the East Coast. My object, however, in this letter is not to discuss this point, but simply to show that Sir Arthur Cotton was in no wise responsible for the abandonment of the works.

I trust, Sir, that you will not consider the above explanation more than is due to the memory of the great man whose works have conferred untold benefits upon the people of India." •

the latter is that the cost of haulage or transport is less. On the other hand, canal routes are more devious; cross communications or connexions between different systems are more difficult; feeder canals cannot be taken into new areas of supply with the same facility as feeder railways; the time occupied in transport on canals is much greater; and lastly, there are many tracts in which canal navigation cannot be maintained, even at great expense, without the diversion and absorption of a large volume of water which might be more advantageously used for irrigation."

Comments on the above are useless. His arguments seem to savour of special pleading for railways, since the construction of canals in India does not put money in the pockets of the natives of England. However he is in favour of navigable canals in Eastern Bengal when he writes:—

"Much can, no doubt, still be done for the improvement of communications in the deltas of Eastern Bengal and similar areas by improving the open waterways of the country and connecting them by navigable cuts, but outside these tracts the field for the extension of inland navigation cannot be regarded as either wide or promising."

### III. Irrigation works.

Sir Edward Sullivan, Bart., in his work on the Conquerors, Warriors and Statesmen of India, wrote:—

"The Lotus placed aloft in the thousand temples of India and Egypt, demonstrates the strong traditional veneration for the aquatic element among a people who know no other want. Can we, in thus cruelly ignoring the great, instinctive worship of our subjects, deny that we have deserved the enmity of millions of the present generation, or expect to escape the contempt of those who are to come?"

Again, in a note, the same author adds:—

"The magnificent works of irrigation left by the native princes of the Carnatic, in 14 districts alone, represent a capital of 15 millions! One of them is capable of supplying water for agricultural purposes to 32 villages for 18 months. The following extract from Colonel Cotton's report on public works of Madras show their present condition:—'So generally indeed have I found the works in a defective state, that I believe that I may say that nearly all the tanks in the country and nearly all the channels waterless than they did; many only one-fourth, and great numbers from one-half to three-fourths'. Again, in p. 6 of the same report:—'The extent of irrigation may be judged from the fact, that in fourteen of the chief ryotwar irrigated districts, the number of tanks and channels considerably exceeds 43,000 in repair, besides 10,000 out of repair.'"

"So that under the vaunted rule of England the natives of India have altogether lost one-fifth of the magnificent works of irrigation left them by their ancestors and only derive one-half the former advantage of those that remain!"

"The fact is damning, indeed, when we consider that this has occurred in a land where the actual existence of millions depends upon the artificial supply of water, and that we had not to provide, but merely keep in repair, existing means of irrigation."\*

But it was not the policy then, and even to this day, of the Indian authorities to encourage or undertake the construction of canals which would lead to increased agricultural production. For, as said Mr. Chapman, in his evidence before the Select Committee of the House of Commons on 11th July, 1853:—

"I think the works of transit should be made first, generally speaking, and that considerable mistakes are often made with respect to the importance of works of production; for example, irrigation."

It was on this account that works of irrigation were neglected.

In the Pre-British period, many canals for purposes of irrigation were constructed in several parts of India. When the natives of India saw that the government would not do anything for irrigation, they themselves were willing to execute such works. Captain T. Macan in his examination before the Select Committee on the affairs of the East India Company, on 22nd March, 1832, was asked:—

"1432. The return from such public works as aqueducts would be enormous, would it not?—Very great; some individual did offer to open canals, if permitted to receive the emoluments accruing from increased irrigation, &c., for seven years; and the benefit that has arisen, and the blessings which Delhi has experienced from the opening of the canal that flows through that city, are very great, and spoken of by the people with gratitude."

Well, the East India Company with its dog-in-the-manger-like policy would not itself undertake the construction of canals nor would permit anyone else to do so. The government of the day did not understand their own interests, for had they done so, they would have encouraged all irrigational projects. Mr. A. D. Campbell, in a paper of 1832, wrote:—

"In India, the productive power of the soil is wonderfully increased by irrigation; and when the source of supply is such as to carry along with it a fertilizing manure, suspended in the water, which is left as a deposit on the land, it may, in some degree, tend to equalize the productive power of soils, originally different.†"

The government revenues would have been increased by their providing the coun-

\* Pp. 145-148.

† Affairs of the E. I. Company, Vol. I., (Revenue), London, 1833. Appendix p. 35.



try with means of irrigation. But they were bent upon killing the goose that laid the golden eggs.

The land revenue policy of the government also is not calculated to encourage landholders to do anything to improve their lands by means of irrigation. Major P. T. French in his evidence before the Lords' Committee, on the 4th August, 1853 said :—

"We have nearly pulled down the class of landed proprietors; they are becoming, day by day, under the operation of our laws, extinct. \* \* Now, the people of India are, perhaps, the only people in the world who cannot expend their money in purchasing an acre or two of ground which their forefathers have from time immemorial ploughed, by purchasing the government tax or rent of it, and in fact they cannot in any way invest in landed property, of which they are exceedingly so fond, the proceeds of their economy or success in trade or agriculture in any shape. There is every encouragement held out to invest money in gold ornaments and other unproductive matters, or on costly marriage feasts, but in fact there is no encouragement to economy; none at least so acceptable and easy of accomplishment as by allowing the farmer to become a freeholder: were some lacs thus raised annually and spent on the country, the unsold land would be doubly productive."

Then he was asked by Lord Wynford :—

"9032. Surely in the North-Western Provinces they can invest their money in a 30 years' lease?"

In reply, he said :—

"Yes they can; but a 30 years' lease is as a few hours to a native of India: a native looks to sinking a well, or planting a tree, which his children and his children's children may possess for ever; we are content often with talking of one or two generations; but not so with the people of India, who desire to have a perpetuity for their children's children through all future times: a native line never fails, according to their native customs, because adoption supplies deficiencies."

But India being an empire adrift, she is not to be governed on any consistent policy, and hence it would not do to give perpetuity to any institution. The British Government is in certain respects the most destructive that India has ever been subjected to, and so naturally enough, no one ever cared to listen to an opinion like that expressed by Major French.

It was the duty of government to construct all the necessary appliances of irrigation, such as canals, tanks, reservoirs, etc. This used to be done even by the native powers of India. Captain G. A. Underwood, in his evidence before the Select Committee on the affairs of the East India Company was asked :—

"2497. Under the native powers, had the establish-

ment or the management of tanks attracted much of the attention of the rulers of the country?—I fancy a very great deal; but I cannot speak with certainty.

"2498. Do any recorded regulations for the maintenance and management of the tanks remain in the hands of the village officers?—No regulations that I am aware of before our own government; but as in many parts of the country a very ancient custom prevails of preserving or allotting a certain portion of the gross produce for tank repairs, &c., &c., I doubt not certain rules did and may still exist.

"2499. Are there not to be traced, in various parts of the districts with which you have been conversant, the remains of tanks to a very considerable extent which have gone out of repair?—Yes, to a most extraordinary extent; and at the present day the tanks are almost innumerable.

"2500. Do you suppose that those tanks were ever in existence and in operation at one time, or have they been the works of successive occupiers of the country?—I imagine that they must formerly have been all in operation at one time. I speak of many years ago."

Then the witness was asked :—

"2512. Be so good as to describe to the Committee the extent and character and the construction of any one considerable tank, the regulation of which you superintended?—The generality of the tanks in the southern division are small compared with those of the northern and centre. In the latter district 13 very large tanks are met with, each from 15 to 25 miles in circumference; such as the Cauverypank, Carangooly, Cumbun, &c. &c. tanks: a reservoir of this kind is formed by damming across a large valley, into which several streams from the mountains or otherwise empty themselves. It may be further supplied by a canal cut from some great river in the neighbourhood, which has been dammed across by masonry, stone or earth. Some of those canals are 60 and 70 miles in length; along their course other minor branches are taken off, irrigating vast tracts of country on both sides yielding revenues to a very large amount, sometimes £7,000, £8,000 and £9,000 (70,000, 80,000 and 90,000 rupees) per annum.

"2513. With reference to the tank to which you particularly alluded, be so good as to say what are the dimensions of the dam-head, and of what it is constructed?—The bund is generally constructed of earth faced with some revetment either of stone or brick. The bund supporting the water varies according to the locality; it is sometimes 15 and 20 feet high, made of earth revetted with loose stone or with fine masonry of stone and brick. The bund supporting the water varies according to the locality; it is sometimes 15 and 20 feet high, made of earth revetted with loose stone or with fine masonry of stone and brick. The bund of Cauverypank tank is five miles in length.

"2514. Do you remember what was the cost of the particular bund to which you are alluding?—I am not aware that any reservoir I now speak of has been formed since the adoption of a civil engineers' department; I cannot therefore state the cost that such a tank might have created originally, but the expense for a similar one at the present day can be readily assumed.

"2515. Do you mean that these tanks have been restored only, and not created? Restored and maintained for the purpose of irrigation; our present

*efforts being directed to the preservation of the existing revenues."*

The sentences italicised need no comments. The British government did not create any reservoirs, but in order to preserve the existing revenues, they had to keep those reservoirs in repair; otherwise they would not have done even this much. This is evident from the following question put to the same witness and the answer which it elicited from him.

"2527. What is there in the nature of their tenures which enables them to regulate that distribution?—From the tenure of my duties as a Civil Engineer, I cannot speak properly as to the nature of tenures; but in the course of my examinations I found that *many of the people holding lands held them upon the condition, that government should keep their reservoirs and channels of irrigation in perfect repair; consequently, every man under such circumstances is entitled to his fair share of the water.*"

One of the principal causes of the famine with which India is afflicted almost every year is the neglect which the Government exhibits in constructing irrigational works. Lieutenant Colonel William Colebrooke, in his evidence before the above Committee, on the 22nd May, 1832, referring to Ceylon, said:—

"The ruin of the tanks in the island of Ceylon has been a principal cause of the depopulation of that island, and its dependence on the continent for supplies. Grain was probably in former times exported from Ceylon."

The above may be literally true some day of India also.

Down to our own day, government are not doing all that they ought to do for the extension of irrigation, and the construction of canals and tanks in this country. All irrigational projects are beneficial to the government as well as to the people.

On page 31 of the Report on the Revenue Administration of the United Provinces for the year 1905-1906, it is stated that—

"Extensions of the Canal system were confined mainly to Bundelkhand where the success in recent years of the facilities already available has encouraged the construction of undertakings long held in abeyance. The formation of a special Canal division to look after tanks is most opportune, and altogether with greatly increased protection against drought \* \* it looks as if better times were in store for Bundelkhand."

The same would be said of other districts in India if irrigational projects were undertaken in them like those in Bundelkhand.

The remarks of Sir Charles Napier regarding the East India Company, are also applicable to some extent to the present government of India.

"Sovereigns are identified with the countries they rule, but a mercantile oligarchy like the Court of Directors, is not interested beyond the annual balance sheet during their respective tenures of power; better it is for them to clutch hundreds within reach, than by a wise outlay draw forth the wondrous resources of the great Indian Empire and turn those hundreds into millions. Like the pedlar Jew the Director seeks small profits and quick returns, understanding well his personal interest but regardless of Indian greatness or happiness. This is patent to all who have traversed India, and looked at the remains of great roads, of great cities, of great palaces, of great mosques. By whom were they constructed? By the sovereigns of India. But where are the public works of the Court of Directors? For a hundred years they have milked the cow and given her no sustenance.

"As their Charter draws towards its close a show of doing work in the shape of canals is being made, and the railroads will be good; but railroads spring from the spirit of the age, no human power can stop their progress till the whole earth becomes bound in ribs of iron."

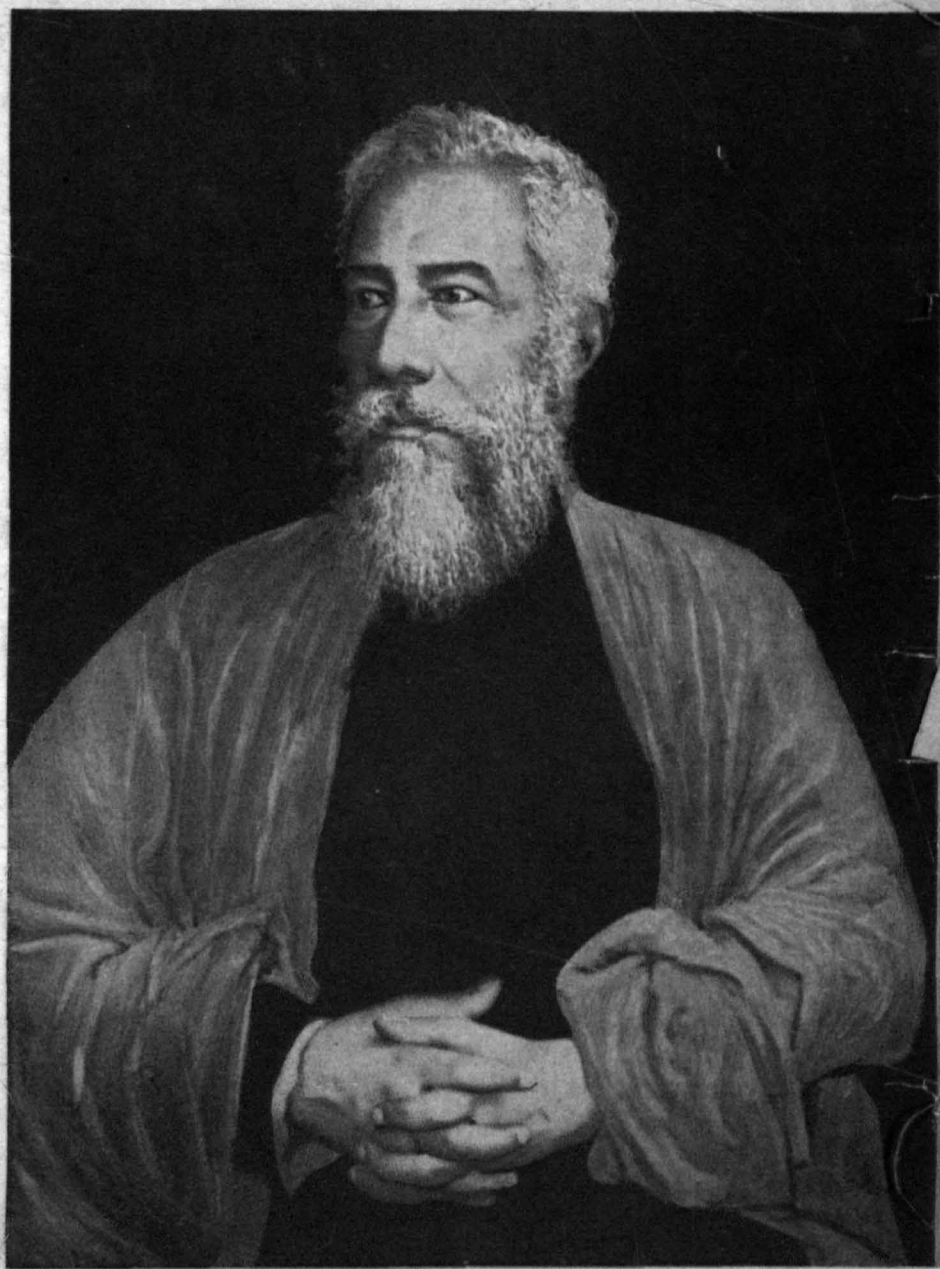
Defects, Civil and Military of the Indian Government, by Sir Charles T. Napier, G.C.B., London, 1853.

## A GREAT EDUCATIONAL EXPERIMENT

ONE of the most instructive parallels to India in modern times is that of the Philippine Islands, which have recently come under the guidance and direction of the United States. In many ways the same problems, in a new environment, have to be faced there—the problem of

reviving a decayed civilisation, the problem of different stages of progress and different phases of religion, the problem of grafting Western culture on an Eastern stock, the problem of a new and foreign medium of teaching.

The great interest to India in the



MAHARSHI DEVENDRANATH TAGORE.

*Blocks by U. Ray.*

*Kuntalino Press, Calcutta.*



American experiment lies in the fact, that those who are making it have the experience of the past to guide them, and have also a store of young energy and resource that seems almost inexhaustible. The United States Republic has sent its best men to represent its interests and ideas, and the attempt is being made under very favourable conditions. The educational side of the experiment is by far the most important, and also contains the most instructive comparisons with India. I propose therefore, in this article, to give a rough sketch of what has been accomplished and what ideals are prominent.

The last eight years have been a period of remarkable social and intellectual awakening in the Islands. The nearness to Japan and the sight of her great triumphs have had an effect only second to that of freedom from the Spanish yoke in creating enthusiasm for national progress. The new Education therefore obtained a good start. It came on the rise of a great wave of popular opinion. There was no need to bring pressure to bear on the Filipino parents to send their children to the newly opened schools. The parents were themselves eager to seize all the educational opportunities which the American Government afforded. While however the enlightened governors of the land were ready to offer from the first every facility of study and to meet in every way the Filipino desire for progress, the American resident community and the American newspapers have been generally hostile. The cry has been raised that the 'native' is being spoilt for his proper work, and being taken away from the country fields where he ought to be employed. As the latest Report candidly declares, there is an "ungenerous and illiberal opposition to native enlightenment, which too often appears to be the possession of Americans domiciled in these islands." There is something similar here to the dislike of higher Education which is every now and then expressed by Anglo-Indian newspapers and Anglo-Indian residents, but which up to the present has not carried weight with the British Government.

The increase in the number of schools, teachers, and pupils during the last five years has been enormous. Under each of these three heads the total has risen by 100

per cent. and yet the Director of Education speaks about the progress being 'slow'! One of the most interesting points of comparison, or rather of contrast, with India is that the girls, who are being educated, very nearly equal in number the boys. It is this fact, due to the large Christian element in the islands, that makes the prospect of the future so full of hope. Though the population is less than ten millions, the number of Filipino girls receiving instruction has already come near to the total figures of girls' education for the whole of India.

We now approach the question of the English language as a medium for Filipino Education, and here a remarkable fact is brought before our notice. All instruction from the very first is given in English. The vernacular appears to be entirely discarded. From the little child who can hardly understand one word, up to the advanced scholar at College, the one medium of instruction is English. The pupil in this way picks up the language of his education very rapidly indeed, and in 2 or 3 years' time is able to speak English with some fluency. Later on, as his course proceeds, he possesses quite as complete a mastery of English as he has of his own mother-tongue.

The American educator justifies this by asserting that if English is to be the medium at all, then very little solid progress can be made until the English medium is thoroughly understood. When the English language is mastered, then all the rest of the subjects of education become easier and more intelligible. If on the other hand English is not mastered, every other subject is studied with hesitation and difficulty. Memorising and learning by heart is found to take the place of real understanding, and a false educational system is introduced in which the mind of the pupil is distracted by a double issue,—on the one hand, that of grasping an unintelligible language, and on the other hand, that of obtaining an intimate knowledge of scientific and other subjects.

There can be no question that this distraction is at the root of many of the present evils in Indian Education. My own experience as a teacher points conclusively to the fact that even up to the B.A. standard students take to memorising, because they find it easier than thinking out the subject

in a foreign tongue. They feel safer in learning a piece of English by heart, than in putting down an answer in their own English words. The temptation which I have continually to resist, is that of dictating to them answers to questions which they are likely to have in their examinations. There is nothing that they like better from their teacher, and there is nothing more fatal to true education.

But on the other hand under the new American system one is tempted to ask what remains of the vernacular? Does it disappear altogether? Do the students lose all touch with their own mother tongue? We could hardly contemplate a complete loss of the vernaculars by educated Indians without serious misgiving, for it is through the vernaculars alone, that the great masses of the Indian people in the villages must be reached, and this duty of reaching them cannot be performed if the educated classes have fallen out of touch with their own mother-tongue. Even if the heavy price of a double tax on brain energy has to be paid, it would seem that even this would be worth paying rather than the alternative of allowing the most fatal divorce to take place between the educated and the common people.

While therefore we may admire the boldness of the American experiment in the Philippines, we can hardly take it as an example for India to follow. For India is a land, not of ten, but of three hundred millions, the great majority of whom must always speak the language of the soil. We must face in India the double issue,—the encouragement of the leading vernaculars, and the encouragement of English. We can take no short cuts to simplify the problem. If we neglect English we shall suffer. We shall be cut off as it were from one great base of supplies. If on the other hand, we neglect the vernaculars, we shall suffer. We shall be cut off from our own people, and lose touch with our own countrymen. As happens in so many cases, we must, in order to find a solution, grasp boldly both horns of the dilemma, and not be content with a single logical position.

It is interesting to note that the study of English, and the use of it as the medium of education, came about at the urgent request of the Filipinos themselves: it was

not pressed upon them by the Americans. Still further the Filipinos demanded from the first the control of their education by Americans. When the United States proposed to send out a band of 500 picked teachers at the start, the Filipinos sent back a request for double that number to guide their first steps forward. Again, when the Americans introduced a Bill in 1908, providing for the teaching of the vernaculars, the measure was thrown out chiefly by Filipino influence. It remains to be seen, at the end of two or three generations of English education of such an exclusive kind, whether anything of the Filipino languages will remain, or whether they will die a natural, or (as I would prefer to call it) an unnatural death. If the latter event takes place, it remains also to be seen whether the whole character of the people will not be denationalized and become a mere copy of the West.

The American Educationalists state clearly their own aims and desires. 'We do not aim' they say in their latest Report 'at Americanizing: our efforts are all directed to make better Filipinos. There is a great future before them, and they will absorb and fit to their own purposes the common civilisation of the Western world.' These are excellent sentiments. Such sentiments, however, have often been uttered before and have been falsified by results. The one strong point in favour of the American experiment is this, that by hurrying on the full study of English, and also by throwing posts open as rapidly as possible to the Filipinos who come to the front, those in authority are clearly intending to make the inhabitants themselves mainly responsible for their own future. If for a time the pendulum swings too far westward, and the English educated Filipino out-Americans the American, none the less in the long run the reaction is certain to come if only self-government is allowed. The force of nature will reassert itself and the true Filipino element will reappear. But all this will depend greatly on whether the immediate future continues in the hands of enlightened Americans, or whether it passes more and more into the hands of commercial speculators and interested capitalists, whose ideals are low and whose policy is served better by perpetual dependence

than by the encouragement of nationality.

With regard to this latter point of dependence, the Report of the Filipino Education Bureau contains some plain speaking and some excellent advice. In the schools, it is urged, there is a supreme need to inculcate from the first the love and habit of self-reliance. Dependence, it is said, seems at present inherent in the Filipino race, and there is a great danger of this being encouraged, rather than discouraged, by a paternal Government. 'There is too much seeking for official position and privilege, and too little attempt to develop the indigenous resources of the country on a self-reliant and independent basis.'

The remedy of the educational authorities is a sound one. Everything possible, they say, must be done from the very earliest days to increase manly and self-reliant habits. Athletics must be a test of school-efficiency as well as examinations. Manual labour must be undertaken by all students. In the Infants' Schools Kindergarten has been started. Each Primary School has a workshop, a school-garden and a tool-shed. Practical science is encouraged from a very early age. Courses in Agriculture, Commerce and Technical Industries run side by side with literary studies.

It is disappointing to read in the Report that notwithstanding this form of training the immense majority of students still prefer to take the literary side, and only a small proportion qualify in science, commerce and agriculture.

The situation here described is familiar to us in India. At the same time it would be a distinct gain if our educational authorities spoke out as plainly and openly as the Americans with regard to self-reliant habits. Yet, after all, the remedy in India, as among the Filipinos, lies mainly in our own hands. It serves no useful purpose to cry out about the trade and commerce of the country falling into foreign hands, if highly-educated parents encourage their sons to flock into subordinate Government posts and do not qualify them by an efficient training to meet the foreigner with his own weapons and defeat him in the great industrial struggle. There is here an open field for business enterprise, as the Parsi merchant

princes have shown, and there is no reason why educated Indians should not reach the top of the ladder. But, from the very first, the trend of education must be directed towards the formation of a self-reliant, manly character, and parents must take an active part with teachers in bringing about this result. It is impossible to over-estimate what a single generation of such teaching in every Province might accomplish. Only we must have better teachers and better inspectors,—and, I would add, better parents.

At present the great difficulty confronting Filipino development is the paucity of trained teachers and the inadequacy of financial resources. In the primary schools the need is felt most of all and underpaid and incompetent teachers are still rather the rule than the exception. In this respect again the state of things is parallel to that of India. People here in India, as in the Philippines, are crying out for universal education, little realizing the difficulties involved in the problem and the impossibility of making bricks without straw and without clay. It is sometimes imagined that anyone, however ignorant or illiterate, is good enough to teach young children; but in reality no greater mistake could be made. The development of a child's mind, at the most impressionable age, is the most delicate of all tasks and needs a highly qualified teacher. Modern educational science shows us in a convincing manner that 'the education of the child' is one of the finest of all Arts, demanding the work of a life time and the skill of a specialist.

It is not enough to reply 'This is all very well for the sons of gentlemen, but anyone is good enough to teach ignorant peasants'. No! that again is not true. Anyone, is *not* good enough. The development of a peasant's intellect and moral sense is just as difficult as that of a gentleman's son, and bad education will be harmful in either case. To show what a dangerous crisis has been reached in India by parsimony of public funds, Mr. Orange has reported that in Bengal, which is the most advanced province in many ways there are teachers of large classes of village children who are receiving only 6 Rupees a month for their work (scarcely the pay of a sweeper), and a considerable



proportion of them are almost entirely illiterate. Bad teaching and bad methods of this kind bring their own nemesis. They vitiate and degrade the whole educational system right up to its higher ranges. They bring a kind of disease or blight into education as a whole, which it is almost impossible to cure.

The Americans in the Philippines are grappling with this evil as fast as they can, and increasing all round the pay of the teachers in the primary schools, offering every inducement to those in the colleges, who are now graduating year by year, to take part in the work.

On the whole the educational prospect may be said to be full of hope. The Islands are still feeling the tide of the revolution which has taken place and the tide itself is still advancing. Every year more and more important positions in the country are being occupied by the Filipinos themselves, and the incentive to the younger generation to become equipped and trained for the service of the country is a strong one. It is indeed the famous incentive which Napoleon put forward with such effect—the 'career open to talents.' In this connexion one further point is most striking. The system of government scholarships for a foreign training in the United States is now being discouraged. The dangers of denationalisation and aloofness from their own countrymen, when the scholarship-holders return, are found to be too great. The simpler and more natural method of encouraging an advanced education in the country itself is seen to be the best. In the future, it will be only in very exceptional cases that the 'foreign tour' will be financed by Government.

What then is the final lesson for India? It is surely this, that not merely Govern-

ment, but the whole people must be more seriously in earnest about education and must be prepared for greater sacrifices; otherwise we are in danger of being surpassed in the race for progress, not merely by Japan, but by the Filipinos also. The matter should not be left to Government alone; it should be the burning question on all Municipal Boards and on all District Boards. Municipal extravagances, such as the presentation of addresses, garden-parties and receptions, should be vigorously curtailed, and every pice that can be spared out of the rates and taxes ought to go to education. The schools and colleges of a City ought to be the pride of a City. The schools of a District ought to be the pride of a District. Inefficient, slovenly, ill-managed, ill-equipped, badly staffed schools should receive no favour; on the other hand, schools that are advancing in efficiency and improving their staffs should be treated with a generous and wise liberality. In this respect the proverb should be found true 'To him that hath shall be given, and from him that hath not shall be taken away even that which he seemeth to have.' But such public opinion and such public earnestness as I have described need forming and fashioning. And the greatest formative power in India to-day is probably the Press. All honour to those Editors who are maintaining, often at great personal sacrifice, a high standard of educational ideas in their papers, and not seeking merely popular applause by dealing with the more ephemeral subjects that catch the people's attention. Such men are doing an incalculable service to India at this crisis in her history, and their names will not be forgotten when the 'Making of India' has been accomplished.

DELHI.

C. F. ANDREWS.

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### THE AFTERMATH OF "EDUCATION":—A PLEA FOR AN INDIAN HAMPTON

THE government of his country wanted to recognize his ability and integrity by making him Consul General to Guadaloupe, a French West Indian Island.

It was an eminent position that the government asked him to accept and the temptation to favourably consider the offer was immeasurably great. "Visions of the honours

he might win in the diplomatic service of his nation and the high rank he might eventually achieve for himself rose before him. When he thought of the laurels that the offer of this office placed within his very grasp, he felt an irresistible impulse tugging at his heartstrings compelling him to telegraph without a moment's delay his acceptance of the government's proffer.

Simultaneously with this train of thought, another—a subtler—set of emotions raged within his breast. He bethought himself that the position offered him not only the chance of winning fair fame; but also an opportunity to be of service to his nation. As the representative of the United States in the Island he could render an inestimable work of uplift for the members of his race in Gaudaloupe, and at the same time help along the evolution of the Negroes in his native land by carrying on independent investigations and furnishing his people with the mature results of his inquiries.

Goaded by these two-fold currents of thought, the impulse to accept the position seemed impossible to resist. But, arrayed against the temptation stood the ideal of his youth, clad in its pristine glory, nurtured and intensified by years' labor of love given in the effort to materialize his youthful dream. The resolve formed at Hampton Institute\*, at the morning of life, to do more than a mere man's work in a Virginia county peopled largely by thriftless Negroes dwelling in one-room cabins, rose before his vision like a gigantic mountain. The cross-currents of temptation lashed themselves against the solid rock of his aspirations, only to be rebuffed and thrown back at the mountain's base. The youthful ambition completely vanquished the visions of diplomatic glory. The temptation of larger service also subsided. The man stuck fast to his moorings, determined to complete the work which he had inaugurated and which none save himself could accomplish.

It was in the year 1905 that the offer of this diplomatic post came to seduce Thomas C. Walker from the noble mission to which he had consecrated his life. Well-nigh four years have passed since then, and Walker still sticks to the uplift work he originally set out to do. As the years roll on he

becomes more interested and absorbed in the work he has undertaken. The older he grows, the more experience he brings to bear upon his enterprise. The more he works at it, the more does he prize it and the more he wishes to stick to his post.

This same Thomas C. Walker went to Hampton a small, thick-lipped Negro boy. He arrived without money and without clothes. He went to school nights and pluckily paid his expenses by working at the saw-mill during the day. After graduation he returned home and began teaching school. The little building set apart for a schoolhouse soon proved too small for the purpose. He planned to enlarge it and did so, with the help of boys, working Saturdays on the adjoining land to earn money to buy building materials. He built his own home and cultivated his own farm. He encouraged the members of his race residing on rented farms to buy their own land and build their own homes. He contributed toward their moral uplift by banishing liquor shops from their midst and improving the church buildings and form of worship. As a result of his labor, ninety per cent. of the Negroes of his locality own and manage their land; and for more than five years not a single member of the community has seen the inside of a jail.

Probably the most beneficent work done by Thomas C. Walker has been to arouse the Negro to help himself in educational matters. In the story of his life he says:

"Virginia has spent since the Civil War a great deal of money in support of her public school system. Though large in the aggregate, it has been and is too small in proportion to the dense mass of ignorance with which it has to deal. The only thing I see for my people is to come to their own rescue. For some years I have been trying to create a general educational awakening among them and the result is the largest attendance of the colored schools of Virginia that has been recorded in their history. In some districts where we had very poorly equipped school buildings, I formed educational clubs which raised yearly from [900 to 1,200 rupees] for the erecting and repair of buildings, and in thirteen counties the Negro people raised in one year [Rs. 4,845] to extend their public school term one and in some cases two months."

His successful battle with temptation—his refusing a post of honor, preferring to toil in a field which yielded comparatively little appreciation, demonstrates the efficiency and blessedness of an institution that implants the right kind of impulses

\* For an illustrated account of this Institute, see *The Modern Review* for June, 1908.

in a man's heart when it is still impressionable. His many years' work of encouraging the members of his race to buy land, build homes, practice thrift, lead temperate and useful lives, and render the lot of everyone around happy and useful, is a standing testimonial to the beneficence of imparting the right kind of ideals to the young.

Another Negro began his life as a school teacher. He started work in 1880 in a small town. At this period, none of the coloured people residing there owned the land on which they lived and farmed. All members of his race dwelt in log cabins and received miserable pittance for farm and other labour. The Negro teacher went to the village to receive a salary of three rupees a day. An ordinary man would have been contented to conscientiously discharge his duties as schoolmaster and pocket the pay: but the Negro youth had been taught otherwise. He had graduated from Hampton where he had spent many years of his early impressionable life, under men and women who influenced him to feel for his unfortunate people and endeavour to help along their evolution. The Hampton teachers had introduced a virus in this youth's mind which had inoculated his whole system. When he went to this village to teach school he found that he was charged with a dynamic desire to uplift the community. He endeavoured to settle down to the work for which his services had been hired: but the mere conscientious discharge of his duties would not bring peace to his soul. He felt that he could do more than teaching school, and if he wanted to be comfortable in his mind he must exert his whole being to uplift his people.

When this consciousness dawned upon the Negro youth, he got down to work amongst the people who needed him. The old impression that a teacher should not engage in physical labour exerted its deterrent influence. Furthermore, the Negro youth had qualified himself as a lawyer, and digging dirt in the field and experimenting with manure on the farm were certainly not in keeping with the programme of work laid down for a qualified barrister to do. But when an educational institution pumps into the heart of its charge a live desire to do missionary work for his community, it is always too potent

to permit such hindering influences to successfully prevail.

With a welling desire actuating him and a firm faith in his eventual success upholding him during moments of temporary failure, the young man set out in right earnest to work, paying no heed to prevailing prejudices and carping criticism, consulting nobody save his own good sense. He combined in himself the offices of a school-teacher, farmer, storekeeper, lawyer and preacher, and discharged the duties of each to the best of his abilities. He conducted his life so that it would serve as an example of what he taught. He proved to be a successful farmer, cultivating two small farms and producing all that he needed. He erected a two-story house, modern in every respect. He built a schoolhouse and organized a farmers' club. His work as a teacher and preacher transformed dense-minded, impoverished members of his community into clean, intelligent, well-to-do men and women, vitally interested in individual and communal progress. Those who dwelt, in 1880, in log cabins, now own from ten to four hundred acres of land each. There are few among them who do not have well-stocked farms. All are earning money and saving money, growing richer and more comfortable every year.

This one man virtually saved the town. He modernized the community. He improved the moral and material status of everyone residing within a radius of many miles around his home. If you ask this man, George D. Wharton, of Avalon, Virginia, what gave him the motive power to do this intensely practical philanthropic work which has been so richly rewarded, he goes back to that period in his life when his mind was in the moulding; and he thanks Hampton Institute for implanting the germ of the up-to-date in his heart and inspiring him to devote his life to improving the condition of his community. He declares that Hampton taught him to set out to do philanthropic work on a strictly business basis; that is to say, set out on a small scale, calculate all circumstances, proceed cautiously, keep a level head when failure stared him in the face, and bank on starvation, if need be. Some institutions there are that charge their wards with a magnetism that renders them visionary theorists. They aim to commence



doing great things: and invariably they fail. Their desire to help the evolvement of humanity only renders them nervous—they cannot think coolly and clearly—they are unable to reduce their visions to concrete, accomplished facts. They endeavour to hit the mark: but their marksmanship is defective and they cannot approach anywhere near the bull's-eye. Their labour is a series of wasteful splutters, pitiful to contemplate, and they die without having accomplished anything. But, Walker and Wharton testify that Hampton graduates achieve great things because the Institute impregnates them with the desire to set out to do small things.

It is stick-to-it-iveness that brings success, provided you are doing something that is practical and that you have been trained to do. The scholastic institute to which you are sent as a child to secure a training for life should incline your mind in the direction in which it is naturally bent. The incline ought to be made so that a cross-purpose cannot stick into it—it travels down the incline, goes to the bottom and is thrown out of the system. You devote your life to what you have been taught to do. If you have been taught nothing, you accomplish nothing, or next to nothing—nothing that counts. You suffer because your forbears, consciously or unconsciously, it matters not which, did you an irreparable injury. But if you went to the right institution when your mind was impressionable and the teacher studied your individuality and sought to develop you along the lines in which you were created to work, and invested you with a dynamic desire that will make you everlastingly stick to the vocation for which you are bent, you are destined to do something. The world is bound to be richer and you happier because the teacher has done his duty by you. It is so ordained that a nation that does not refuse to spend money and intelligence on equipping its rising generation for life, is bound to see its investment yield a profit of a billion per unit.

Nation-building begins with unit-building—with child-building. The scholastic institution to which the little one is sent builds the adult. The child moulded into a gifted man or woman, when it leaves the school, engages itself to uplift its own individuality.

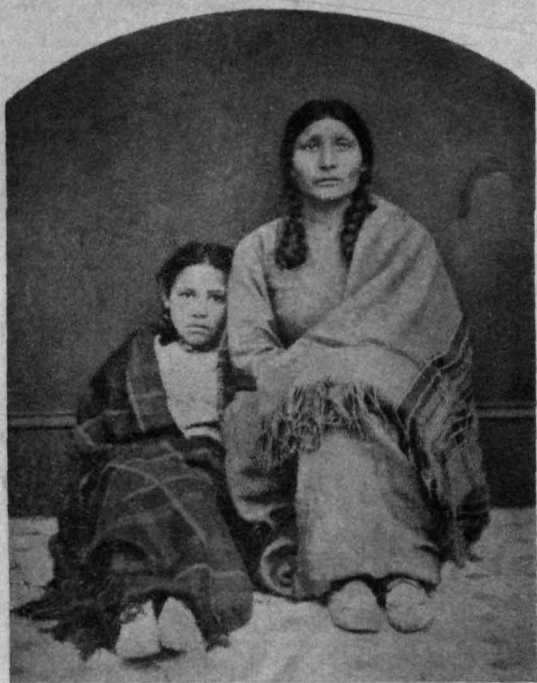
It begins by setting a followable example. The example is supplemented by teaching. The neighbors are benefited first, then the village. The sphere of work gradually enlarges and may embrace the whole state, country, continent. But you must begin with yourself and the village. It is this that Hampton has taught for more than forty years and eminently succeeded in drilling it into its graduates.

You have heard of the Indian—not our own countrymen and women—but the Indians of North America—the aboriginal inhabitants of the United States. The white man has repressed them—endeavoured to blot them out of existence. The Indian was in the way of the white exploiter of America and the white man took the shortest cut to get rid of him by putting him to death. He has eminently succeeded in weeding the red man out of the land. The species has become nearly extinct. The few Indians that are today alive in North America are consigned by the benevolent Government to abide on "reservations"—territory set apart for their exclusive use. The North American Indian grows up with the odds against him. He does not even have the civilizing influences of generations of enlightened forbears. He is like a child with practically no heritage, who has been treated with upardonable tyranny by an unscrupulous, barbaric master.

I will single out a single member of this maltreated race. This person will be a woman, since, that is the weaker sex. My purpose is to show how the Hampton leaven has acted on the red Indians.

Thirty years ago a sad-faced Arickaree Indian woman, knowing practically nothing of the English language, untouched by civilization, journeyed to Hampton. With her she brought a beautiful, bright-eyed, sprightly daughter, Spahananadaka, meaning "Wild Rose." The mother was in the last stages of tuberculosis. She realized that she was rapidly sinking into the grave and her desire to see her only daughter placed in an institution where she would be treated in a kindly, conscientious manner and brought up to be a useful member of society, led her to take the girl, "Wild Rose", to Hampton.

At the Institute they gave her an English name. They called her "Anna Dawson". Miss Dawson stayed at Hampton until she



ANNA DAWSON AS SHE ARRIVED AT HAMPTON  
WITH HER MOTHER.

was sixteen. She completed her course there and went to a normal school in Massachusetts, wherefrom she graduated in 1889. After finishing her education she was offered and accepted the post of school teacher in a Nebraska town and there discharged her duties faithfully. She did her work cheerily—as all Hampton students do—and satisfied her immediate superiors. It was during her first summer vacation that the Hampton impulse grew uncontrollable in her. She felt that mere school-teaching would not satisfy her soul. She realized that going back to the old school and resuming her duties in the schoolroom would not content her as it had done the previous winter. She spent her first summer vacation amidst her own people and straight to her heart's core went the realization that her own people needed her and that she must be more than a schoolteacher to them. The Indians did not know how to live in a manner that would enable them to get the most good out of their own lives and make those around them happy and useful. Some one must teach the Indian woman how to cook and sew, keep house and bring up



ANNA DAWSON— THE NORTH AMERICAN INDIAN  
"FIELD MATRON" AS SHE IS TO-DAY.

children; and explain to them the methods of doing work in the most approved style and with the minimum expenditure of labor and money. Anna Dawson asked herself if monetary or other motives could stand between her and her true mission in life—ministering to the care, comfort and general welfare of her hapless, ignorant race. The Hampton impulse surged within her heart and she realized that she could do nothing save devote her life to the uplift of her people. Nothing else would satisfy her. Then she asked herself if she had the ability to do intelligent work for the evolvement of the Indians. She had graduated from Hampton. She had graduated from a normal school. She had taught school. In all these three institutes every one was satisfied with her work. Why could she not teach her people such simple things as cooking, dusting furniture, washing dishes, cleaning teeth and the like, without further instruction? The Hampton impulse surged again within her heart. She felt that she must supplement what she already knew by taking a thorough course in domestic science.

True to the impulse, she betook herself to the school in the Nebraska town as soon as her vacation was over and resumed the work of school-teaching. She went to school to teach but not to stay. She wanted money to educate herself in domestic science. She could have obtained money from some charitable institution, but she reasoned that if she was not capable of helping herself to the extent of saving money to pay her expenses while she was at school, she would not be able to do much to help others. She remained at the Nebraska school for two more years, worked hard, stinted, saved money, and then repaired to the best domestic science school in the country and stayed there until she was pronounced a competent teacher of all branches of domestic science.

The year 1895 saw her once more amidst her people. She was now fully prepared to do service—intelligent service—to the community. The Government appointed her a "Field Matron." A clear-headed, capable white woman accompanied her to guide and counsel her during the early period of her novitiate. Being entitled to an allotment of land on the reservation, she had a three-room log cabin erected on it. Therein the new Indian teacher and her white companion settled down to engage in the work of uplift.

The little log-house soon became the centre of a new movement. Indians came from all over the reservation to learn a hundred and one things. The men came for counsel and advice in order to enable them to put up log cabins similar to the one in which Miss Dawson lived. Women came to her to be taught how to manipulate the sewing machine. Girls desirous of dispensing with the old-fashioned way of cooking came to learn the use of modern cook stoves. The little log cabin served as a schoolhouse. It was also utilized as a hospital dispensary where the sick came for advice and simple treatment.

Soon after the building of the log cabin a stable and barnyard were erected, followed by the building of an ice house. The composite barnyard and stable housed a little pony and a cow. The little pony was part of the machinery that was set in motion by Miss Dawson to regenerate the Indian. It was used to pull the trap in which

she rode from place to place, in order to teach modern methods of doing domestic work to Indian women who could not come to the cabin.

The young Indian worker received many discouragements, experienced many hardships and disappointments: but as a result of her tireless labour, the entire community has been uplifted. She married an educated Indian brave, and with him has gone to another reservation to do uplift work for the Indians; but the result of her years of labor show in the enthusiasm with which the Indians have adopted the modern methods of doing things, continuing to follow her example and precepts, although she is far distant from them.

A single married couple can accomplish a tremendous amount of good work, provided the man and woman have the right kind of ability and desire to undertake and carry through the enterprise. On a Hampton side street reside a Negro couple, Mr. and Mrs. Harris Barrett. The man and



HARRIS BARRETT, SECRETARY OF THE  
PEOPLE'S BUILDING AND LOAN UNION,  
HAMPTON, VA.

woman are Hampton graduates. They

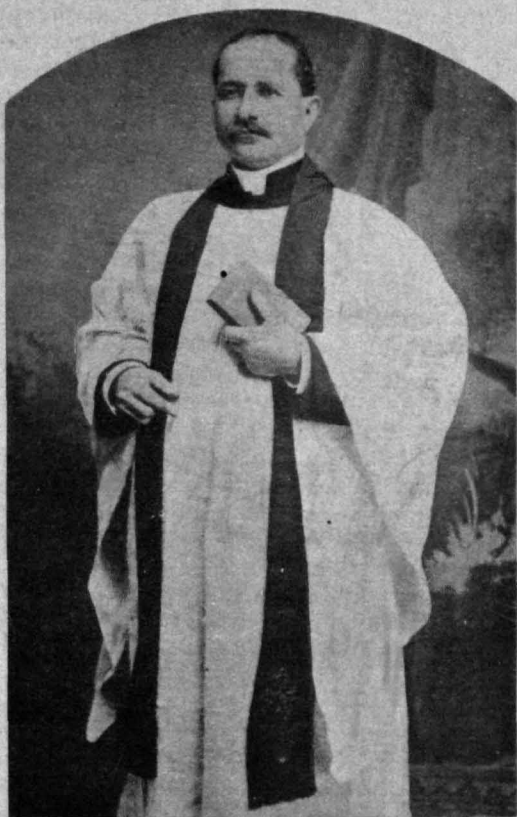


own a wooden house of six rooms in which they live. The husband is a bank clerk. The wife is a settlement worker. Every week, on Tuesdays, a club of girls who are out at service, gather together to learn how to sew and cook. The club started with ten members and now has over a hundred. The husband has built a club house on the lot adjoining his own, and here, three days in the week, gather large classes in plain sewing, hemstitching, shirt-waist making, basketry and cooking. A kindergarten is held in a little upper room in the shed. A boy's club has been organized. The young folks are taught gardening in the summer. Every Sunday there is a song service. The Negro woman who is the centre of this enterprise, also does her housework, cares for three children and makes her own garden. Three other Hampton graduate volunteers assist her in this noble undertaking. The husband does uplift work that is just as fruitful as his wife's. Soon after his graduation several Hampton graduates joined with a number of townsmen to organize a Negro building and loan association. The husband of the settlement worker has always been the association's secretary and mainstay. The association is considered one of the safest financial institutions in Hampton. No other organization in the community has done more to stimulate home building and establish habits of thrift among people of small means. Since its charter was granted in 1889, when it began business with twelve stockholders and eighteen shares of stock, there has been no violation of trust and every obligation has been promptly met. In fifteen years it had 636 stockholders owning 2,212 shares, and a paid-in stock of Rs. 3,15,000, of which the Negroes alone owned Rs. 2,25,000. Its business is confined to loaning money to stockholders, all loans being secured by first mortgages on real estate or by a lien on the stock. Holding back a reserve fund of Rs. 18,000, it has loaned over Rs. 8,00,000 to Negroes of the vicinity and has assisted them in acquiring more than 350 homes. The testimony of a well-known professional auditor who examined its accounts, was that he had seen no better evidence of sound and wise management in any similar institution elsewhere. A large number of

Hampton graduates and ex-students, through the aid of this association, have bought land and built upon it houses of from six to twelve rooms that are most attractive in appearance. It is a rule established by their own custom and seldom broken, that no Hampton man shall marry until he owns a house and lot.

Working along somewhat different lines from the People's Building and Loan Association of Hampton, but accomplishing similar results, is the land company which has developed the Negro settlement of Mt. Hermon, near Portsmouth, Virginia. The moving spirit of its formation was Rev. Holland Powell, formerly a member of the Pastor's Class at Hampton, who was its president. The Company bought between two hundred and three hundred building lots, executing notes for a large per cent. of the purchase price, secured them by a deed of trust on the land, and built upon them a number of substantial houses which it sold to members subject to the deed of trust. In 1895 Robert B. Crocker, a Hampton graduate, went to the settlement and was made secretary. Two years later the Company, having ceased to have much vitality, was bought out and its obligations assumed by its president and secretary, who were sincerely interested in the success of the enterprise and willing to make sacrifices for it. Mr. Powell having been called to a church in Richmond, the management fell to Mr. Crocker, who has conducted the affairs of the community with much tact and business ability. He has been ably assisted by William M. Reid, another Hampton graduate, who succeeded Mr. T. C. Walker as attorney. When the settlement began in 1892, Rs. 1,500 would have bought all the property owned by Negroes in that section. In 1904 they owned over 125 buildings costing from Rs. 950 to Rs. 7,500 each. Upwards of three hundred people live there and the morals and general order are as good as in any community in the South. There is no saloon in the place and there has never been an arrest.

St. Paul's Normal and Industrial School at Lawrenceville, Virginia, was founded in 1886 by James S. Russell, a Hampton ex-student, now an archdeacon in the Episcopal Church. The plant consists of 1,700 acres of land and nearly thirty buildings, most of



ARCHDEACON JAS. S. RUSSELL, HAMPTON  
EX-STUDENT: PRINCIPAL, ST. PAUL'S IN-  
DUSTRIAL SCHOOL, LAWRENCEVILLE, VA.

which were erected by student labor, the bricks and timber for them being also prepared by the students. The contrast between these buildings and the mud-plastered cabins of slavery days still standing near by bears significant testimony to the progress which the Negro race has made since its emancipation. Sixteen industries are taught at St. Paul's, many of the instructors being Hampton graduates. The school numbers at present nearly five hundred students and has had under its care over two thousand young people who have been trained to self-support and right ways of living. The Cappahosic High School on the York River in Gloucester County, Virginia, is another industrial school founded by a Hampton ex-student. This institution was started in 1888 by William B. Weaver, with four pupils who were taught in an old storehouse. In less than ten years it owned

nearly one hundred and fifty acres of land, with two large buildings and other school property valued at Rs. 42,000. In 1891 it became a school of the American Missionary Association with Wm. G. Price, a Hampton graduate, as principal. The Association considers the class of students at Cappahosic superior to that in many other localities. They do the entire work of the farm and household and their academic work is of excellent grade. The course includes Normal training and some good teachers go out from the school into the rural districts of the State.

At Calhoun, Alabama, there was started, in 1896, a movement to encourage the Negroes of the cotton belt to abandon the "lien system of cropping," which virtually enslaved them anew, and to establish themselves on land and in homes of their own. This movement, known as co-operative land-buying, was inaugurated by Miss C. R. Thorn and Rev. Pitt Dillingham, Principals of the Calhoun School, one of Hampton's outgrowths. This is in reality a social settlement which keeps itself in close touch with the various phases of life in the community of poor Negro farmers in which it stands. The practical details of the land buying have been worked out by John W. Lemon, a Hampton graduate. The first piece of land purchased was a lot of 120 acres at a cost of Rs. 2,400. On this four families were placed. Within a few years the land company owned plantations containing nearly 4,000 acres of land. On this land 88 Negro families settled and paid, in eight years, Rs. 82,200. Sixty of these families held the deeds to their farms and are today living in comfortable two or three roomed houses, raising their own food supplies and enjoying the self-respect which the ownership of property brings. The remaining families are gradually paying their balances and securing deeds. What this means to the poor, mortgage-ridden farmer of the Black Belt, it is difficult to estimate. The men are being trained in business habits; and thriftlessness and poverty are giving place to energy and a degree of prosperity.

Sixteen per cent. of Hampton's graduates and ten per cent. of her ex-students have gone into the professions and are making good records as preachers, doctors, lawyers,

editors, writers, artists, singers and trained nurses.

It is interesting to note what Hampton graduates are doing for themselves, in business. From the large number of graduates from the institution at Hampton, Virginia, it is difficult to select illustrations. Perhaps one of the most striking is R. R. Palmer, who was born a slave and obtained an education only with the greatest difficulty. After studying the wheelwright's trade at Hampton he opened a shop in the town, here he makes and repairs all kinds of vehicles and does general blacksmithing and wheelwrighting. He has accumulated considerable property, some of which is invested in one of the most creditable store buildings in the town of Hampton. It was built in 1899 at a cost of Rs. 12,000.

For ten years a successful tailoring business has been carried on by Charles S. Carter, of Norfolk, Virginia. He employs twelve journeymen, both whites and Negroes and is patronized by both races. His business amounts to between Rs. 18,00 and Rs. 24,09 yearly and his work is of excellent quality. His aim, as he puts it himself, is to so live as "to show men that they can be clean, honest and God-fearing and can succeed in business." In 1902 he was made vestryman of the Colored Episcopal Church of Norfolk.

William Burgess, a full-blooded North American Indian, studied the carpenter's trade at Hampton, returning in 1893 to Oklahoma, where he has since worked at his trade. When last heard from he was about to build a new house in place of his three-room house, which had been blown down by a cyclone. He is a remarkably industrious man, especially when it is considered that each member of his tribe receives an annuity of Rs. 273 and an allotment of land which can be rented at a fair rate. Sometime ago twenty three-room houses were erected by contract. William Burgess worked on these with white carpenters, earning from Rs. 6 to Rs. 7-8 a day and doing the more difficult work on the windows and doors.

Another Hampton graduate, Robert B. Williams, has been for fourteen years a barrister and solicitor in Wellington, New Zealand. From his far-away home he

writes: "I am satisfied that the education of the people of my race is practicable only along the lines pursued at Hampton. I find human nature the same everywhere. I have a white servant in my house and have to defend a white criminal in the court. I am mayor of my town and the only colored man in it. I find that good and evil do not depend upon the color of the skin."

I have said nothing of Dr. Booker T. Washington, Hampton's most distinguished graduate and the foremost Negro in the world, of whom it has been said that: "If Hampton had graduated no one else, it would have been worth while." His life and work are so well known through his books and magazine articles, that I need add nothing here of his labors. Readers of *The Modern Review* have recently had an opportunity to learn of his great school at Tuskegee, Alabama. Nor have I said anything of Major R. R. Moton, a Hampton graduate, who stands only second to Dr. Washington. He is the Commandant of



MAJOR R. R. MOTON, COMMANDANT OF  
CADETS AT HAMPTON INSTITUTE—  
AT HIS DESK.

Cadets at Hampton, where he holds the esteem and respect of both the teachers and students, and exerts an untold influence upon the young men who come under his care. His splendid voice leads the great chorus of eight hundred voices at the Institute in the thrilling songs of the Negro



people. He is well-known throughout the North, both through his singing and his strong, forceful talks in the interest of Hampton. He is a descendant of an African prince.

These examples could be multiplied *ad infinitum*. All of them point to the same moral. You plant a seed in a fertile soil, or even in worthless ground rendered productive by scientific culture, and fulfill the conditions that are necessary to its growth, and you cannot keep the seed from sprouting. The tiny germ shoots out of the dirt under which it is buried and in the course of a few years a stately tree rears its head, its branches heavily laden with fruit or bearing blossoms which promise a rich harvest at no distant date. An institute like Hampton does about the same thing. It first prepares the soil of the mind, then implants in it the germ of service and progress, and waters, suns and protects the seed from inclemencies of the weather. It nourishes the sapling for a few years, but when it is strong enough to take care of itself, the treelet is allowed to grow, bloom and bear bountifully, rewarding the community that conduced to its growth. Education at Hampton has been defined as: "Learning to live, the love of work, sympathy with all mankind, energising the force of nature, patriotism and good citizenship." The fruitfulness of Hampton is so stupendous that it commands and compels attention. The Institute's inspiration to its pupils to buy land, make homes, achieve success in farming, business, trades, industries, professional, philanthropic and school work, has been so potent

that it has electrified almost the entire African race in America. The most noteworthy feature regarding the achievements of Hampton men and women is that almost all of them hail from poverty-stricken and ignorant families. Many of them were born in slavery.

India needs a Hampton—possibly a modified Hampton—but a Hampton, the aftermath of whose education will be just as fruitful as that of the original Hampton in the United States. The farmer who sows his seed, season in, season out, and does not do anything to reintroduce into the soil by means of fertilizers the substances that each crop draws forth from it, is designated as a fool of the first order. He suffers and there is no end to his misery unless he puts a period to his folly and sets out on a new and intelligent line of conduct. Any nation that does not build and conduct Hamptons to properly prepare its rising generation, to step into the breach created by the passing away of the former generation, and intelligently perform the duties that devolve on its shoulders, is like the foolish farmer. To our humiliation, we have to acknowledge the fact that hitherto we have acted after the fashion of the prodigal and short-sighted agriculturist. How long shall we persevere in this suicidal policy? How long can we afford to adhere to this line of action that is responsible for our degeneration and is progressively draining us of our life-vitality? Let the Indian nation answer these questions.

SAINT NIHAL SINGH.

## MACAULAY VERSUS SINHA

**M**ACAULAY, the first Law Member of the Government of India, was a needy adventurer who came out to this country to shake the pagoda tree and grow rich at the expense of the children of the Indian soil some of whom he had not the scruple to abuse to his heart's content. In a letter to his sister, who shared his "exile" to India, Macaulay wrote on 17th August, 1833:—

"At present the plain fact is that I can continue to

be a public man only while I can continue in office. If I left my place in the Government, I must leave my seat in Parliament too. For I must live: I can live only by my pen: and it is absolutely impossible for any man to write enough to procure him a decent subsistence, and at the same time to take an active part in politics. \* \* I have never made more than two hundred a year by my pen. I could not support myself in comfort on less than five hundred: and I shall in all probability have many others to support. The prospects of our family are, if possible, darker than ever."

So he thought of coming out to India to

make his fortune. The post of the Law Member was

"of the highest dignity and consideration. The salary is ten thousand pounds a year. I am assured by persons who know Calcutta intimately, and who have themselves mixed in the highest circles and held the highest offices at that Presidency, that I may live in splendour there for five thousands a year, and may save the rest of the salary with the accruing interest. I may therefore hope to return to England at only thirty-nine, in the full vigour of life, with a fortune of thirty thousand pounds. A larger fortune I never desired."

The appointment of Macaulay to the post of Law Member was of the nature of a jobbery. Prof. Horace Hayman Wilson, in his edition of Mill's History of India, wrote :—

"The power of legislating for all persons, and for all Courts of Justice, was advantageously vested in the Supreme Government; but it might be doubted whether the association of the Chief Justice as a legal member of the Council, would not have more effectively and economically answered the purpose, than the *special appointment of an individual from England, unfamiliar with the law or the practice of the Indian Courts, and recommended by no remarkable forensic qualifications.*" (Mill and Wilson's History of British India, Vol. IX, p. 394. The italics are ours.)

The Times has recently drawn up a catalogue of the virtues which a member of the Viceroy's Executive Council must possess. They are :—

"Breadth of political knowledge and of judgment, insight into men and things, a sure sense and grasp of realities, coolness, courage, and a rapid decision in emergencies, absolute impartiality between native races, creeds, and classes, and an instinctive devotion to England, to her traditions and to her ideals, are amongst the qualities which have been deemed the best recommendations for so immense a trust. Mr. Sinha may possess them all, but they are rare amongst the men of any race, and some of them are notoriously uncommon amongst Orientals."

On this "India" writes :—

Assuredly (drily observes the "Morning Leader") some of them are not always to be found in British newspapers. And it will be news even to the warmest admirers of Mr. Sinha's predecessor to know that Sir Erle Richards was the possessor of this remarkable catalogue of virtues. As a fact, everyone knows that he was not, and that his appointment was nothing more nor less than a job. Had a successor been found for him in an Englishman of the same type, the "Times" would have had nothing to say. But as it happens that Mr. Sinha is an Indian, a very different standard must perforce be applied. The new Member of Council is admittedly the best man in point of professional experience and ability that could have been found for the office of Law Member; and he may be trusted to restore the traditions of that office to the level below which it has sunk during the incumbency of a succession of English barristers of inferior calibre and secondary rank.

In all that he did in and for India, Macaulay was not swayed by any consideration or motive of philanthropy or altruism, but by selfishness—if not quite sordid, at the best enlightened. He is given credit for introducing English education in this country. Of course he did so principally and primarily for the benefit of England. Speaking from his place in the House of Commons on the 10th July, 1833, Macaulay said :—

"It would be, on the most selfish view of the case, far better for us that the people of India were well governed and independent of us, than ill-governed and subject to us: that they were ruled by their own kings, but wearing our broad-cloth, and working with our cutlery, than that they were performing their salams to English Collectors and English Magistrates, but were too ignorant to value, or too poor to buy, English manufactures. To trade with civilised men is infinitely more profitable than to govern savages. That would, indeed, be a doting wisdom which in order that India might remain a dependency, would make it an useless and costly dependency, which would keep a hundred millions of men from being our customers in order that they might continue to be our slaves."

So he introduced English education to create a market for English goods and manufactures in this country, and to make its inhabitants converts to Christianity. He wrote to his father in 1836 :—

"The effect of this education on the Hindus is prodigious. No Hindu who has received an English education ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy, but many profess themselves pure Deists and some embrace Christianity. It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence."

Macaulay's object was to undermine the social and religious institutions of India. This is now recognised by the better class of English journalists. The Indian Daily News, for instance, wrote in its leader on March 29 last that—

"Lord Macaulay's triumph over the Oriental School, headed by Dr. Wilson, was really the triumph of a deliberate intention to undermine the religious and social life of India. It is no doubt a hard thing to say that this was not merely the consequence of his act but that it was also his deliberate intention,....."

Such then was the character of the first British Law Member for India. What a marked contrast is exhibited by the first Indian who has been appointed to that post! Macaulay was a needy adventurer who came out to India to shake the pagoda tree and grow rich. Mr. Sinha has accepted

the appointment at great pecuniary sacrifice and instead of growing rich he has decidedly become poorer by becoming a part of the Government of India. He sacrifices more than three lakhs of rupees a year, more than the Viceroy's salary, by accepting this appointment.

Then again Macaulay was no lawyer of eminence, whereas Mr. Sinha is an accomplished lawyer of recognised merit. Macaulay's position as an author makes most people forget that he was not a legal expert and was therefore unfit for his post.

Macaulay largely contributed both directly and indirectly to the genesis of the present unrest in this country. He entertained supreme contempt for everything Indian. His Minute on Education was written in such a manner as to outrage the feelings of the people of India. He who was not acquainted with any of the languages of this vast Peninsula—nor did he care to know anything of the literature of ancient India,—had yet the audacity to pronounce his contemptuous judgment on them! The people of Bengal cannot forget the wanton manner in which he vilified them to his heart's content. What wonder if Macaulay's abusive words still rankle in the breast of every Bengali and make him feel disgusted with men of his class.

Mr. Sinha's appointment has already led many people to believe that after all it is possible for the British Government, though very tardily, to keep its promise of just treatment of Indians as embodied in the Charter Act of 1833 and the Queen's Proclamation of 1858. This will contribute in some measure to the allaying of the unrest, of which Macaulay was one of the causes. This furnishes another point of contrast between the appointments of Macaulay and Sinha.

Mr. Sinha will be entitled to the gratitude of the present as well as the future generations of this country if he succeeds in undoing some of the injury which Macaulay and his other predecessors in office have done to the Indian people. A system of national education, a system of equitable land-laws, simplification of laws and regulations, humanization of penalties of convicted criminals and repeal of the Arms Act, are some of the measures which the country expects of the new Indian Law member to

exert his influence with his colleagues to bring about. His countrymen, of course, know that even if his actual achievements be *nil*, he may not at all be to blame, for he will be always in a minority. Mr. Sinha is there as the representative of the people, though not formally.

The post of the Law Member was created and the natives of this country were saddled with the heavy burden of his pay and allowances, because he was expected to make such laws and regulations as would ensure peace and prosperity in India. In their letter, dated 10th December, 1834, the Court of Directors wrote to the Government of India:—

"His (that is, the Law Member's) will naturally be the principal share, not only in the task of giving shape and connexion to the several laws as they pass, but also in the mighty labour of collecting all that local information, and calling into view all those general considerations which belong to each occasion, and of thus enabling the Council to embody the abstract and essential principles of good Government in regulations adapted to the peculiar habits, character, and institutions of the vast and infinitely diversified people under their sway."

Judged by the above standard, it must be unhesitatingly pronounced that one and all the Law Members from the time of Macaulay downwards were not fitted for the office to which they were appointed and that they neglected, however unintentionally, the duties appertaining to the post.

Had the Court of Directors been sincere in their professions, they should have appointed an Indian and not a Britisher to the then newly created post of Law Member, for none but an Indian can be thoroughly acquainted with "the peculiar habits, character, and institutions of the vast and infinitely diversified people" of India.

Because Mr. Sinha is the right man in the right place, therefore the country expects much of him.

Lord Curzon and other Anglo-Indians of his way of thinking objected to the appointment of any Indian to the Executive Council of the Government of India or of any Provincial Government, most probably because in these Councils is transacted such business as, in their opinion, should be withheld from the knowledge of any native of this country. With this object in view perhaps they have been agitating to revive the practice which was prevalent when





THE HON'BLE MR. S. P. SINHA, MRS. SINHA AND THEIR CHILDREN.

Macaulay was first appointed to the post of Law Member. The Court of Directors in their letter to the Government of India, dated 10th December, 1834, wrote:—

"It will be observed that the fourth (that is the Law) Member is declared not to be entitled to sit or vote in the Council except at meetings for the making of laws and regulations."



MR. S. P. SINHA IN HIS BOYHOOD.

Again, in their letter of the 8th July, 1835, they wrote to the Governor General in Council:—

"We have several times observed the signature of the fourth member of the Council of India annexed to despatches relative to matters not connected with the making of laws and regulations; though he could not be present at deliberations on such matters as a Member of Council."

"The signature of the fourth member to a document, in respect to which he shares none of the responsibility, is evidently an irregularity which ought not to exist. We therefore deem it necessary to call your attention to it, and to require that it be discontinued."

A few days after his landing in this country, Mr. Macaulay wrote in his characteristic style a Minute dated 27th June, 1834, in which he referred to the great difficulties

of the situation in which he was placed. On Macaulay's Minute, Lord Bentinck, who was Governor General of India at that time, indited a Minute, dated 31st July, 1834, in which he said:—

"It is to this particular point, the exclusion of the fourth member from the ordinary sittings of the Council, to which I wish particularly to advert, as detracting very much from his usefulness, if not incapacitating him from the very important duties confided to him by the Legislature. Mr. Macaulay has never been in India; and he and his successors, like the greater part of the past, and probably of future governors and governor-generals, as a stranger to the country for which he is to play the principal part, in making laws and regulations, he certainly may give most useful advice to the Council in the drawing up of their laws, so that they shall contain nothing either repugnant to the laws of England, or at variance with the enlightened spirit of the age. All this knowledge, which the fourth member may be supposed peculiarly to possess, will be highly useful in giving simplicity and clearness to our laws, in rendering them more philosophical, and therefore better and wiser, and more likely to harmonise with the feelings of the distinct races which we have to govern. But all this is mere theory of the art which he is come to exercise. Where is he to gain his practical knowledge of the state of society, of its manners, its feelings, and its customs? How is he to discover what there is to remedy, to reform, or to preserve? How is he to discover the abuses or the imperfection of our administration in any of its branches, revenue, judicial, or police? How is he to become acquainted with the effect of the existing laws and institutions upon the immense population? He must learn all this somewhere, or he will be a poor legislator. From the people themselves, the main objects of his care, he will learn nothing. They are not consulted, and hitherto they have had no means of making themselves heard. With them he can have little intercourse, and to the greater part of the European residents, any correct information upon all these details is as inaccessible as to himself. He can only learn his lessons in the same way that all governors, who have been strangers, have done before him, by following, day by day, the reports of all the functionaries of the Empire,.... *The proceedings of the government contain the only real record of present life, and of the actually passing condition of India, although I must admit that these must remain but a very imperfect index either to the feelings of the people, or to the effect of our laws and regulations, until the natives themselves can be more mixed in their own government, and become responsible advisers and partners in the administration.* In short, I cannot but think that the introduction of this restriction, as it seems to have been a late and sudden act, was not well-considered; for it cannot surely be advisable, at the same time that you declare the Council, as hitherto constituted, to be lame and insufficient for the purposes of legislation, thus to blindfold the single guide appointed to conduct them in their way."

Now that an Indian gentleman has been

• Of course, Macaulay never cared to gain this knowledge.

appointed a Law Member, nothing will give greater pleasure to Anglo-Indian bureaucrats than to have him excluded from the sittings and deliberations of the Council, in fact to place him in the situation in which Macaulay was when he came out to fill this office

exactly three-quarters of a century ago. But the sentence we have italicised above shows how Mr. Sinha's appointment will be a great aid to good Government, provided his advice is accepted in the right spirit—in *all* matters, legal or not.

## THE INDIAN LAW COMMISSION

"The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners." Timothy, I 9.

**A**N Indian gentleman, Mr. S. P. Sinha, has been appointed Law Member of the Indian Viceregal Council. It is for the first time that a native of India has been entrusted with such a high post. The circumstances which led to the creation of the post of the Law Member for India are narrated in the present article, as it may be interesting to know them now.

The Charter Act of 1833 brought a new actor on the stage of Indian polity whose duty it was to make laws for the natives of India. Macaulay was chosen to be this actor. He drew up the Indian Penal Code. The British rule in India had in many respects its prototype in the British rule in Ireland. The great Irish orator Edmund Burke described the Irish Penal Code as—

"well-digested and well-disposed in all its parts; a machine of wise and elaborate contrivance, and as well-fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."

The above is more or less applicable to the Indian Penal Code also. The judicial system which the British rule introduced in India was the best calculated to give insecurity to life and property and to encourage corruption and litigation. The Marquis of Hastings observed, in a despatch from the Directors to the Bengal Government, dated February, 1819,—

"The present state of landed property in Bengal may be brought under review as connected with the judicial administration, since it appears to have originated more from the practical operations of legal decisions than from the fiscal regulations of this Government. The powers which have been assumed by the auction purchasers have completely destroyed every shadow of a right in the tenants,

and reduced a happy and comparatively rich peasantry to the lowest stage of penury and indigence. We seem to have accomplished a revolution in the state of society, which has, by some unexpected fatality, proved detrimental to general morals, and by no means conducive to the convenience of our Government; since the first establishment of the Zillah Courts in 1780, and from the regular organisation of them in 1793, a new progeny has grown up under our hands; the principal features which show themselves in a generation so formed, beneath the shade of our regulations, are the spirit of litigation which our judicial establishment cannot meet, and a morality certainly much deteriorated. If in the system or the practical execution of it we should be found to have relaxed many ties of moral or religious restraint on the conduct of individuals, to have destroyed the influence of former institutions without substituting any check in their place, to have given loose to the most forward passions of human nature and dissolved the wholesome control of public opinion and private censure, we shall be found to acknowledge that our regulations have been productive of a state of things which imperiously calls upon us to provide an immediate remedy for so serious a mischief."

The Charter Act of 1833 tried to provide a remedy by the appointment of Mr. Thomas Babington Macaulay as Law Member of the Supreme Council of the Government of India. Regarding Macaulay's Penal Code, Mr. W. Theobald, a Calcutta Barrister, told the Select Parliamentary Committee on Colonization and Settlement (India) on the 22nd April, 1858:—

"The principle of English law is, that every person who exercises a power or an authority given by law, must exercise that power or authority according to law and that is a universal principle; and then whether a breach of the law is to involve penalties or simply damages depends, I apprehend, by the principles of English law, merely on the character of the injury. If it is a general injury, or public injury, or injury of a serious character, then a breach of the law comes under our penal law; if it is a mere private matter which admits of compensation by damages, then it belongs to the civil law. Now here are the two provisions of Mr. Macaulay's Code:—

"Nothing is an offence which is done by a person



who is or in good faith believes himself to be commanded by law to do it."

"Now that establishes an irresponsibility for what is done contrary to law; on what ground? simply that the person who violates the law, in good faith believes he is acting according to law. It is monstrous; I think it does not require any comment. \* \* \*

"The popularity of this Code in England rests, I believe, mainly on the authority and high name of Mr. Macaulay; \* \* The second proposition in Mr. Macaulay's Code is, 'Nothing is an offence which is done by a person in the exercise, to the best of his judgment, exerted in good faith, of any power given to him by law.'

"I confess I do not quite see in what is the operation of that distinct from the former exception, but it is a principle unknown to and utterly at variance with English law, it establishes an irresponsibility upon the part of all persons having powers of any kind given by law, and places them in a state of irresponsibility, notwithstanding a breach of the law; and that merely on the ground of supposing that they were doing right and that there was no malice towards the persons whom they have injured. That is a monstrous principle; we who know the English law, and know how much of the security we enjoy in this country rests upon principles of an altogether different character, of course cannot believe that principles of that kind can bear anything but the worst fruits to us in India. I confess, I went to India a very advanced law reformer, and was very much in favour of the Penal Code. But when I examined it, and, as an English lawyer, compared it with English law, I found these objections. \* \* There is, for instance, the right of private defence. I apprehend the law of England on the right of private defence is a most satisfactory law; \* \* The right of private defence is well-defined by English law. The Penal Code is very different."

Of course, the witness was a native of England and he objected to those Sections of the Code which affected the interests of his compatriots in this "land of regrets." Had he been an Indian, he would have condemned the Code in no measured terms. The Code was calculated to degrade the natives of India, though it is difficult to find out to what extent, if any, it was intended to do so. Every definition of an offence in it is so comprehensive, that many an innocent act might be construed by it into an offence. This is quite patent to all who have carefully read its definitions.

Then turning to the question of punishment. How severe are the punishments laid down in the Code for all sorts of offences is a well-known fact. In no other civilised country under the sun, offenders are so severely punished as they are in India. The reason or reasons which have prompted the British Legislature of India to lay down the infliction of such heavy punishments even for trivial offences can be very easily conjectured.

Like the sword of Damocles, the Indian Penal Code hangs on the head of every Indian. It depresses him in spirit and has made him less than a man.

The appointment of the new Law Member was intended by the Charter Act of 1833. It was on the occasion of the renewal of the Charter in 1833 that Macaulay with the view of getting it, tried his best to create the appointment of Law Member. In his famous speech of the 10th of July, 1833, Macaulay said:—

"I believe that no country ever stood so much in need of a code of laws as India; and I believe also that there never was a country in which the want might so easily be supplied. \* \* \*

"But judge-made law, where there is an absolute government and a lax morality, where there is no bar and no public, is a curse and a scandal not to be endured. \* \*

"As I believe that India stands more in need of a code than any other country in the world, I believe also that there is no country on which that great benefit can more easily be conferred. A code is almost the only blessing, which absolute governments are better fitted to confer on a nation than popular Governments. The work of digesting a vast and artificial system of unwritten jurisprudence is far more easily performed, and far better performed, by few minds than by many, by a Napoleon than by a Chamber of Deputies and a Chamber of Peers, by a Government like that of Prussia or Denmark than by a Government like that of England. \* \* It is a work which cannot be well performed in an age of barbarism, which cannot without great difficulty be performed in an age of freedom. It is a work which especially belongs to a government like that of India, to an enlightened and paternal despotism."

Mr. John Bright, in his speech delivered in the House of Commons, on 3rd June, 1853 said:—

"I was not in the House when the Right Hon. Member for Edinburgh (Mr. Macaulay) brought forward the Bill of 1833, but I understand it was stated that the Law Commission was to do wonders; yet now we have the evidence of the Right Hon. Gentleman the President of the Board of Control, that the Report of the Law Commission has ever since been going backwards and forwards, like an unsettled spirit, between this country and India. Mr. Cameron, in his evidence, said \* \* that the Court of Directors actually sneered at the propositions of their officers for enactments of any kind, and that it was evidently their object to gradually extinguish the Commission altogether. Yet the evidence of Mr. Cameron went to show the extraordinary complication and confusion of the law and law administration over all the British dominions in India."

For nearly twenty years, the various natives of Great Britain who filled the office of the Law Commissioner or Member of the Council of India did absolutely no work

but they drew during that period the aggregate amount of 35,68,805 Rupees from the Indian revenues.\*

If the proverb of the mountain being in labour and bringing forth a mouse is applicable to anything in this world, it is to the labour of the Law Commission. The mouse

\* Appendix 8, First Report from the Commons' Committee on Indian Territories, 1853.

which it after all brought forth was the Indian Penal Code. Of late years, the genus to which the mouse belongs has been credited rightly or wrongly with the transmission and propagation of the Plague. The Indian Penal Code has proved the propagator and transmitter of a sort of moral plague in India. Steps should be taken to destroy this kind of plague as they have been to destroy rats.

## THE FATAL GARLAND

BY SRIMATI SVARNA KUMARI DEVI

### CHAPTER V.

IT was evening. The sun sinking in the western horizon, brightened with its last golden rays the gentle murmuring waves of the Ganges and played on the tree-tops of the further shore, and then sank slowly lower and lower until the landscape saw the orb of day no more.

Raja Ganesh Dev rode by the river bank with slackened pace homeward bound. But the beauties of the evening scene he saw not, nor was his mind occupied by the victory and its reward of honour which had been his to-day. Ever and anew appeared before his mental vision the girl in the devotee's garb. This day had brought a mystery upon him, a beautiful stranger with the self-possession and dignity that denotes high birth, and yet so poorly clad. Why had she looked at him so meaningfully like one who recognised an old acquaintance? And then the incident of the faded wreath. Why had she thrown it into the assembly and why so proudly demanded it back from the Sultan's son himself. The mystery deepened the more he pondered over it. The gait and manners of a princess, the yellow garb of the sannyasini\*, a strange combination this! And yet she could not be a devotee, her hair was not matted, and through her thin veil could be seen a loose carelessly twisted knot of luxuriant hair, resting on a beautiful neck. The string of sacred beads, the uncovered head and ashes on head and body, the insignia of the Indian devotee, these things were all absent.

\* Female devotee.

Above her forehead lay black silky waves of hair, and a few stray curls that fell over her brow, heightened the charm of an exquisite face. Her veil covered only part of her head, leaving her face free.

Was she a widow on pilgrimage to holy shrines? No, that could not be, for golden bracelets still graced her wrist. But again there are among the widows those whose sad lot has come upon them in their childhood. She might be one of those, and her parents had perhaps not the heart to take these simple ornaments from her. If her husband still lived, he would not allow her to travel from place to place. That she might still be a maiden did not occur to him, for how could a Hindu girl remain unmarried so long? So he decided the matter in his mind. She must be a widow on pilgrimage. She was certainly high born, for every step proclaimed her dignified grace, her proud purity. Yet why those glances of sweet intimacy to a stranger? He did not know her, had never seen her before, what could that look mean? The young beauty was surrounded by a halo of entrancing mystery. Thus in deep thought the Prince rode slowly on with slackened reins, when suddenly his progress was impeded, and before him stood the beautiful stranger, smiling at him gently.

He looked like one before whom a vision suddenly appeared. Had then the events of the day been all a dream, and was he dreaming still? He was, however, not left to his reflections long. The figure advanced still smiling and addressed him with a silvery voice, "Prince, do you not know me? Have

you forgotten the playmate of your childhood, have you forgotten the garden by the lake?"

A wave of memory passed over his mind and like one half dreaming still, he slowly spoke, "My boyhood's playmate, Shoktimoi?"

"You have to be reminded, and yet I knew you at a glance."

A quick emotion stirred the man's young heart, but it left him as quickly. Yes he was Ganesh Dev, she was Shoktimoi, but there was a gulf between them. She was his childhood's dearest friend, he once had loved her with a youth's first love. But she was now another's wife. The natural delight of meeting a companion of early days, conflicted with the chivalrous feeling of distant respect due to another's wife. He did not even know how to address her under the present circumstances.

Shokti spoke again with the same friendly familiarity.

"Would you alight? All have done honour to your victory, may I not also have that privilege? Because my wreath is faded, will you therefore refuse to accept it?"

The Prince regained his self-possession and replied smiling.

"So it was you who threw a dead wreath in my honour."

"I meant to throw it in your honour, but it missed its goal, and now it is crushed and torn."

The Raja dismounted and smiling still, said,

"Why offered you a dead wreath, Shokti, was this meant as an honour or a taunt?"

The girl heeded not his question, but replied,

"Over yonder is a quiet place, where we may sit and talk together. Come with me, you may tie your horse there."

She led the way, and he followed her, bridle in hand.

## CHAPTER VI.

They entered a dense tamarind grove near the river side. A tree had been hewn down by wood-cutters, it lay half in the water and half on shore. On the trunk of this tree the girl took her seat. The Rajah

had fastened his horse and now stood near her, resting his hand on a bow. The sun had set, but the grey shades of evening were yet to come. Still lingered in the west those crimson clouds, the after-glow of sunset, and cast a ruddy glow over the earth, reflecting in the river's rippling waves like glittering gold. They kissed with crimson hue the Indian maiden seated on the tamarind tree and enhanced her beauty a hundred-fold.

And fair she was with the glow of the twilight upon her. Her complexion was not the Champak-tinted seen so much in the beautiful women of Bengal, but radiant, fresh and rosy like that of a Persian beauty. Her figure was stately and queenlike, her brow broad and intellectual, the nose aquiline and the lips most delicately curved, the chin small and dimpled, her dark mysterious eyes were shaded by long black lashes, and black arched eye-brows made them appear deeper still, a striking personality, indeed, this maiden of old Rajpoot descent. There was an eager brightness in her face and a happy smile on her young lips, while soft ringlets enwreathed her brow, all of which stood out in strong contrast to the saffron-coloured garb she wore.

The Raja gazed and thought of fair Sakuntala in her lonely woodland dwelling. Involuntarily he repeated in his mind those words of Sakuntala's lover.

\* "The lotus though encircled by mosses is beautiful. The moon when pale, holds much beauty. This girl, though garbed only in bark, is more beautiful than either. What better ornament is there than sweet beauty of form?"

Gazing on the fair young form before him, Ganesh Dev forgot his scruples, forgot that there was a gulf between him and this maiden. The woodland by the river side was changed into the playground of his childhood, where he in early days had played with Shoktimoi, the Queen of his young life. Unconsciously drawn towards her, he seated himself beside her on the fallen tree.

"Do you still play the flute as of old, Rajkumar?" The sound of her voice broke the silent spell, it touched him strangely and he sighed. He moved away, but still remained seated.

\* Translation from Kalidasa's great Sanskrit Drama.



"Where is your flute, Rajkumar?" The girl repeated her question. "Do you not play now as in your early days?"

"As in my early days? Does the time that is gone ever return? A dream does not continue once the night is passed."

"But the night returns."

"Not to bring back a vanished dream."

Shokti's heart swelled with delight at these words.

The maiden's soul soon grasped the truth. It was Radha's absence that made Brindabun dreary and the flute of Krishna dumb. Yes, he had suffered in her absence as well as she had longed for him. Before the heart is poisoned by the bitter experience of the world, its faith in love is infinite.

"But if the will be strong enough it can bring back old dreams. Have you already outgrown the delights of youth?" asked Shoktimoi, smiling still.

"If not all, at least many of them," he replied with a serious mien. "I am getting old, you know, I have a state to manage, the well-being of my subjects to see to. I am no longer a boy to spend my days in idle pleasures."

Ganesh Dev was twenty-two and still a boy at heart, but he delighted in assuming the gravity of age whenever the opportunity arose.

Ganesh Dev may no longer care for his flute, but Shokti still desires to hear it. "How could you, Rajkumar, ever abandon it? I could sooner imagine Cupid without his bow or Krishna without his pipe, than Ganesh Dev without his flute."

"If that be so, I see my flute and I must never part," was the laughing reply and as he spoke he took from the folds of his princely garment the pieces of a small wooden flute and began to fit them together.

"The same old flute," exclaimed Shokti in delight.

"Yes, the same flute still".

Once when a little girl Shokti had taken this flute to the Rajkumar, she wanted to learn to play it, and he was to teach her. But soon she had grown tired of learning as girls will. But the Prince had kept the flute. And though it was but a common reed, its notes were sweet, far sweeter than those of his own gold mounted instrument.

And now Ganesh Dev played—played the sweet tune of an old time song, and Shokti

listened with her whole heart and drank in every note, as the parched plain absorbs the falling dew.

Over the silver wave  
Softly we glide,  
Rocking to and fro  
On the laughing tide.  
The moon shines in the vaulted sky,  
While gently on we float.  
The riches of the world are mine  
Within my little boat.  
What more can I desire  
Since she is mine?  
Swiftly we glide upon  
The foaming brine.

On yonder distant shore  
The people high,  
"A boatman out so late?  
A storm is nigh".  
My heart laughs loud to see their fear  
While gently on I float.  
The minutes glide on silver wings  
Within my little boat.  
What more can I desire,  
Since she is mine?  
Swiftly we glide upon  
The foaming brine.

The bliss of life is mine  
As on we fly,  
The stars laugh as we go  
My boat and I.  
All my desires are reached, my song  
Resounds from rock and cave.  
This boat of beauty is my own  
Upon the dancing wave.  
What more can I desire  
Since she is mine?  
Swiftly we glide upon  
The foaming brine.

## CHAPTER VII.

Ah! the enchantment of that song. He sang it in those days of peaceful happiness, when in a boat together his little girl friends and he had glided over the silvery waves of Mohipal Lake. She knew it now, he loved her still. Her heart laughed with inward delight and merrily she said,—

"Is a reed-flute fit for the hands of a Maharaja? I would like to take it from you and throw it into the river."

The Prince touched his jewelled sword, the prize of the day's victory.

"Shokti," his voice sounded full and manly, "behold this sword, it is a costly thing, and yet I would fling it from me sooner than part from this flute of mine, the

one fond relic of the past. My life is no more dear to me than it."

Shokti threw back her veil and touched the withered garland round her neck. "Rajkumar, I too hold a relic of the past. Do you recall that afternoon when you threw a wreath around the neck of your boyhood's friend? I have kept it since that day and prize it dearer than my life. Therefore I threw it today when I saw you winner of the tournament. Now say, was this faded wreath an honour or a taunt?"

A thrill went through the man's young heart, but it lasted a minute only, and in an instant a cloud passed over his face. It was the training of the Hindu character that asserted itself. And custom for many generations has taught that a man may love and love again and be married to more than one wife at once if he desires or circumstances demand. But woman may love once only and merge her whole being in that one love, and if once married, no greater sin can she commit than harbour the thought of another in her heart. He still cherished Shokti's image, but that was no sin for him, for he had loved her long ago, ere yet another had claimed her hand. But if still she cared for him, she sinned in this world and the world to come.

Shokti saw how grave he was, and she too became serious. She had taken the garland from her neck to put it on his, but now it remained in her hand.

"Is this the wreath with which we played in the garden by the lake?" asked the Raja sadly. "Shokti, it is your duty to forget old childhood fancies. Why do you harbour them still?"

"Have you forgotten?" and Shokti looked like one who had been deeply touched.

"I have not forgotten, that is my sorrow. Shokti, why did you leave us so suddenly?"

Ganesh Dev had tried to point out the path of duty, but he had only betrayed his own love. Shokti saw and forgot her wounded feeling.

"I never learned the reason for our hasty departure. One morning my father informed me that he was going on a pilgrimage and that I must accompany him. I wished to go to the palace to bid farewell to you, but my father would not wait, we had to leave at once. Since then, for six long years we have wandered. Daily anew I asked him to

return to the old home, but the reply was ever the same, "we must finish our pilgrimage." I have been in Pandua for some time, and here lately my father passed away. Since then I have longed more than ever to return to the old home at Dinajpore. I had only just finished the mourning ceremony when I heard of your coming to the capital. God alone knows what I have suffered all these years. This faded wreath has been my only —."

"I thought you were another's wife," interrupted Ganesh in great surprise, "is it possible that you are still unmarried?"

"Does a woman wed twice?"

How beautiful she looked in the evening light, the light of her great love shining forth from her radiant face. The Raja bent his head, remorse stung his heart, he understood. Shokti loved and had remained true. She thought him faithful and refused her hand to another. But alas for her great passion and her faith, Ganesh Dev had found his bride and was happy in the love she gave him. Yet in the midst of all these mingled emotions that crowded upon him, he felt a thrill of joy that no man yet claimed Shoktimoi.

"The Prince is married perhaps?" was Shokti's anxious query. He answered not. The minutes passed in heavy silence.

"And why went you away so suddenly?" It was the Prince who broke the spell at last.

It was enough. Shokti's maiden instinct read the answer in this question. "And Gonesh Dev forgot?" Her voice sounded strangely sad as she spoke.

"No Shokti, not that". The man's voice betrayed the strong emotions that filled his breast. "My mother told me that you had been taken away to have your marriage performed. I thought you to be the wife of another."

Shokti's ancestral home was not at Dinajpore, but in Debcote, a place some distance from the former. It being a frequent occurrence in India that parents take their children to their old home-stead to give them in marriage, no one had doubted the story Ganesh Dev's mother circulated.

It was the great sad moment of Shokti's life, and only a strong nature like hers could have borne it as bravely as she did. The tears mounted to her eyes, but

they were quickly pressed back to the heart.

"Who is the Rani?" the question came as if the winds wafted it through the evening air.

"Nirupama."

### CHAPTER VIII.

Unfortunate girl! Her young life tasted now love's bitterest fruit, for jealousy took hold of her with all its terrible force. She had spent her days in anguish, her life had been bereft of all comfort. But this she had heeded not, for in her heart burnt brightly on the ideal of her youthful love. But oh, the irony of it! This minute she had learned that he around whom her young life's passion twined, had taken another to wife.

Oh God, why hast Thou made man and woman so unequal? Must man's smile be ever reflected in woman's tears? Must the one quench his thirst for life ever on the heart-blood of the other?

The Raja shuddered as he looked at Shokti's face, for she was a woman of strong emotions, and whatever force moved her came from the depth of a strong heart. He did not know the woman's power and would fain have touched on the sweeter chords of her nature only. Was this the Shokti of his boyhood's dream, the Shokti he had in vain tried to forget? Could such wild passions rage behind a form so fair?

But Shokti spoke, a tormented soul found words at last. "Ah Prince, your part has been well played, and thus will it ever be while yet there are men and women walking this earth together. We trust, and you deceive, we pine in silence in our love for you, while you flit gaily on from bloom to bloom and sip the sweets of life. We fall in worship at your feet, and you march on and tramp'e over us—your sport, our death."

The Prince sat speechless, he was amazed. He thought he saw the woman as she really was, and he shrank from her. And from this angry form his thoughts wandered to the other, that gentle, tender, trusting one, who even this very minute silently awaited his home-coming, Nirupama, his wedded wife. He pictured Shokti as his Rani, and that other,\* that delicate twining plant

trampled upon and lying in the dust. The thought chilled him.

He had never yet been able to give his whole heart to her he called his wife, because his early love still lingered in his mind. Yet the passion of his bygone days was but a dreamy chord of memory, and when in Nirupama's presence he was happy. As the image of God in the mind of the worshipper, so reigned Shokti in his memory as a vision only; he never thought that she was either good or bad. It was the worship of an exalted ideal, something beyond the reach of longing and desires. But Nirupama was his wedded wife, the mother of his child, the sharer of his joys and sorrows. His devotion to her lacked neither respect, nor tenderness, nor affection, but it was not that love that fills a man's whole being.

Still so far his wife's tender nature, her great devotion had satisfied him. But today, when the goddess of his dreams stood before him, when his soul's ideal had assumed tangible form, he suddenly became conscious of a great vacancy in his life. He had forgotten himself, forgotten the world, forgotten even Nirupama in the enchanting beauty of the figure before him.

But when Shokti's entrancing features became distorted by jealousy, he was roused from the spell that had bound him, and he tried to cast it all aside as a terrible illusion. No, this was not the Shokti of his dreams, not the divinity, the ideal beauty that had hovered around his aspirations. Her soul was black, he saw it now. How pure was Nirupama in comparison to her. Would he for a moment slight the duty he owed her? Would he repay the boundless love she gave him by bringing into her young life a rival, force her to share his heart with another? His soul was touched at the thought of the suffering he would cause her and he remained silent.

### CHAPTER IX.

Shokti's bitter reproaches, the forthpouring of her great sorrow seemed not to touch the Prince, he remained unmoved. But life has strange paradoxes, and haughty and imperious natures are under adverse circumstances often more easily subdued than those naturally patient and humble. The strong



woman broke down chilled by the relentless coldness of the man she loved, and the rising moon saw Shokti weep the tears of a heart now crushed.

"Do not forsake me, Rajkumar," she pleaded at last. "You are a man, custom permits you to marry many times. Why do you cast aside an unfortunate one? Before the Eternal I am your lawful wife. I have but you alone in life, remember my father too is gone. If you forsake me, if I am forced to wed another, my nuptials will be an unholy bond, and for that act of sin Ganesh Dev will have to answer." The change of the emotions from anger to sadness brought back the tenderer beauty to her face.

Shokti's voice had ceased, and in the woods there was no sound. And the Prince? —the Prince knew nought save that in the silver evening light he saw a moonlit face, tear-stained and melancholy, a face glorified by a divine emotion that shone forth from its exquisite features. The face distorted by passion was forgotten, all was forgotten, even the tender wife at home. He only knew that in the silent woodland he was alone with the maiden he loved, he was conscious only of the remorse of having wounded her. Instinctively he moved nearer. The lovelight shone from his deep black eyes as he gazed at her and tenderly held her slender hand in his. And now his heart would speak—speak those words of passionate devotion, of longing and aspiration, of a soul's mad desires, words that are old and ever new, that have been whispered since the dawn of time, and which youth and the moonlight alone can record.

But alas, Ganesh Deb, you are not to speak, there is another voice ringing through the moonlit stillness, and its message is not your message.

"Dishonour to thy race! touch not another's wife."

It was the mother, who returning from her evening worship by the Ganges riverside had seen her son. The mother's angry face he saw when the young Prince turned his head to see who spoke. Only a Hindu can realise the shame that overpowered him, for before his mother a Hindu remains a child always.

She had caught him in a forbidden act, and he stood before her a shamefaced boy, who dared not lift his eyes from the ground.

But Shoktimoi's strong soul asserted itself. She stood up fearlessly and faced the angry woman. "Mother", her voice was clear and steady, "I am not another's wife. I am the true wife of the Prince. We married in the sight of God while still children,"

The irate woman became more angry still, her voice trembled with passion as she spoke. "Ganesh, who is this woman? Is she not the daughter of Banowari Lal? Remember son, if you take her to wife, the race of Pratap Roy Dev will become the lowest of the low. Banowari Lal's sister brought dishonour on her family, and he left Dinajpore. And this man's daughter my son's wife, the Rani of Dinajpore? That shall never be, while still I have a breath left in my body. Take her to live with you, if you will, but your lawful wife she may never be. Shame on your name, Ganesh, to harbour such a thought."

Shokti's strong nature was roused to its height; anger, scorn and insulted dignity spoke from her lofty brow as she threw back her proud head and looked at the woman before her. There was defiance in her tone as she spoke.

"Maharani, you may have spoken as one of your lofty race should speak. But though it may not please you to hear it, the great God is just, and the law of Karma knows neither rich nor poor. And if the Divine Justice still exists, as sure as my love for your son is pure, so surely will he judge between you and me. And the day will come when your proud race will bend its knee before the humblest descendant of despised Banowari Lal, whom today you cast adrift with scorn. If this fails to come true, then know the Great Justice is dead."

She seemed like a creature from another world as she spoke. And now she turned and like a shadow glided amongst the trees and was seen no more.

But the curse remained, and she who had called it forth, she and her son, they stood as if struck dumb by those words of terror.

*(To be continued.)*

## SNAPSHOTS FROM A CHINESE HOSPITAL

BY THE REV. J. MACGOWAN, BISHOP OF  
AMOI, AUTHOR OF "SIDELIGHTS ON  
CHINESE LIFE."

THE Chinese people have a most profound belief in doctors and in medicines. The conditions in which they spend their lives will no doubt largely account for this. During the greater part of the year they are engaged in a perpetual conflict with diseases of various kinds that threaten their lives, and they fly to anyone or anything that will give them a prospect of relief.

The most trying times, of course, are during the hot months, when the sun glares down with terrific heat on the insanitary cities and on the narrow alleyways, and the crowded dwellings, which, unswept and uncleansed, are reeking with the germs of disease and death.

It is often a matter of surprise to foreigners who come from countries where sanitation is looked on as a science, that the Chinese are not swept off in larger numbers than they are at present. Their houses are always dirty, whilst those of the poorer classes are filthy in the extreme. No language can adequately paint the picture of a Chinese home with its dust and dirt and little heaps of refuse, both inside and outside the door.

The Chinese never dream of believing that such a state of things as this has any danger in it. Germs, bacilli, and bacteria are terms unknown to them, and even the word infection is so loosely understood that when people are warned against coming in contact with fever or cholera or even plague patients, a look of amusement flashes across their yellow faces, as though the idea was an exceedingly comical one.

To meet the needs of the community, doctors and drug-shops abound everywhere, and are patronised with unwavering faith by all classes. It must be premised here, however, that from a Western standpoint, the greater number of the medical profession are not only illiterate, but they are also grossly ignorant in regard to the subjects

they profess. They have absolutely no knowledge of physiology, they have never studied anatomy, and the delicate and subtle functions of the various organs of the human frame are a mystery that they have never attempted to solve.

The reason for this is obvious. Throughout the length and breadth of China there has never been in the past any system for the education of medical men. No universities where students could be trained in the knowledge of medicine have ever existed in this Empire, and no schools of minor importance have ever been set up where doctors of reputation could instruct those who were desirous of becoming masters of the healing art.

It must not be inferred, however, that the Chinese are destitute of any plans for the training of their doctors. They are not, and they believe that they have a system which places China in the forefront of every other country of the world in its present proud attainments in medical science. The professors who have silently lectured to the profession during the centuries of the past are the famous *Æsculapiuses* that appeared in the dawn of Chinese history, and left their writings and prescriptions for the benefit of posterity. These unlike the treatises in the West, never need revising, and daring would the man be who would venture even to suggest that succeeding ages could possibly improve on them.

You go into a druggist's shop to buy some medicine, and there enshrined as a god you see the image of one of those famous doctors, as the presiding genius of the business. He is a squat little figure, and typical of the men who lived in the dawn of the Empire's life. A few incense sticks are stuck in front of him, and their fragrance as they burn fills the grimy, musty room with a pleasant odour. The treatise that he wrote lies open on the counter, to be referred to in case of need and when some difficult problem comes up as to what medicines should be given in some

obscure disease, the dispenser places his two hands together in an attitude of prayer, and bows reverently to the silent image, as though pleading for inspiration to enable him to come to a decision.

When an English doctor first planned to open a hospital in Amoy, his initial difficulty was to find a house that would be suitable for this work. After considerable delay one was offered to him and though it was by no means an ideal one, it was eagerly accepted as the best that could be hoped for in the circumstances. It was as forlorn and dilapidated as could be. It was fifteen feet in width and seventy feet in length and so shadowed by other houses that only a feeble glimmer of light entered at each end, whilst the centre was always enshrouded in gloom. The most distressing thing, however, was its insanitary condition. The walls were black with accumulated dirt. The earthen floor was ill-smelling, and had been worn into ruts and little hollows and miniature mounds.

A number of coolies were employed to clean out this Augean stable, and on the day appointed for its opening the doctor was in readiness for his patients. His placards, posted in conspicuous parts of the town, had been received with a good deal of suspicion. The well-to-do would have nothing to do with him, as they were quite able to employ the native doctors, who, they believed, were far better qualified than this barbarian doctor to deal with disease. The scholars, who are the thinkers of the country, and who hold the key of knowledge in their hands, looked on his action as a piece of unmitigated impertinence which they were bound to resent. The doctors of the town were up in arms, and warned people of the danger they would incur were they to put themselves in the hands of a man who, being a barbarian and untouched by the civilising influences of the Middle Kingdom, had neither the knowledge nor the benevolence to qualify him to cope with disease.

An hour or so before the time at which the doctor had announced that he would begin to see patients, men began to verge towards the open door of the new hospital. They did this in a careless and unostentatious kind of way, as though they were there by the merest accident. At first they seemed like the ordinary crowd which gathers so

quickly in China when anything new is going on, but a closer look at them revealed the fact that there was a distinct difference between them and the men one usually meets on the street. A few of them had the opium tinge dyed into their faces, others had the keen and shifty look of gamblers, whilst the rest were loafers; but every man in the group was there for a purpose, and that was to discover what was the real design of this barbarian doctor in inviting the sick of the town to come to him to be cured.

By and by the patients began to appear, and as they edged their way through the knot of people at the entrance, the door-keeper pointed to the empty benches and invited them to be seated. This they did until at least twenty *bonafide* cases that had come to be cured of some disease or other had gathered together.

The first to come up to the doctor's table was a man with inflamed eyes. He was forty years of age, and belonged to the working classes. He had the typical look of the men who earn their living by the sweat of their brow. He was very poorly clad in the cotton cloth woven by the women all over the country districts, and dyed with the popular blue colour that seems to have such a charm for the people of China.

In reply to the doctor he gave him a few details as to how long he had been troubled with his eyes, and what were the peculiar sensations from which he had suffered. He was comforted by the assurance that there would be no difficulty in giving him relief, and the doctor proceeded to drop a little lotion into his eyes. The man was terrified for the moment with the sudden pain that flashed through them. He felt convinced that all the warnings of his friends and neighbours that the barbarian would destroy his eyesight if allowed to touch his eyes, was about to be realised.

The excitement among the spies at the door was intense. When they saw the man writhing with pain they felt they were on the verge of a great discovery, and they had but to restrain themselves and they would soon unmask the evil designs of this foreigner.

Somewhat to their disappointment, the man began speedily to recover from the spasms of pain, and to assure the doctor that his eyes already felt easier, and that



the burning sensation in them had already considerably subsided. With a friendly clap on the shoulder the doctor assured him that if only he carried out his orders he would be all right in a few days and his eyes would be as well as ever they had been in his life.

The next patient was a slim, delicate-looking man with a face out of which all the blood had seemed to run, so that there was not a single trace of the colour that nature in her kindest moods delights to infuse into it. He was narrow-chested, and had a permanent stoop that prevented him from holding himself erect. By occupation he was an artificial flower maker, and the sedentary life that this demanded, and the bending over the bench for nearly every day in the year in the manufacture of most perfect imitations of nature, had evidently induced a disease that is only too common amongst the Chinese.

The doctor made up a bottle of mixture for the poor sufferer, and as he handed it to him he said: "I am very sorry that I can do so little for you. Your disease demands generous food, freedom from over-exertion, and as much of the open air as possible. Medicine can only give you a temporary relief. What you ought to do, if you can afford it, is to go away for a holiday, and do absolutely nothing for several months. Just ramble about on the hills and get as much fresh air as you can."

The doctor might just as well have told the man to take a journey to the moon to consult the lady that the Chinese believe to be the presiding genius there. As for going off to ramble about where he would not be able to work and earn money, that was an original idea that seemed to him full of the subtlest humour. He had never heard of such a thing before, and therefore it must be a purely barbarian idea. The Chinese never dream of taking a change for mere health's sake. There are no sea-side resorts and no watering places to which crowds flock when they feel run down. For the masses it is one eternal grind unbroken by any Sunday rest, for they know nothing of such a day, and it is only when disease overtakes a man that he lays down his tools, and sadly and patiently waits for better health again.

The rest of the patients consisted of men with legs covered with red and flaming

ulcers, pale and anæmic looking sufferers from ague, and one lad of about fifteen whose head seemed as if it had been dusted with flour, for every particle of hair had vanished from it through a fungus-like growth that had spread over the whole scalp.

Whilst the doctor was attending to them, and winning golden opinions from all by his pleasant manners and sympathy, a little comedy was being enacted at the door, a comedy, I may say, that is invariably played in every place where the foreign physician first begins to treat the Chinese after the Western methods. The actors in it were the men who had gathered there in order to fathom the evil designs of the barbarian doctor. Some of them did not dare to enter the building lest an evil eye should be cast on them, and they should come under the spell of magical powers and be whirled away into some far-off space from which they could never more return. As each patient came out of the hospital, he was pounced on by this public-spirited group and closely questioned.

"What have you got there?" they asked the man with the inflamed eyes.

He held up his bottle and showed them the lotion.

"We strongly advise you," said one of them, a sharp-featured, villainous-looking fellow, "to throw that away instantly. Don't you know that that liquid has a most fatal effect on the eyesight, and that in a few days your eyes will be entirely destroyed? Pour it out at once, and be thankful that you have someone who knows how to advise you."

The man was so nervous and excited by this confident statement that he dashed to the ground the bottle containing the lotion that would have cured him, and hurried home congratulating himself that he had escaped such imminent peril.

The process was tried with each patient, and with almost equal success. The men with the quinine powders were subjected to the same cross-questioning, and were so terrified when they were assured that they contained a most deadly and subtle poison that they scattered them on the mud of the street.

Fortunately the patients suffering from ulcers and abrasions, which had been

ed and bandaged by the doctor, giving immediate relief, could not be influenced by the men at the door, and so they passed on to give a favourable verdict to their friends and neighbours as to the value of the new system of medical treatment.

In course of time the prejudices against the foreign doctor began slowly to melt away, so that men began to recognise the hospital as one of the benevolent institutions of the place. The cures effected in it had been so marvellous and so well-authenticated, and so much suffering amongst the poor had been alleviated, that the old antagonism died out of the hearts of those who had been most violently opposed to it. Its reputation, too, had spread to the towns and villages in the interior and patients there who had despaired of ever being healed of their diseases came from far and near to be treated in it. As the result of this change in public opinion, it was found possible to obtain the large and commodious building that is now used as a hospital.

One day a rough-looking countryman appeared in the waiting-room. His right hand was placed on the shoulder of a companion who acted as his guide. Looking at him a little more closely one could see that he was blind. His eyes had a stony look about them, and were fixed on some mental object that seemed to lie straight ahead of him, for nothing in the room, not even the doctor whom he had come to consult, could make him turn from the direction in which he appeared by instinct to face.

Both the men were farmers from the interior. Their clothes, which were made of the universal blue cotton cloth, were of the same pattern, and did not vary from each other by a hair's breadth. Water might have been scarce in their neighbourhood, for they still bore marks of the fields they had been working in. Their heads were unshaven, and their queues, instead of hanging down their backs, were twisted in a careless, slovenly way round the crowns of their heads.

After a careful examination of the man's eyes, the doctor gave the joyful decision that he felt convinced that by performing a certain surgical operation the sight of both of them might be restored. The man, however, would have to stay in the hospital at least a fortnight, and he must promise to

carry out all the orders that were given to him. He readily consented to these conditions and the operation was performed. For ten days the patient remained with his eyes carefully bandaged, so as to keep all light from penetrating to them. At the end of that time the coverings were taken off, and to the delight and astonishment of the man, as well as of the crowd that had gathered round, he could see distinctly with both eyes.

When the time came, after a few more days in the hospital, for him to return home, he bade good-bye to the doctor, with his face wreathed in smiles, and shook his two folded hands vigorously in front of everyone who had helped him in any way, thus politely expressing his gratitude to them in true Chinese fashion. He then started off on his way home, with his eyes looking out on the glowing sunshine that sparkled on the sea, and on the mountains that seemed to him fairer than ever they had looked before. His heart was full of a music that would never die, for he could never forget the months of hopeless darkness that blotted the world and the faces of his friends from his vision.

No better messenger than this man, who carried a new world in his brain, could spread the news to the mountain villagers of the wonder-working power of the barbarians or speak more eloquently of the tender and loving way in which they looked on the sorrows of the Chinese.

The hospitals that have been established by the missionary societies in China are a veritable godsend to the sick and the diseased. With the poorer classes life is a very distressful thing, marked by continual struggles to make ends meet. It is, however, when a man falls ill that his true sorrows begin. There is really no room for him in the narrow quarters into which a family is crowded, and as the Chinese are heavy sleepers, and have never been accustomed to night nursing, it may easily be imagined how long and weary the nights are to the sufferer with only the sounds of the sleeping figures around him.

Now the hospital is a tremendous revelation as to the new methods by which the sick should be treated. A man has a whole bed to himself in a room that for space and cleanliness might be part of a royal palace.

Then, too, he is waited on with an attention that he has never had in his life, and if he is seriously ill, watchers attend during the whole of the night to moisten his lips with tea, and to give him little comforts that will ease his pain.

It is an undoubted fact that the Chinaman is seen at his best when lying in hospital suffering from some severe physical test. You feel then that he has an immense amount of character to enable him to endure what men of a feebler race would absolutely collapse under. No hero in the world ever bore pain more grandly than do these common labouring men and women. It is pitiful sometimes to see, and yet it raises one's estimate of our common humanity, how a man will endure the severest agony without showing by any audible sound that he is suffering. Not a cry will break from him, and hardly a sigh escape his lips. The only signs that would let one know that he is in the direst extremity of pain is the greeny yellow hue that suffuses his countenance, the twitching of the muscles of his face, and the occasional grinding of his teeth. Beyond these expressions of pain he lies like a log, without exhibiting any other symptoms that he is passing through the severest trials to which the human frame can be exposed.

We have had many instances of this in our hospital experience. One day a man was carried in from one of the neighbouring streets apparently in a dying condition. He was a most ghastly sight to look at, for he seemed covered with blood from head to foot. His face and his head were smeared with clots that had evidently flowed from them, and had coagulated and dried up since the wounds were inflicted. The colour of his skin was death-like, and but for the twitchings of his eyelids and an occasional deep sigh one would have felt convinced that he was dead. He was a disreputable character, and had been wounded by some of his companions, whom he had offended. The process of stitching up the numerous wounds over his head and body was borne by this thief and vagabond with the patience of an early martyr, and scarcely a sound escaped from his lips.

Next day I stood by his bedside, and was astonished to see how rapidly he had recovered from the murderous assault of his

comrades in crime. His face was pale and marred with the stitches that had bound up the gashes in it, and he looked as though he had lately been on a battle-field, where bullets hurtled through the air, and sabre-thrusts had flashed. In other respects, however, he was a new man, and his black eyes gleamed, and there was an alertness about his figure that showed his wonted vitality had returned.

"How are you to-day?" I asked him.

"I am much better," he promptly replied.

"You had a very narrow escape from being killed," I continued, "and had you not been brought to the hospital the chances are that you would have died."

"Yes, I know that," he said, "and I am grateful for what you have all done for me."

"Don't you think you ought to give up being a 'Bad Boy?'" I asked him, "and try to become a good man."

"Yes," he said cheerfully, "I mean to reform, and when I get well again, I shall have to think of some honest way of getting my living."

For some mysterious reason that it would have been impossible for me to define, I felt my sympathy instinctively drawn towards this poor wretched fellow. I knew him to be a thorough scamp, a man hopelessly bad, and yet there was something so manly and plucky about him that my heart was moved rather by pity than by any feeling of aversion. In due time he left the hospital cured, but he carried with him the seams and scars of the terrible wounds he had received, and as far as I know he returned to his old life, to end it dismally some day in a disaster similar to that in which we had helped him back to health again.

The hospital, now that it has spread into many provinces of the Empire, has become a most beneficent power in the lives of the people wherever it has been established. It is the one unselfish force that takes no thought of character or position, but, filled with a mighty pity, aims only at mitigating human agony and human sorrow. It is the handmaiden of the Gospel, and many are the men and women in the Church to-day who first had their hearts captured by the thrilling story of Christ's love as it was told to them so eloquently in the practical benevolence of the hospital wards.



## THE MESSAGE OF THE EAST

## I

**I**N the relations between India and England since the beginning of the nineteenth century, two different and complementary tendencies have been at work, the relative significance of which is sometimes overlooked. These are the respective influences exerted by the culture and civilisation of each country upon the other. It is true that the Anglicisation of the East has been sufficiently obvious: the corresponding Indianisation of the West is often overlooked. For the first process manifests upon the surface of things, the other in more hidden ways.

In the realm of the practical, empirical and material life, India has been roused to a realisation of the fact that, in her devotion to the highest things, she has carried too far her indifference to the concrete. Stung by a sense of her own impotence, she seeks to-day to hold her own in efficiency and in manufacture against the nations of the west. The impulse towards this mastery of the concrete; the critical and historical sense; and above all, the re-statement of her own intuitions in the more exact terms of modern science, are the things which India will owe to the west.

The complementary lesson is the 'message of the East'. The western nations, after a period of unparalleled success in the investigation of the concrete world, the 'conquest of nature,' and the adaptation of mechanical contrivances to the material ends of life, are approaching in every department a certain critical period. The far-reaching developments of commercialism are undermining their own stability. One-tenth of the British population dies in the goal, the workhouse or the lunatic asylum. The increasing contrast between extremes of wealth and poverty, the unemployed and many other urgent problems point the same moral. Extreme developments of vulgarity and selfishness imply the necessary reaction. In

science, the limit of possible investigation by physical means is in sight. The main body of scientific men cannot much longer avoid the necessity for the investigation of super-physical phenomena by new methods. The problems of the new psychology have made an obsolete science of the old. In all the arts, the extreme development of the critical, scientific, and observing faculties has almost extinguished creative power. Science has corrupted art, until the aims of both are confused. And while on the one hand 'scientific materialism' is already out of date, the old religious formulas are more and more rapidly losing their hold on the best and most sincere minds. Even the accepted formulae of conventional morality are questioned by the most advanced thinkers. In every department of life there is evidence of the culmination of a particular line of development, and the imminent necessity of some new synthesis.

The inwardness of these circumstances has been obscured in various ways. England with a blindness characteristic of a youthful and materially successful country has conceived that it has been her mission not merely to awaken and unite, but to civilize India. Only very gradually is England realising the truth of Sir Thomas Munro's declaration, that if civilization were to be made an article of commerce between the two countries, she would soon be heavily in debt. There is already abundant evidence of that permeation of western thought by Indian philosophy which Schopenhauer so clearly foresaw. The East has indeed revealed a new world to the West, which will be the inspiration of a 'Renaissance,' more profound and far-reaching than that which resulted from the re-discovery of the classic world of the west. It is the irony of fate that while the outward and visible Anglicisation of the East is only too apparent, this inward and subtle Indianisation of the West has, as it were, stolen a march in the night, and already there are groups of western thinkers

whose purposes and principles are more truly Indian than are those of the average English educated Indian of today. The West can no longer afford to ignore the wisdom of the East in any single department of culture.

The 'new Theology' is little else than Hinduism. The Theosophical movement is directly due to the stimulus of Indian thought. The socialist finds that he is striving for very much that for two or three milleniums has been part and parcel of the fundamentally democratic structure of Indian society.\* Exhibitions of Indian art are organised in London for the education of the people. The profound influence which Indian philosophy is destined to exert on Western thought and life is already evident. Indian science had a far-reaching effect on the development of certain aspects of mathematics earlier in the sixteenth century, and is now exerting its influence in other ways. Much of the modern theory of Western science goes to confirm and justify the intuitions of the old Indian religious-scientific writers,† and there in their turn are proving suggestive to the modern worker.‡ And finally, small groups of artists and musicians—those particularly whose minds are most attuned to the great art of mediaeval Europe—are turning their eyes towards the east for some renewed message. "When a new inspiration comes into European art," says a recent English writer, "it will come again from the East." It is of this 'message of the East' that I now write.

The chief characteristic of the bulk of modern European art—the art of the Salons and the Royal Academy—is a great development of imitative power. The exhibition walls are hung with studies in still life—studies of landscapes, of trees and animals and of human beings in every sort of situation and moved by every kind of feeling. Much of this is the expression in art of a comparatively new appreciation of nature in all her varying moods, an appreciation which (though characteristic of early Celtic

literature) in modern times found just expression only in the Romantic Revival of the early sixteenth century, representing a healthy reaction from the false sentiment of the preceding century. At the same time, the love of nature in all her moods has increased by a natural compensatory tendency, in proportion as human life has been divorced from nature. It is in the absence of nature, in the artificial life of towns, that we need pictures of nature's outward form to call up within us the memory of far-off peace and beauty. No one in the constant presence of his mistress needs at the same time her picture. It is only in absence that a picture is desired—and even so, perhaps he is the better lover who needs no picture in concrete form having a more perfect memory picture in his heart. The modern habit of dolling the walls of a house with framed pictures of beautiful things was unknown in the days when all the accessories of life itself were beautiful.

Such realistic art, however, when we consider so much of it as selects, appreciates and emphasizes the beautiful and the true, is educative alike to artist and to public, in the sense that we 'love things best first when we see them painted.' This is also a necessary stage towards a higher synthesis. I cannot better express the significance, immediate and future, of this 'return to nature', than in the following words taken from a letter lately received from an English artist friend:—"What you say about design and the need for the type rather than the realistic nature study so exactly fits my own theory of design that I am at once flattered and confirmed. Yet I would not for worlds discourage the affectionately interested, often passionate study of natural forms which one sees in young students' work now-a-days, because not only would that deprive them of a world of pleasure and a source of real education, it would perhaps shut the door on what I feel is the beginning of a great advance in artistic achievement. It is true that this artistic achievement may not be attained by these same students, but it will be largely the result of their studies. The racial mind will be anew 'trempé dans le vrai', and out of the infinitely various studies, the type image will emerge." Realism, thus regarded, marks a necessary

\* See 'The Indian Craftsman,' by A. K. Coomaraswamy, with preface by C. R. Ashbee, London, 1909.

† Consider for example the Tamil text: "One Lord is the dancer, who like the heat latent in firewood, diffuses his power in mind and matter, and makes them dance in their turn." This is intensely 'modern.'

‡ C. 'Two new worlds' by Fournier d'Albe and review by present writer in 'Siddhanta Deepika.'

| i.e. 'steeped in truth'

stage in a return from artificiality to truth. India merely cannot remain untouched by the necessity for a similar transition period.

At the same time, there is an ever present danger of finding permanent satisfaction in the perfecting of this lesser 'appreciative' art, of becoming so absorbed in the concrete and phenomenal as to wholly forget the abstract and the ideal. Those who defend realism as an ultimate aim make this mistake. Even more fatal is the view that makes the significance of art lie solely or primarily in the perfection of its own technique, the subject matter becoming indifferent, until at last many realists depict equally wil ingly the hideous and the beautiful; sometimes apparently by definite choice preferring the former, so that the term 'realistic' in art and literature has come to mean the detailed presentation of the unpleasant. But even apart from this obvious evil, satisfaction in the development and exercise of the imitative powers, carried to excess, precludes the evolution of the creative.

The essential limitation of this realistic presentation of natural beauty lies in the

*restriction to a definite point in space and time and in the mingling of desire with emotion*; "the impression of the beautiful fades away in proportion as any relation of the beautiful object to the desires of the subject enters his consciousness." The element of sensuous tends to prevail over that of emotional delight and there is a degradation from an attitude of disinterested exaltation, to that of desire to experience the pleasure associated in the mind with the objects represented. This is particularly obvious, for example, in the treatment of the nude, where the realistic manner excites or tends to excite desire and draws us "away from aesthetic contemplation to the sphere of individual willing." The same is equally true of a landscape picture that rather suggests a desire to be back again in so fair a place, than conveys a disinterested emotion or idea. Desires thus awakened, it should be noted, may be very far from wrong, but their awakeing does not belong to the best that art can give us. What that best is, we shall see later.

A. K. COOMARASWAMY.

## FROM RAIL-SPLITTER TO PRESIDENT

"When the white man governs himself, that is self-government; but when he governs himself and also another man, that is *more* than self-government—that is DESPOTISM."—ABRAHAM LINCOLN.

**I**T is yet a little premature to dogmatise that the year 1909 is to be the most eventful year in human history; but there is no gain-saying the fact that the present year is great, inasmuch as it marks the centenaries of many noble men. There is a long list of the names of distinguished people who first saw the light of day a hundred years ago. To mention a few, Gladstone, Tennyson, Darwin, Poe, Mendelssohn, Chopin, and Lincoln, were all born in 1809.

Lincoln, though the last-named in the list of great men born a century ago, is by no means the least amongst them. In fact, an unprejudiced thinker cannot but feel that Lincoln's life, begun in poverty and ended by an assassin's hand while he was engaged

in fighting the battle for democracy and freedom, furnishes more inspiration to the aspiring, than probably the lives of all other great men born in the same year with him, put together. To the young, Lincoln's distinguished career can not but act as a spur: to the liberty-loving, Lincoln's successful campaign of emancipation can not but prove a goad for pushing ahead democratization.

Lincoln was born in the wretchedest poverty. His father, Thomas Lincoln, did not inherit a cent from his father, Abraham Lincoln, who was shot dead by a North American Indian. Thomas married in 1806, Nancy Hanks, a good looking, well bred girl, and started housekeeping in Elizabethtown, in the State of Kentucky. The house in which the newly-married couple settled was of the poorest description. It was small



and uncomfortable and without much pretense of furniture. Here they resided for about two years, and here a female child, Sarah, was born. Later, Thomas moved to a little farm of poor land, six miles away. There their dwelling house was built of unhewn, unplanned logs, familiarly known as log cabin. The cabin had a precarious, squeaking door, a narrow window, which not only let in fresh air, but also admitted cold and wet. There was no wooden or tile covering to the bare dirt floor. Here the greatest American of his age was born on February 12, 1809, and was named Abraham Lincoln, after his paternal grand-father.

Four years after Lincoln's birth, the family moved to a little better farm, six miles from Hodginsville, Kentucky. His father farmed six acres of land, and also "did chores" for the neighbors. Abraham and his sister attended the school for awhile. The school was presided over by a young man who barely knew the rudiments of the three R's, and who had taken up teaching as a stepping stone to something better. The farmers around the locality paid him a small salary and he boarded around amongst the families of his pupils. Abraham and Sarah had to tramp four miles each way from school. They ate corn bread and milk for their meals at home, and corn bread and plain water for their tiffin at school. From his school-master, the boy learned to read and spell, and his mother taught him the rudiments of morals and religion through Bible stories, folk-lore, parables and fairy tales.

The elder Lincoln appears to have had a roving disposition. When Abraham was barely 5, his father loaded the little household furniture they had on borrowed wagons and moved with his family to Gooseneck, Indiana. Previous to moving the family to Indiana, he had surveyed the situation where he was to conduct his wife and children, but he had not tarried long enough to build a log cabin for their residence. Accordingly, the family had to put up in a tent while the log cabin was being erected. The summer was spent in the "half-faced camp". Winter came, but the log cabin was not ready for occupancy. Winter in Indiana is not like winter on the Indian plains. It is bitterly cold. The mercury is apt to register many degrees below zero. Life for the Lincoln family

could not, therefore, have spelled a bed of roses. "Little Abe", as the boy was called, did not, however, appear to suffer much on account of his wretched surroundings. He was a healthy, supple boy, and played with his sister Sarah. Soon after their arrival in Indiana, Dennis Hanks, a cousin of Abraham, became a member of the Lincoln family, both his parents having died, leaving him alone in the world. Soon the cousins became great chums, and the severity of frontier life did not daunt them much. Be it remembered that a hundred years ago Indiana was a trackless wilderness, inhabited by wild beasts and wilder aboriginal tribes.

Abraham hardly completed his 6th year when his mother caught infection and succumbed to the epidemic popularly known as "milk sickness". Just before she breathed her last, she sent for Abe, and made him promise that he would always take good care of his sister. The mother was buried without any funeral ceremony, the coffin being made of green wood by her husband, Thomas Lincoln. A few months after the burial an itinerant preacher appeared at the cabin, at the request of Abraham, it is asserted, and the neighbors from many miles gathered around, and the last sad rites of the dead were performed over Mrs. Lincoln's grave.

A year had hardly gone by when Thomas Lincoln made up his mind to enter the matrimonial state once again. He knew just exactly where to go to seek for a bride. Accordingly the three children of tender years were left at home, without adult supervision, in the midst of the jungle, the next door neighbor being miles distant, while the father repaired to Kentucky to woo and wed a widowed young woman who had three children of her own. In the course of a short time, the new mother arrived in the Indiana home, and incidentally brought with her considerable household furniture and wearing apparel. Sarah and Abraham were given new, warm clothes to wear--these clothes having been originally made for their half-brothers and half-sisters. The foster mother treated Abe and his sister with consideration and affection, and life proved brighter than usual to them.

Abraham helped his father to do work about the farm from the time when he was a little tot. At the age of 17 he secured

employment as a ferryman on the Ohio river. A little later he gave this up, doing miscellaneous work. In 1830 he moved, along with the rest of his folks, from Indiana to Illinois, but being then of age, he shifted for himself. Splitting rails for neighbors was about the first work that he secured in Illinois, and he worked so hard and conscientiously at it that he earned for himself the name of the great rail-splitter. He helped float a flat boat down the Sangamon, Illinois and Mississippi rivers to New Orleans, on the Gulf of Mexico. He then became a salesman in a small store, working for a man named Offut, in the now defunct town of New Salem, Illinois. It was in this town that he later started a store for himself, but he did not prosper at this trade and had to give it up. His cousin, Dennis Hanks, is of the opinion that his failure was due to his too rugged honesty, which permitted people to take advantage of him. The failure in business involved Lincoln in considerable debt, which he paid by hard work, during succeeding years.

About Lincoln's life in New Salem, an anecdote is told, which is worth relating. Lincoln had grown to be six feet four inches in height, and possessed great muscular strength. His employer, Offut, boasted a great deal of Abraham's strength, and this roused the pique of some of the stalwarts of the town. One of them, Jack Armstrong, who was acknowledged to be the bully of New Salem, challenged Abraham to a wrestling match, to which the latter agreed, vanquishing the braggart. Ever afterward Armstrong and the other lads of the town were the staunchest friends of Abraham Lincoln, he being recognized as the champion of the village.

When the Black Hawk War broke out, Lincoln enlisted and was elected captain of the company raised in his county. He had learned surveying, and on his return from the field, he took up surveying as a profession. Meanwhile, Lincoln had been assiduous in cultivating his mind. His thirst for books, was simply unquenchable. He spared every cent he could to buy books, and he never hesitated to borrow them from whomsoever he could. He is credited with having, in later life, said to an intimate friend of his that he "read through every

book he had ever heard of in the country for a circuit of fifty miles." After his return from war, Lincoln commenced to prepare himself to become a lawyer. He had no one to help him with his studies. He even could not gather together the resources to buy the necessary books. A lawyer, Mr. J. T. Stuart, who later became his law partner, was much struck by the earnestness of the young man and promised to befriend him by loaning him law books to read. Lincoln was at that time residing at New Salem, and the lawyer lived at Springfield, 20 miles distant. Lincoln accordingly was compelled to walk 20 miles to borrow a book of Mr. Stuart, and the same distance to return it. Since the books formed a portion of Mr. Stuart's law library, to which he was constrained to refer every day of his life, he could not spare more than one volume at a time, and that, too, but for a short time. This made it necessary for Lincoln not only to do a lot of trudging, but also to read through the books without wasting any time. As he had to work for his living during the day-time, he was kept busy, night after night, burning the midnight oil. He usually devoted his Sundays to making the trips from New Salem to Springfield, returning the volume he had read and borrowing another to read.

Practically all Lincoln knew, he taught himself. The only aid that was vouchsafed him was given by his mother, or a country teacher or two, or from itinerant preachers, who, like the teachers, knew little, and went travelling from one place to another in order to save the souls of sinners. In teaching himself, Lincoln was hampered in every direction. In his early years, the family was too poor to afford a lamp at night, and the boy Abraham was forced to read, stretched at full length in front of the fireplace, by the light of flaming pine knots burning in it. Buying books was out of the question: to borrow books was hard and troublesome. Besides, there was a great scarcity of books in the sparsely inhabited wilderness which Illinois was 75 or 80 years ago. About the only time he could utilize for study was stolen from his life. It is related of him that while he was working as ferryman on the Ohio river, he would read away into the wee small hours of the morning in order to finish every book that was in the house in

which he was boarding. Besides reading at night, Lincoln would utilize every minute that he could steal from ferry work and devoted it to book-study. Every lull in business hours, at the store, plow or ferry-work, he would carefully save and give to mental improvement. When he was working as a ploughman in Spencer county, Lincoln had to rest his horses for a half hour after a row had been plowed, and it is said of him that he would devote this half hour to reading, sitting on the stump of a tree, fence, or even squatting on the ground. "Captain John Lamar", relates a biographer of Lincoln, "tells to this day of riding to mill with his father, and seeing, as they drove along, a boy sitting on the top rail of an old-fashioned stake and rider worm fence, reading so intently that he did not notice their approach. His father, turning to him said: 'John, look at that boy yonder. And mark my words, he will make a smart man out of himself. I may not see it, but you'll see if my words don't come true.' 'That boy was Abraham Lincoln,' adds Mr. Lamar, impressively."

That a personality endowed with such a contempt for the choking poverty which hedged him around on all sides, invested with such patience and doggedness, that would carve his way through a stone wall, should win out at last is not to be wondered at. A man as purposeful, industrious and persevering as Lincoln, a man as saving of his time and energy as Lincoln, could not but be heard of by the world. He overcame all difficulties—and made his own way to the mountain top, where he enthroned himself, conscious of the price he had paid, but overjoyed at the success he had achieved.

There is this to be considered, however: all ambition is not righteous ambition. Your determined man may succeed in attaining the goal toward which he is aiming; but the all-important question from the standpoint of humanity is: is the goal worthwhile—noble? You take an American genius—the richest man in existence—John D. Rockefeller. This "Coal-Oil-Johnny"

as he is popularly called—is an eminently successful man. He rose from the most crushing poverty to his present position as head of the Standard Oil Company, admittedly the richest trust in the world. He amassed his billions by choking honest traders

in coal-oil (kerosene). He built up his success by bribing government officials. He attained his present premier position by corrupting railway organizations. In a word, he won out in the battle of life by perfecting a "system"—an "organization"—which is the crookedest, the most God-forsaken in the world. Shall we paint the successes of this successful multi-millionaire, who one time was a poor boy, before the eyes of our juveniles? We cannot do so without incriminating ourselves. His ambition and the ways he adopted to reach it—were unholy—un-Godly.

Not so with Abraham Lincoln. He was ambitious; but never did he make a pact with the Devil to reach his ideal. He did not employ any underhanded subterfuge to succeed. He won out by industry and might—not by crookedness—by questionable methods. As has been related, he had worked toward his goal with great sacrifices. In 1832, he became a candidate for a seat in the Legislature of his State—Illinois. Now, if he had been a man of low calibre, he would have employed all means, fair or foul, to reach his ambition; but he showed his metal when in an address to the people of Sangamon County, he said:

"Every man is said to have his peculiar ambition. Whether it be true or not, I can say, for one, that I have no other so great as that of being truly esteemed by my fellow-men, by rendering myself worthy of their esteem. How far I shall succeed in gratifying this ambition is yet to be developed. I am young, and unknown to many of you. I was born, and have remained, in the most humble walks of life. I have no wealthy or popular relations or friends to recommend me. My case is thrown exclusively upon the independent voters of the country; and, if elected, they will have conferred a favor upon me for which I shall be unremitting in my labors to compensate. But if the good people in their wisdom shall see fit to keep me in the background, I have been too familiar with disappointment to be very much chagrined."

Rugged honesty was the dominant note of Lincoln's life. He wanted to be a statesman—not a "politician"—who was in politics for the sake of the "graft" (tainted money) that was in it for him. This ambition led Lincoln to be what he afterwards came to be—the greatest American of his times—and one of the greatest figures in human history.

Realizing that the State capital—Springfield—was the place, par excellence, for working out his ambition, Lincoln left New



Salem and settled in Springfield, Illinois. His friend and benefactor, J. T. Stuart, took him in, as his law-partner. He had to rent a room for his lodgings, but, since the room had to be furnished, he required money, of which he had none. He went to a store-keeper in Springfield and asked him how much money it would cost him to furnish a room. Mr. Joshua Speed, the store-keeper, told him, it would cost him Rs. 51 to do so. Thereupon Lincoln said: "It probably is cheap enough, but cheap as it is, I have not the money to pay. But if you will credit me until Christmas, and my experiment here as a lawyer is a success, I will pay you then. If I fail in that, I will probably never pay you." Mr. Speed says: "His tone was very sad and when I looked into his face, I thought then, as I think now, I never saw a face so gloomy and sad." Mr. Speed told him that he had a large room and a wide bed, and if he would share it, he would be welcome. Lincoln asked where his room was, and when told that it was up above the store, he picked up his saddle bags and his bundle of clothing, and, without saying another word, went upstairs, set down his little bundles, came back down, his face all smiles, and said: "well, Speed, I'm moved."

In Springfield, Illinois, Abraham Lincoln resided and practised law until he was elected President of the United States—the highest honour his country could do him. During the early years of his legal career, poverty constantly dogged his foot-steps. He had been admitted to practise law in the United States, and he had to go on the circuit in the course of his practice. At first, he had no horse, as he was too poor to buy or hire one. After awhile, when he began to get ahead financially, he invested in an unprepossessing looking beast which bore him on his journeys on the circuit. He himself cared for the horse, looking after it conscientiously, grooming it daily, and seeing to it that it was kept in first class condition. He always carried along with him, as he rode, a pair of saddle bags and an antiquated cotton umbrella, which he used to protect himself from the inclemencies of the weather. It was always his policy not to carry with him any more luggage than was positively necessary, usually only a change of linen, and several

books. These varied from an English grammar to Shakespeare or a treatise on Euclid. Of Shakespeare he was especially fond, and it was his delight, when riding with a companion, to recite long passages from some one of his plays.

Lincoln lacked the ability to make people offer him the choicest accommodations at their disposal. The landlords of the inns on the circuit always were glad to see his smiling face loom up in the doorway, but they gave him the second choice of what they had. This was due, entirely, to his patience and uncomplaining attitude. He was given what was left after complaining, pompous, petulant individuals had been provided for and the people who dealt with him were certain that he would not demand anything better than they saw fit to provide for him, no matter how distasteful it might be to him. In spite of little inconveniences that constantly fell to his lot, Lincoln was always seemingly happy and contented. He never complained. If he was not treated with as much deference or more consideration than his fellow guests, he never created a disturbance. He actually seemed to derive positive enjoyment out of the difficulties that beset him, and invariably refused to go home on Saturday nights, although the other lawyers associated with him never failed to take every occasion to hasten away and spend Sunday at home.

The circuit acted as a training school in which Lincoln was fitted for the larger duties that were to come to him in after life, and when he had spent a dozen years riding about the country on horseback, from court to court, he found himself well-groomed for the fight for the presidency, and for the problems he was forced to solve after he was elected to that high office. In travelling about, as he did, he came in personal close touch with clients and men of local distinction, and this vast acquaintance with men and conditions was of untold value to him in the succeeding times of stress. Even before he undertook his memorable debates with Douglas, he had formed ties that were invaluable to him after he entered the larger field of national politics.

If Abraham Lincoln lost a case, while he was practising law, it could invariably be dogmatized that his heart was not in the work. If he believed his client was in the

wrong, his high sense of honor prevented him from pleading earnestly. On the contrary, if he believed his client had the right on his side, he was invincible in his arguments. It is related that, on one occasion, when a man was being tried for larceny, Lincoln turned to one of the two other attorneys who had been retained along with him to fight the case, and said: "You make this plea. If it is left to me the jury can tell plainly that I believe him guilty." On another occasion, he learned that he had won in a case in which his client was of a bad character. The judge sent for him to come back to the court room for some purpose, but Lincoln replied to the messenger who came to call him: "Tell the judge I can't come back, as I had to leave to clean my hands. I got them dirty."

It was in 1837 that the law-license was issued to Abraham Lincoln, and he continued practising at Springfield until 1860. Meanwhile he had been elected several times to the State Legislature. He had also been sent to the United States Congress at Washington. He had worked up a considerable reputation in his own State, and had made somewhat of a name as a national speaker in Congress. In 1855 he suffered defeat while running for the United States Senatorship, his opponent being Stephen A. Douglas. It was this man against whom Lincoln was pitted by Providence. Douglas was Lincoln's political opponent and won out in the initial struggle—but, he was not to be the successful man in the long run. Lincoln was finally to deal him a crushing defeat.

There was a young woman in Springfield, Mary Todd, who was truly regarded as the belle of the town, who had the clearness of vision to foresee that this was to happen in later years. Both Douglas and Lincoln were paying court to her—each wanted her for his wife. Of the two, Douglas was the more prosperous, more handsome. While success was smiling on Douglas, Lincoln was still struggling with poverty—he had yet to make his fame. Mary Todd was an ambitious woman. She wanted to be the wife of the President of the United States, since she could not occupy that position herself. At that time, any one who knew Douglas and Lincoln would have unhesitatingly pronounced that of the two,

Douglas appeared to have the best chance to be elected for the Presidency. But Mary Todd knew better. She rejected the suit of the prosperous and seemingly successful man, and became the wife of the struggling man. Her foresight, however, proved prophetic. Douglas, who was a Democrat, and upheld slavery, debated with Abraham Lincoln, who was a Republican and believed in the abolition of slavery, a number of times. These debates today are considered masterpieces of study. The opponents were worthy of each other. In the tussle, Douglas finally lost, and Lincoln won. Both were candidates for the Presidency of the United States, and the voters elected Abraham Lincoln over Stephen A. Douglas in 1861.

There is this to say, however; Abraham's victory over Douglas was due to one cause more than any other. Abraham had the right cause on his side. Douglas's erudition and logic were wasted on a barren issue. While the slave-owners in the South were on the side of Douglas and slavery, he was the candidate of people who defended a wrong of the greatest magnitude, merely because to do so would benefit their gross, sordid, selfish ends. Of course, if these people had been gifted with foresight, they would have seen that slavery did not profit them in the long run, for, as someone has wisely said, the white slave-owner was as much a slave as was the Negro slave. While these supporters of a gigantic evil sided with Douglas, the supporters of Abraham Lincoln had their consciences awakened to the enormity of the wrong, and went into the fight with the zeal of crusaders. Their earnestness went a long way to win for Lincoln success over Douglas. Lincoln must, however, be given credit for siding with a cause which would rouse the best in him, and which would enlist the best in the conscience-guided voters of his land. A foreigner in the United States may parenthetically ask what chance Lincoln would have had for success, in this day, when the privileged classes, through the publicity department of the campaign, can broadcast literature that will poison the minds of the voters and lead them into voting for the vested interests and their candidates.

To continue the story of Lincoln's life: From rail-splitting he was duly installed in

the White House. But his sojourn in the Capital of the United States did not prove a bed of roses. Strenuous struggle had obtained Lincoln the Presidency, and all the time he occupied the Presidential post, the same strenuous struggle did he wage to accomplish the freeing of 4,000,000 slaves—the ideal that had brought him to his high position. As a plot had been ferreted out which made it clear to his friends that Lincoln's life was in imminent danger, if he made a public entree into the National capital, he was quietly smuggled into Washington. There he was inaugurated on the 4th of March, 1861. Lincoln's installation in the Presidential chair was a signal for pro-slavery enthusiasts to inaugurate a reign of terror. On May 3rd, the President was forced to call for 500,000 volunteers to serve for three years. The secessionists from Federal authority kindled the embers of hatred into a veritable rebellion which blazed forth its horrors when, in April 1862, an act was passed to abolish slavery. In May of the same year, the national capital was pronounced to be in danger of attack from the rebel army, and the President issued a call for all the militia. While the rebellion was being put down, Lincoln announced, on September 22, 1862, that on the coming first of January, slavery would be abolished. December 3rd of the same year, "The Lincoln Amnesty", granting pardon to all laying down arms and swearing to defend the constitution, was issued. On the 1st day of January, 1863, while the abolitionists and confederates were fiercely fighting, the Emancipation Proclamation was proclaimed. War was still raging, although the backbone of the rebellion had been broken, when Lincoln's term of Presidency expired. He was elected and inaugurated President for another term on March 4th, 1865, and on April 9, General Lee, the Commander-in-chief of the rebel army, surrendered, and the rebellion was completely conquered. As Lincoln was seeing visions of re-uniting the factions that had been fighting each other for so many years, as he was dreaming of leading a quieter life, a fanatic mercilessly put a bullet through his head on April 14th, while Lincoln, with his wife, was witnessing a play in Ford's Theatre in Washington. On the following morning he breathed his

last. His remains were carried to Springfield, and there, amongst unequalled honor, he was buried on the 4th day of May, 1865.

During the years he was the President, he worked incessantly for the interests of Democracy. Newspapers of war-days have some capital descriptions of Lincoln in action. This, for instance, tells how he performed some of the work:

"Mr. Lincoln is an early riser, and he thus is able to devote two or three hours each morning to his voluminous private correspondence, besides glancing at a city paper. At 9 he breakfasts—then walks over to the war office to read such war telegrams as they give him (occasionally some are withheld), and to have a chat with General Halleck on the military situation, in which he takes a great interest. Returning to the White House, he goes through with his morning's mail, in company with a private secretary, who makes a minute of the reply which he is to make—and others the President retains, that he may answer them himself. Every letter receives attention, and all which are entitled to a reply receive one, no matter how they are worded or how inelegant the chirography may be.

"Tuesdays and Fridays are cabinet days, but on other days visitors at the White House are requested to wait in the ante-chamber and send in their cards. Sometimes, before the president has finished reading his mail, Louis will have a handful of pasteboard, and from the cards laid before him, Mr. Lincoln has visitors ushered in, giving precedence to acquaintances. For three or four hours do they pour in, in rapid succession, nine out of ten asking offices, and patiently does the president listen to their application. Care and anxiety have furrowed his rather homely features, yet occasionally he is 'reminded of an anecdote' and good-humored glances beam from his clear, grey eyes, while his ringing laugh shows that he is not 'used up' yet. The simple and natural manner in which he delivers his thoughts, makes him appear to those visiting him like an earnest, affectionate friend. He makes little parade of his legal science, and rarely indulges in speculative propositions, but states his ideas in plain Anglo-Saxon, illuminated by many lively images and pleasing allusions, which seem to flow as if in obedience to a resistless impulse of his nature. Some newspaper admirer attempts to deny that the President tells stories. Why, it is rarely that any one is in his company for fifteen minutes without hearing a good tale, appropriate to the subject talked about. Many a metaphysical argument does he demolish by simply telling an anecdote which exactly overturns the verbal structure.

"About 4 o'clock the President declines seeing any more company, and often accompanies his wife in her carriage to take a drive. He is fond of horse-back exercise, and when passing the summers at home, used generally to go in the saddle. The President dines at 6, and it is rare that some personal friends do not grace the round dining table, where he throws off the cares of office, and reminds those who have been in Kentucky of the old school gentleman who used to dispense generous hospitality there. From the dinner table the party retires to the crimson drawing-room, where coffee is served, and where the President passes



the evening, unless some dignitary has a special interview. Such is the almost unvarying daily life of Abraham Lincoln, whose administration will rank next in importance to that of Washington."

Though Lincoln died a premature death, and could not complete the noble work of emancipation he had so ably inaugurated, yet he saw the liberation of 4,000,000 of his fellow-men who had hitherto been kept in bondage. It was given to him to wipe off slavery from the face of the United States, and it is hard to find another man who worked more selflessly and assiduously in the interests of fundamental democracy. At a time when even the ministers who consider themselves capable of interpreting the gospel of that Oriental of Orientals—Christ—believed and advocated that God had made the Negro the inferior of the white man, and upheld slavery, this railsplitter, born and bred in poverty, stood up for liberty and gave his life to the cause. The sons and daughters of the very men whom greed had driven to fight Lincoln, are slowly coming to realize the nobility of this martyred American. The one-time rebel in the South is gradually becoming conscious of the greatness of Lincoln, and is joining the "North" in praising the man. On the 12th of February, 1909, Lincoln's centenary was fittingly celebrated by "white" Americans throughout the United States. To be sure,

there are yet some "white" Americans who cannot cast aside their *inherited* prejudice and see the greatness of Lincoln; but their luke-warmness is more than made up by the warmth of the descendants of the 4,000,000 bond-men (these Negroes now number 10,000,000), who look upon Lincoln as God. Booker T. Washington, the best-known Negro leader, recently publicly said:

"When Lincoln, in April, 1865, entered Richmond immediately after it had been evacuated by the confederate armies, the colored people, to whom it seemed almost as if the "last day" had come, greeted the President as if he had been their Saviour instead of merely their liberator."

There is a story of one old Auntie who had a sick child in her arms when the President passed through the city. The child was alarmed at the surrounding riot, and was crying to come home, but the good woman kept trying to get the child to gaze at the President, which she was afraid to do, and she would try to turn the child's face in that direction, and would turn around herself in order to accomplish the same object.

"See yeah, honey" she would say, "look at the Saviour, an' you will git well. Touch the hem of his garment, honey, an' your pain will be done gone."

INDO-AMERICAN.

## GRAMOPHONES—AND WHY NOT

THE present age is often, and correctly described, as an age of mechanism.

For nearly a century, scientific discoveries have been utilised with unprecedented rapidity and success, in making life faster, more comfortable and in increasing the available sum of concrete knowledge. There are no limits to the possible extension of this process, except in a reaction, of which traces are already recognizable, against the intrusion of the Frankenstein of mechanism upon domains to which he should never have been admitted. For surely mechanism must be for man, not man for mechanism, and man sooner or later will revolt against his own slavery.

Meanwhile, the discovery of each new mechanical device, and of each new method of "conquering nature"—as the stupid phrase runs—is hailed as self-evident proof of progress. With every fresh 'scientific miracle' the self-conceit of a sensation and comfort-loving public rises higher.

Yet it is more than possible that later ages will look back upon the present period as one of peculiar blindness in respect of the real things. For a society which sees wealth and progress in things rather than in men must sooner or later stand condemned.

In the present paper I do not intend to treat at any length of the relation of

mechanism to industry. It is well to remember, however, that the promise of mechanism has not yet been fulfilled. So far from 'labour-saving' for the worker, its chief results have so far been increased possibility of profit-making for manufacturers, and the replacement of quality by quantity as the means of successful trade. Simultaneously there has been accomplished the degradation of the worker from the level of an intelligent craftsman to that of a living machine. Just how this process works may be illustrated by the following slightly adapted extract from the preface to my 'Mediaeval Sinhalese Art':—

"Not merely is the workman through division of labour no longer able to make any whole thing, not only is he confined to making small parts of things, but it is impossible for him to improve his position or to win reward for excellence in the craft itself. Under guild conditions it was possible and usual for the apprentice to rise through all grades of knowledge and experience to the position of a master-craftsman. But take any such trade as weaving\* under modern conditions by power loom. The operator has no longer to design or weave in and out the threads with his own fingers or to throw the shuttle with his own hand. He is employed, in reality, not as a weaver, but as the tender of a machine. That craft is for him destroyed as a means of culture, and the community has lost one more man's intelligence, for it is obviously futile to attempt to build up by evening classes and free libraries what the whole of a man's work is for ever breaking down. It is no longer possible for culture and refinement to come to the craftsman through his work; they must be won, if won at all, in spite of his work; he must seek them in a brief hour snatched from rest and sleep, at the expense of life itself. There can be no quality of leisure in his work. In short, commercial production absolutely forbids a union of art with labour."

In the words of Ruskin "Industry without art is Brutality." I do not at all wish it to be thought that the recognition of these facts involves a wholesale attack upon every form of mechanism, or an impossible desire to revert absolutely to mediaeval conditions. Mechanism has come to stay, and has its due purpose to serve as a hewer of wood and drawer of water. But it is for man to see that his servant does not become his master. That is to say, a discrimination must be made between the legitimate and illegitimate functions of machinery in industry. I do not propose to speak further of this part of the subject here. This much at least is

clear however, that the multiplication of unskilled labour which results from the complete subordination of the craftsman to the machine is injurious to the national quality. *Ceteris paribus*, a handicraft is always preferable to a mechanical industry. The immediate object of this paper, however, is to briefly treat of the relation of mechanism to art, as typified in the relation of the gramophone to music.

Whatever the relation of mechanism to industry, it should be self-evident that it can have no real relation to art. The non-relation of mechanism to art will need no proof to the man who, in Plato's words, 'hath here been educated as he ought, and perceives in the quickest manner whatever workmanship is defective, and whatever execution is unhandsome.' It is significant, moreover, that it was through education in music that Plato would have attained this very end, that one should while still young and 'before he is able to understand reason,' instinctively know what is to be praised and received into the soul, and what is to be despised and rejected. This is the highest understanding, to know without reasoning what is worthy or unworthy. For those who have this understanding, 'reasonable proof' is superfluous, and at the same time difficult.

Let us, however, consider the gramophone. It provides, you say, innocent entertainment for all. It will be found that this statement needs considerable qualification. In the first place, to a person of culture—especially musical culture—the sound of a gramophone is not an entertainment, but the refinement of torture. The combination in one person of a highly developed musical taste, and of pleasure in the sound of a gramophone could hardly be imagined. Above all those who are themselves musicians understand what a blunting of sensibilities is indicated in the acceptance of the gramophone approximation as a substitute for music. The more often and more fully you are pleased and satisfied by this approximation, the more the finer musical sensibilities are dulled. So much for the audience—the effect is to degrade the standard of appreciation.

'Ah, you have never heard a good gramophone,' I am often told. This mythical instrument I never expect to hear. But let us suppose, by way of meeting all possible

\* I have here substituted 'weaving' for the original 'carpet-making', as no carpets are made on power-looms in India at present, and the problem as it concerns weaving is actually before us.

eventualities,\* that a gramophone is available which even a musician cannot distinguish from the real thing. Which is to be desired in a community, the possession of musicians, or of machines that can amuse us? Do we desire men, or things? Every time you accept a gramophone in place of a man you degrade the musician, take from him his living, and injure the group soul of your people. So it appears that your amusement is not quite so innocent as it appeared.

But to return to the audience—do you really think that the most perfect machine can take the place of a living singer or player? The performance of a musician is never exactly repeated—on each occasion he adapts himself insensibly to the different conditions, and finds also in himself new expression through the old form. There is moreover his personal influence, the power of his personality, the vision of a living man giving expression to emotions in a disciplined traditional art language. For pure hideousness and lifelessness on the hand few objects could exceed a gramophone. The more decorated it may be, the more its intrinsic ugliness is revealed.†

Again, musical instruments such as a *vina*, *sitar* or *sarangi* have each their own individuality, they possess an individual temperament which the artist must understand and with which he can co-operate. The more such an instrument is played on, the richer it becomes in association, and the more it will be valued by the musician. The manufacture of such instruments is again a means of culture to the craftsman. Not so the mechanical production of the various parts of a gramophone or harmonium in great factories, where each part is made by a different man, and the whole put together by another.

The intervention of mechanism between

\* As a matter of fact, the eventuality considered is really impossible because it is not the principle of the gramophone to reproduce the original sound, but to produce vibrations sufficiently near to the original one to have a similar effect.

† It should be understood that the condemnation of the gramophone here given is concerned solely with its use as a substitute for music as an art. Just as machinery has a due place in industry, so even the gramophone has a use. This use is however as a scientific instrument—not as an interpreter of human emotion. In the recording of songs, the analysis of music for theoretical purposes, and especially perhaps in the exact study of an elaborate melody of Indian music, the gramophone has a place. This however is work for the few, and so far from this use being recognized hitherto, we have had merely the above and not the use before us.

the musician and the sound is always *per se*, disadvantageous. The most perfect music is that of the human voice. The most perfect instruments are those stringed instruments where the musician's hand is always in contact with the string producing the sound, so that every shade of his feeling can be reflected in it. Even the piano is relatively a much inferior instrument, and still more the harmonium, which is only second to the gramophone as evidence of the degradation of musical taste in India.

One great disadvantage of mechanical instruments is the fatal facility they afford to the undisciplined and untrained mind to attempt the work of the trained musician. A few rupees spent on a gramophone, a few months spent in playing with one finger on a harmonium, and the half educated savage of today is prepared to dispense with the services of the interpreters of national music, disciplined by years of study and training to the expression of the highest ideals of the race consciousness.

It will be seen that the use of the harmonium is only in a degree less vicious. Easy to learn, it degrades popular taste almost as effectively as the gramophone displaces the trained musician, and destroys the true character of Indian music, and the voice quality even of the trained musician who makes use of it. These two instruments, if care be not taken, will in a few years more complete the vulgarisation of Indian music.

The highest ideal of nationality is that of service. India, by the scorn which she has cast upon her own arts, by the degradation of standard in her own culture, here sufficiently evidenced by the possibility of finding pleasure in a gramophone or a harmonium, is casting aside this highest privilege of service. Nations are judged not by what they assimilate, but by what they contribute to human culture. India, by her blindness to the beauty that till yesterday was everywhere in and around her in art and music is forfeiting this privilege of service. For no man of another nation will come to learn of India, if her teachers be gramophones and harmoniums and imitators of European realistic art.

A. K. COOMARASWAMY.



## WILL THE REFORM SCHEME ALLAY DISCONTENT?

**T**HAT the Reform Scheme formulated by Lord Morley is likely to do some good goes without saying. But will it allay the prevailing discontent of the literate class to any very large extent?

The chief cause of this discontent is the exclusive policy of the British Government in India. The main grievance of the articulate community for the last half century has been their practical exclusion from the higher departments of the Government services. The following extract from the Proceedings of the House of Commons (1891) will show the nature of the appointments held by the Indians:—

"The proportion of Europeans, Eurasians and Indians in the covenanted and uncovenanted services [civil?] of India on March 31, 1886, at salaries varying from 50,000 and more rupees to 100,000 rupees were as follow: Salaries of 50,000 rupees and upwards, 26 Europeans, 1 native; 40,000 Rs. to 50,000 Rs., 47 Europeans, 3 natives; 30,000 Rs. to 40,000 Rs., 125 Europeans; 20,000 Rs. to 30,000 Rs., 346 Europeans, 3 Eurasians, 2 natives; 10,000 Rs. to 20,000 Rs., 951 Europeans, 12 Eurasians, 40 natives; 5,000 Rs. to 10,000 Rs., 2078 Europeans, 111 Eurasians, 446 natives; 2,500 Rs. to 5,000 Rs., 1,334 Europeans, 1,647 Eurasians, 545 natives; 1,000 Rs. to 2,500 Rs., 2,097 Europeans, 1,963 Eurasians, 6,915 natives."

In 1892, the Covenanted Civil Service was composed of 939 members of whom only 21 were Indians. The following table compiled from the report of the Public Service Commission (1886) exhibits the proportion of the higher grade appointments held by the Indians (Hindus, Mahomedans, Parsis, &c.) in some of the minor departments:

Name of Department.	Non-domiciled Europeans.	Domiciled Europeans.	Eurasians.	Indians.	Remarks.
Accounts Department...	25	8	3	6	*"Domiciled
Customs	13	60	117	12	Europeans"
Jails	60	15	13	16	include Eu-
Opium	49	13	8	1	rasians.
Police	315	33	5	17	
Public Works	810	119*	—	86	
Salt	35	32	16	7	
Survey	108	103	38	2	

I have not access to any later figures. I am not sure if any such exist. But, I do not think the proportion of the Indians in the higher grades of the Government services has perceptibly increased within the last two decades. On the contrary the trend of the British Policy has of late been to impose a wide gulf between the provincial and the imperial services in all the important departments, and to restrict the recruitment of the latter to Europeans.

Ever since the spread of English education, the voice of the educated community has been raised chiefly against this exclusive policy—not alone in their own individual interests but also in the larger interests of their country. From a parliamentary return issued in 1892, it appears that the total amount, at that time, of annual allowances of Europeans of not less than a thousand rupees for each person, whether resident or not resident in India, was about 170,000,000 rupees, nearly a fifth of the gross revenue of India. The annual drain due to this cause is considerable, and may be said to be so much capital taken out of India—capital which would under normal conditions, promote the material development of the country. The moral effect of the exclusive policy has been no less injurious than the economic. At every step, the Indian cannot but feel his degradation. As I observed in my "History of Hindu Civilisation under British Rule,"\*

"the Indian systematically treated as if he were unfit, is apt to lose faith in his capacity which, within proper limits is essential for sound intellectual development. The circumstances under which he is placed tend to make him morbidly timid and diffident... The Indian's scope for ambition in the Government services is very limited. There are no great prizes for him, and consequently no great exertions are made. The tendency of the present exclusive system is to make him discontented and apathetic. There is no stimulus to call forth extraordinary energy and extraordinary vigour of mind and consequently these qualities are not generally found well developed in him."

I do not wish to belittle the concessions

\* Op. cit. Vol III pp. 148-149.

adumbrated by the Reform Scheme. But will they open up avenues of employment which have hitherto been practically closed to the educated community? Will they sensibly diminish the economic drain from the country? To talk of giving the Indians a share in the responsible administration of the country while they are to all intents and purposes debarred from the higher grades of all the important civil (not to speak of the military) departments sounds like irony.

The Reform Scheme is a step in advance; but, so far as the expansion of the councils is concerned, it might, without any serious detriment, have been deferred until the higher services were freely thrown open to the Indians, especially as in its present form, it will disturb the growth of that solidarity among the Hindus and the Mahomedans which is essential for harmonious progress. As matters stand now, their representatives in the councils are absolutely ignorant of the working, and possibly even the existence of various departments on which vast sums are annually spent. They will not, therefore, be in a position to make sensible recommendations or even ask intelligent questions regarding them.

The part of the Reform Scheme which proposes to confer greater powers on the Municipalities and District Boards is likely to result in more substantial benefit to the country than that relating to the expansion of the Legislative Councils. Here also the comparative absence of an administrative and business training such as is afforded by the higher grades of the Government services in such industrially backward parts as Bengal and Madras will probably hamper progress for a time at least.

Viscount Morley on the occasion of the second reading of the India Councils Bill

divided the literate community of India into three sections. He said:—

"There are, I take it, three classes of people that we have to consider in dealing with a scheme of this kind. There are the extremists, who nurse fantastic dreams that some day they will drive us out of India. In this group there are academic extremists and physical force extremists, and I have seen it stated on a certain authority—it cannot be more than guessed—that they do not number, whether academic or physical force extremists, more than one-tenth, I think, or even 3 per cent. of what are called the educated class in India. The second group nourish no hopes of this sort, but hope for autonomy or self-government of the colonial species and pattern. And then the third section of this classification ask for no more than to be admitted to co-operation in our administration; and to find a free and effective voice in expressing the interests and needs of their land. I believe the effect of the reforms has been, is being, and will be to draw the second class, who hope for colonial autonomy, into the third class, who will be content with being admitted to a fair and full co-operation."

There can be no doubt that the great majority of the educated community belong to the third class. The wonder is, that a statesman of the capacity and experience of Lord Morley could expect that the concessions vouchsafed by his scheme would go far to satisfy their aspirations. The glamour of half a dozen high posts and of a representative assembly, however impotent, may dazzle some of them for a time. But it is not likely that they will be effectually conciliated until the most deep-seated cause of their discontent—their practical exclusion from the higher grades of the Government services—is removed. Gratitude is a highly pronounced trait of the Indian character. But the exuberant gratitude exhibited for the Reform Scheme by a section of the educated community must not be misconstrued. If Lord Morley is under the impression that it will allay the discontent of the educated class to any very large extent, he is, I am afraid, sadly mistaken.

PRAMATHA NATH BOSE.

## AN APPEAL FOR A CRITICAL STUDY OF OUR PAST HISTORY

**I**T is impossible to carry on any historical inquiry if the documents that have to be relied upon, have not been critically edited. The historical value of the Maha-

bharata Samhita is universally acknowledged; but no such edition of it has yet been brought out, as may be safely referred to for a correct text. Though the works

noted for theosophical\* discourses, are rather overloaded with commentaries, they cannot be taken in hand for want of critical notes. I may go the extent of contending by the side of some orthodox commentators that so far as spiritual benefit is concerned their works may prove helpful; but in an historical inquiry their erudition does not count much. I may even assert that some time-honoured commentaries condemn inquirers and readers to hopeless perplexity. At times, the interpretation of the text of considerable antiquity, by the philosophical ideas of later times, creates confusion. We must thankfully admit to European and American scholars, that we owe to them the publication of many valuable works of our ancient days. The training and culture which the foreigners rightly boast of, are not wanting in some scholars of this country at the present time. The scholars of other countries though free from that bias which our highly educated men may be subject to, have given unmistakable proof of bias and prejudices of another nature which have had the effect of vitiating their researches to a great extent. Some scholars who may be given the credit of having liberated themselves from the thralldom of Christian notions of things, fail, because they cannot believe in the greatness of the coloured races. They seek to represent high ideas as thoughts of unadvanced minds.

I speak of the shortcomings of the European scholars not with a view to belittle what they have done but I mean merely to point it out to our educated countrymen that it is high time that we should undertake to do our own things ourselves. To speak the truth, I have very great regard for many oriental scholars of Europe and America. They have given us more than what could be expected from them; and our national debt to them is immense in my consideration.

It has become fashionable amongst us to speak glibly of disinterestedness in all pursuits on the authority of the Gita; but what proof we give of the ideal we follow, we all know. Such is our scientific spirit of seeing things as they are, that it is extremely doubtful if any paper touching the miscegenation of some races of India, or relating to

the history of the tribal gods now reigning supreme, can be published in the journal of our best organised literary society.

We get it in a very reliable record of a time which is more than two thousand years removed from today, that the people of India in the remote past, enjoyed in their culture such a freedom of thought and action, as has not been the lot of many advanced nations of modern days to possess. We speak of our ancient greatness, but how very little we understand what it means. We do not bear it in mind, that there must also have been some seeds of destruction lurking within the hardly noticeable crevices of the stupendous structure of our ancient greatness, which shooting forth knotted and ramified roots through and through, brought about a pitiable collapse.

But perhaps we are entering upon a new period of activity. Let us hope that we are doing so. It has been recently announced by the manager of the Panine Office at Allahabad that the sacred books of ancient India will be critically edited and published as cheap books. The undertaking deserves every encouragement. It is a standing reproach to the whole nation that many books which are held sacred by the Indians can be obtained only in Europe.

What a treasure of wealth we possess in the so-called Pali Literature of the olden days, even many educated people of our country are not aware of. I let slip no opportunity to impress it upon the minds of my countrymen that barring a few books the Brahmanical literature of dates earlier than 200 B. C. dwindles into insignificance in the presence of the mighty life-giving Buddhistic works of that early period. I cannot too highly speak of their importance as unfalsified records for a history. It is history which concerns me most. But if I were spiritually minded, I could assert with greater emphasis that no literature of the world can offer lessons more practical for the attainment of moral rectitude and for gaining the strength which alone can overcome the thousand natural shocks that flesh is heir to than Pali Literature. These books are being published in England by the Pali Text Society in Roman character. A state of things more shameful for us cannot be conceived.

A nation can never become great by set-

\* Not of the Theosophical Society, but in the ordinary meaning of the word to be found in English dictionaries.



ting a-foot a mad agitation merely. When shall we learn the lesson which in every wind is blown? the lesson—

"Of toil unsever'd from tranquility;  
Of labour, that in lasting fruit outgrows  
Far noisier schemes, accomplished in repose,  
Too great for haste, too high for rivalry."

It is of the utmost moment that we should study the past critically and thoroughly, and should form right notions regarding the capacity and the possibilities of our own nation. Even if it be true, as many European thinkers would have us believe, that it is impossible for the people of India to grow great again, because of the physical aspects of the country, it is worthwhile to die a noble death in the unfruitful glorious attempt of regenerating ourselves. The sooner we find out our own level, the better. As for political dangers or economic difficulties, I have not got clear ideas; for it is not in my line to think of them. But I have hopes that the moral and intellectual greatness of the past will reappear, though the desired for day-break will have to contend with a heavy haze.

If Destiny be now leading the civilization which grew through a space of many

thousand fertile years to the barren rock of destruction, should we not even then in our duty and affection, look intently upon the face of that dying glory, as a mother would do, as a child would do, as a lover would do? Let us study the past and prepare the ground for genuine originality by disinterested criticism, no matter what the consequences may be.

No branch of literature has hitherto been more neglected than historical criticism. Our intelligent men, excepting a few, consider it perhaps too tame a pursuit to follow. Ambition for fame will have to be sacrificed, for it will be the duty to attend to petty details which ordinarily the people do not take any interest in. There will be no opportunity to make any literary flourish, for the time has not come to present the materials in the shape of a connected history. The work is unattractive so far. May we not still expect many intelligent men to undertake this work of patient labour, to be performed in silence, merely with the object of helping the future labourers in the field?

B. C. MAZUMDAR.

## THE STUDY OF CITIZENSHIP

A few years ago there was no systematic study of citizenship in England, the home of free institutions and modern civic ideals. The American boy might salute his national flag and swear fealty to the fatherland, the German primary school might boast that it had for its specific object "the training of citizens not craftsmen"; but in England, the child was, in our ordinary schools, allowed to drift into youth and manhood roughly equipped as commercial Ishmaels, but dependent for their education as citizens upon the sorry instruction of the half penny or penny newspaper. Then, about 1902, the old London School Board made a praiseworthy attempt to remedy this defect in national education, and even to outvie other nations. Germany and America were, as we have seen, making obedient citizens by a direct instruction in nationalism.

London tried to build a higher and deeper nationalism upon the foundation of good citizenship. From standard V (reached about the age of 10 or 11) upwards, the child's attention was fastened upon local history by popular lessons illustrated by lantern views—an excellent idea,—while for adults evening classes in citizenship were commenced in different parts of London. The teaching of the local history has proved a great success; but then, it must be remembered, it is compulsory upon the children. The attempt to train adults is almost a failure. Only one class, I believe, remains in London—that originated by me, with the approval of Mr. Graham Wallas and Rev. Stewart Headlam. Yet such has been the influence in educational circles of the movement for the teaching of citizenship, that the subject has been admitted into the Certificate Examina-

tion for teachers and the Examination for London County Council Clerkships, while volume after volume has been published during the last three years to provide for the demand. The growth of practical citizenship has also manifested itself not only in the increase of the number of voters at the election polls, but in the desire of the suffragettes to take citizen responsibilities upon themselves, in the number of new political and social associations which have been formed, in the increase of political propaganda by pamphlet, and by open air meetings, and last, but perhaps most important of all, by the astonishing goodwill and patriotism with which young men have rushed to join the new territorial forces.

Why is it then that the theoretical study of citizenship meets with such difficulties?

First, probably because citizenship like morality, is a subject of which no one cares to exhibit ignorance, and upon which everyone pronounces judgment with self-satisfied confidence and complacency. "Boast a virtue" it has been said, "if you have it not". Certainly most people would affirm their citizen zeal however ignorant they might be of the subject; while others, like Moliere's M. Jourdain who spoke prose without knowing it, will go through life as good citizens without troubling about the why and the wherefore.

Secondly, there are those who, however they value citizen training, believe that it cannot be taught, but only demonstrated, practised, and who look with suspicion upon lecturers on citizenship, fearing that they are emissaries of some particular political party with a special bias and object.

Thirdly, there is no incentive to the study of citizenship. Other sciences boast their "royal" societies, their students and devotees may aspire to the "Order of Merit" or other distinction, even those who are at the foot of the ladder being rewarded with medals, prizes, or at least certificates for proficiency. There is none for him who trains for citizenship. The Society of Arts, the Chamber of Commerce, the Sociological Society have been appealed to in vain.

Why should not certificates in citizenship be demanded from all who seek municipal or parliamentary honours? We should not dream of engaging a book-keeper or a technical man without his

certificates or diplomas, yet we are willing to vote for the first prosperous tradesman, sleek lawyer, or specious adventurer who seeks our suffrages to represent us upon our local and national councils, and govern us without undergoing any examination to test his qualifications. At the same time we are apt to fear or scorn to give to others the same powers of citizenship which we enjoy. Is it because we recognize that they are not being used rightly or so well as our reformers expected when they extended the franchise?

"If you want to make a man," said Lord Morley "give him a direct personal participation in public affairs outside his own private business. I should like to see every restriction abolished which makes it difficult for a workman to find a place either in municipal councils or in the great senate of the nation itself". Lord Morley's ideal has been largely realised in England, but our conception of citizenship can scarcely be said to have been elevated or enlarged. Paupers have been pampered, thrift discouraged or taxed, illegitimate children have been reared with a care which the legitimate too often sadly lack, and in consequence, the number of the former has increased. The young people of the masses have been taught the piano-forte, dancing, hockey, French, German and miscellaneous other subjects, which has caused the males to prefer the position of a clerk to that of a capable artisan, and the girls to be absolutely unfitted for domestic service. This is not good citizenship.

In India the people are only just beginning as it were to be citizens and to study citizenship. Let them beware of following too closely some of our steps. To be forewarned is to be forearmed. But in the theoretical study of citizenship, nations may follow almost exactly the same course. Let me briefly outline what such a course should be.

First, the study of citizenship should begin at home and in the primary school in the nurture of those primary virtues and little courtesies of life which stamp the citizen with a hall-mark. Then the child's picture blocks and books might consist largely of historic personalities and events, and the fundamental rights and duties of citizenship illustrated by reference to the policeman or similar local functionary. Let it be clearly shown that there is no "right"

without a corresponding duty. The right to live is only ours so long as we let live, the right to possess, only so long as we do not knowingly dispossess others, the right to freedom only so long as we respect that of others. In England, I have always inculcated citizenship, and caused its study to be appreciated by reference or visit to the "Lord Mayor's show", the "Beating of the Bounds," and other institutions or ceremonies. In India, the process of study would probably be the same though the objects differed.

In the next stage, the youth should be fired with an enthusiasm for his national and local institutions, which can now be presented more directly before him with biographies of the heroes who originated, developed, or maintained them. At this stage it is most important that a right method of study should be adopted lest the impressionable youth be led away by fanaticism, or a narrow patriotism which is as injurious to the individual as it is enervating to the State. I suggest that for consistent thinking and for due suspense of judgment, the subject be considered under three different aspects (1) Historical, (2) Psychological, (3) Problematic. By adopting the historical method first, you do not begin by asking the object or even whether there is an object in citizen institutions or ideas, you simply classify and note their growth, remarking at the same time the effects of geographical position, natural harbours or mountain frontiers, proximity of other countries, special

products or resources of the soil, etc. The psychological method will analyse the desires of men and nations, how different is the individual by himself, and as one of a crowd, a tribe, or a nation, the effect of climate upon temperament, the importance of heredity and environment upon character, the socialising and disintegrating nature of religion, politics, science and other cultural activities, the evils of sudden revolutions and changes, the moral power of stable family relationships and primary virtues.

The problematic aspect of citizenship should be left to the last. Only when the student has realised how he and his institutions have grown or been made, and the conditions necessary for their maintenance and development, is he fit to deal with the problems of the present and suggest new ones for the future. This is not, however, to suggest that the ideal citizen is to be a bookworm. Far from it. He should be capable of being at once a brave soldier, a good workman, and an intelligent student. He should have a reason for his citizenship, not exercise it instinctively. There is all the difference in the world between the enlightened and the educated citizen, between the man who votes blindly at the bid of his party, or priest or because his father voted so before him, and the man who, while recognizing the usefulness and expediency of party government, has been educated into the belief that political principles are not for party but for mankind.

H. OSMAN NEWLAND.

## ANALYSIS OF THE EVOLUTION OF MUSICAL FORM

(By Margaret H. Glyn. Longmans, Green & Co. Price 10s. 6d. net.)

I wish I knew enough of Western music to be able to do justice to this excellent book. It is a profoundly interesting work, and I have read it with much pleasure and profit.

To the student of Indian music, the most interesting portions of the book are, of course, those dealing with that subject. The author has a good deal to say about it, and has gathered together a large quantity of

information, treating them with remarkable discrimination and fairness.

It is rather disheartening to hear a writer like this declare, that "Hindu music cannot be readily appreciated by European musicians," nevertheless, there is a good deal of truth in the remark. The European and Indian musician's points of view are so far apart, as to be completely out of sight of each other. Europeans look at Indian music from the European standpoint, Indians look at European music from the Indian stand-



point; consequently, appreciation is out of the question. And this state of things will, it is to be feared, continue for some time to come. Whether at any time the musical horizon in the East or the West will widen sufficiently to include the whole field of music, is a question on which I do not feel strong enough to express an opinion.

The earnest endeavour made by Europeans to know something of Indian music, is very gratifying. But the information supplied to them should be beyond all criticism, specially in view of the admirable use made of them in books like the one before us. It is a pity that while research in Hindu music has progressed, very little has been done to bring this progress to the notice of European enquirers. They have thus to rely for their information on books that, with all their excellence, have to some extent become out of date now.

Those early pioneers who first undertook to write books on Indian music in the modern scientific spirit, had before them the stupendous task of bringing order out of chaos. The old Sanskrit authors wrote in verse, and often had the unpleasant habit of compressing whole disquisitions into a few couplets, presumably with a view to facilitate their being committed to memory. I dare say, this plan worked admirably as long as students had capable teachers to make things perfectly clear to them. But now, when such teachers no longer exist, the effect of writing scientific treatises in this way has become truly deplorable. It is doubtful now whether the contents of these books will ever again be fully understood.

The oldest and most authoritative works on music now no longer exist. Those that are available are often very obscure and contradictory, and at times even fantastic and absurd. In trying to build up a consistent system on such basis, those pioneers had their work cut out for themselves. Add to this the fact that no sort of notation, in the true sense of the word, existed then;—in fact the possibility of writing down music was not dreamt of at that time, and is denied in many quarters even now. The wonder is, not that they failed to do perfect work under such conditions, but that they succeeded in writing books which, with all their shortcomings, are even now held in the highest estimation. The authors of these books were far from considering themselves above committing mistakes, and

took good care to revise and correct their work in subsequent editions. If they lived now, their books would not have fallen behind the times.

The information contained in the book under review was obtained from books based on this early pioneer work, and consequently is, I am sorry to say, somewhat out of date. No blame attaches to the author for this, because this is all the information now available to Europeans.

After having said all this, I think it becomes my duty to make my meaning clear by examining a few passages from the book under review.

First of all, what is the most essential feature of Hindu music?

In the chapter on "The evolution of the scale" (page 48) occurs the passage,—

"The Hindus assert, and doubtless with truth that their *srutis*, the tiny third and quarter tones, are the essential and primitive foundation of their music."

As I write, I have the "*Sangita Sara*" at my elbow. This is a most important and authoritative work, by the late professor Kshetra Mohana Gosvami, Sir S. M. Tagore's music master, and the greatest by far of the early pioneers. The book contains about 108 *ragas* and *rāginis*; of these, only about half a dozen are shown to require quarter tones.

Quarter tones, being unfamiliar to Europeans, may well be considered by them a very striking feature of Indian music, just as a camel would form a striking feature in a crowd. But how can these be considered the essential foundation of our music, when we can do without them in seventeen cases out of eighteen? Indian music is deteriorating, and the feeling for quarter tones getting deadened through lack of culture. If our present day professors of music were put to the test, eighty per cent. of them would be found to be quite innocent of microtonal scruples. Quarter-tones might pass quietly out of the country some dark night, without their being any the wiser for it. But our music has not become in any degree un-Hindu on this account.

However wonderful and valuable in themselves, quarter tones are not an essential feature of Hindu music. Indeed, one of our best writers has even gone so far as to deny their necessity altogether!

It is the *raga* that constitutes the most essential feature of Hindu music. But the exact meaning of a *raga* is hard to explain.

Raja Sir S. M. Tagore puts the whole thing in a nutshell when he says (as quoted in page 98) that "a *raga* is a succession of notes so arranged, as to awaken a certain feeling of the mind." Our musicians call this "Feeling" a "*Murti*" or "Image" of the *ragi*; and no happier term could be employed. The performer has full liberty to pose this "Image" in any way he likes, but its features always remain the same, whatever the attitude.

This power to create a distinct feeling or "Image" in the mind, is the essence of the *raga*:—such an image as the performer can pose at will.

In the chapter on "Asiatic tonality" (page 101) is the following passage about the *raga*:—

"It supplies the singer with the essentials of his pitch-outline, certain notes to be used, varying in ascent and descent; all this is based, not upon calculation, but is the result of centuries of intuitive utterance in music, natural to the race and natural to the singer. Quarter-tones, if not included in the traditional use, are left to the singer's improvisation, of which freedom he fully avails himself, embroidering his own fancies across the fabric of the *raga*."

This is a good description of the nature and function of a *raga*, except that quarter-tones are never "left to the singer's improvisation," but when they occur, are included in the original tone-scheme.

It is also quite true that the *raga* is very useful to the singer in supplying him with the essentials of his pitch-outline. But to view it in this light is to ignore its true function, which is, to preserve absolute unity of feeling throughout a piece. It has to be borne in mind, that the Hindu's interest in music was primarily a religious one. It had to help him to compose his mind for contemplation. Breadth, restraint and repose, together with a certain feeling of quiet enjoyment, were the qualities appropriate to such a function; and it is these qualities that are prized by Hindu musicians, and have become crystallised in the *raga*. The ideal is the upholding of these qualities in compositions, thus giving birth to the *raga*. This would seem to have been the old masters' point of view, and in this way many of them created new *ragas*. But our modern masters, poor fellows, are too weak to follow such an ideal, and have to put the cart before the horse by clinging to ready-made *ragas*, in order that those very desirable qualities might not altogether become lost.

The "insight" for the *raga* is a distinct faculty, like the "ear" for pitch. Everyone has this insight, even Europeans. In the latter case of course it is dormant, and requires to be cultivated; but even as it is, it manifests itself now and then in passages that sound strangely like some Indian *raga*.

The *raga* being a matter of feeling or insight, it is not possible to describe it clearly in words. If the insight is there, there is no difficulty in realising the image of a *raga*. If it is not there, no amount of talk about *vadi* or *samvadi* will make it clear to the performer.

Talking of *vadi* and *samvadi*, it would appear to be doubtful whether they really play such a very definite part in the performance of the *raga*, as is generally believed to be the case. Krishnadhana Bandyopadhyaya, the foremost of the latter-day investigators and writers on Hindu music, says on this point:—

".....nothing can be said about olden times; that in modern times nobody has ever learnt *ragas* by means of the said *Vadi* and *Samvadi*, is certain. On the contrary, talking of *Vadi* and *Samvadi* at the time of learning, far from helping, will greatly hinder it. Because, there is no certainty about *Vadi* and *Samvadi* notes in a *raga*. In Sanskrit books also, opinions about *Vadi* and *Samvadi* differ." (Gitasutrasara, volume 1, second edition, page 69. —Translated.)

In this connection, I cannot refrain from mentioning a very curious and significant fact. Kshetra Mohana Goswami in his *Sangita Sara* (second edition, page 158) in introducing the subject of "alap" (Discourse of *ragas*) says:—

"In learning *ragas* and *raginis* great care has to be taken about their *Vadi*, *Samvadi*, *Anuvadi* and *Vivadi* notes, otherwise it is difficult to properly establish the *murti* (Image) of *ragas* and *raginis*."

After this kindly admonition, the learner may naturally become anxious to know the *Vadi*, *Samvadi*, etc., of the various *ragas* and *raginis* given in the book. And it is not perhaps too much to insist, that the author should mention these things in every case. But of the one hundred and eight *ragas* given, only about eighteen have their *Vadi* indicated. The remaining ninety are to be played without any knowledge of this most important note! Yet the author is always careful to mention the suppressed notes of pentatonic and sextatonic modes, a solicitude perfectly superfluous in the presence of a notation.

In Chapter X (Page 100) of the book under

review occurs a statement to the effect that the number of *thats* or modes "mostly in use" in Hindu music is over 300. It is very doubtful whether the total number of *ragas* now in use is anything like 300. The number of modes mostly in use cannot be even a tenth of this number. On this point Krishnadhana Bandyopadhyaya says:—

".....by this the public has been mystified. Such a number of *thats* have no meaning, and are not used in Hind. music."

Coming from the *raga* to the *tala*, the first thing to note is the peculiar use made of the drum, which constitutes the second essential feature of Hindu music. I say *peculiar* advisedly, to guard against the Indian drum being consigned to a minor position like that of the drum in European music.

Our old books say *Yantra patir mridangah!*—the king of instruments is the *mridanga* (the drum used in classical Indian music). It is further said that "*Maha pravin mridanga bijawe*."—Let the supremely wise play on the *mridanga*. Even the great Tansen failed to attain the dignity of a *Ayaka* or leader, because he had not mastered the *mridanga*.

The business of the drummer is to conserve and expound the rhythm. He is in charge of the intellectual side of a performance, which in classical Indian music is very highly developed. In friendly meetings, he has to add to the interest of the performance by creating dramatic situations. In contests of skill, he has to perform the same office by devising pit-falls for the discomfiture of the vocalist.

The position of the drummer is thus scarcely inferior to that of the singer himself. He too has to spend a lifetime in perfecting his art and studying his old masters, just as the singer has, and is quite as highly thought of when he acquits himself with credit.

The work of the drummer cannot be separated from that of the singer. They must be enjoyed together. It is justly observed in the Chapter on "Time idiom" (page 156), that "The percussive effects of time outline are used in the East as a substitute for the harmonic accompaniment of the West."

The result of so much specialisation is a fine feeling for rhythm. But this feeling is always synthetic; the Indian musician is very weak in analysis. He will count the divisions of an eight foot irregular *tala* al-

most subconsciously, and execute the longest and most intricate roulades with unerring precision; but he will break down the moment he is questioned about the value of a fractional note! (My humble apologies to those musicians who have mastered modern methods; these remarks are not intended for them.)

This reminds me of a passage in the Fifth Chapter (page 189) where the *tala* *art* is discussed. The author's remarks are based on the information that this *tala* consists of nine *matras* divided into four equal parts of  $2\frac{1}{4}$  *matras* each. The author points out the difficulty of handling a movement like this, and concludes by saying that "The ear of the Hindu in this respect might amount to the possession of a sixth sense." This remark would have been much more appropriate if it had been made ironically. In *very* slow tempo, it may not be impossible to execute a *tala* like this *as a feat*. But I have not yet come across the man who does so in ordinary practice, though I have been longing to have a look at him. A glance at our recent musical publications will show, that this *tala* consists of eight *matras* and not nine. Krishnadhana Bandyopadhyaya knocks the nine *matra* theory on the head by saying:—

"It is a great mistake. The authors have totally failed to realise what sort of a thing a *matra* is." (Gitasutrasara, page 174).

The descriptions of *talas* given in the book under review are generally good. It does not, however, seem to have been realised that each *tala* has its tempo allotted to it. This tempo, though not very precise, is yet definite enough to be a reliable guide in practice. For instance, the tempo of *Khemta* is from presto to allegro; that of *ekta* resembles andante; that of *choutal* ranges between adagio and largo.

The third characteristic feature of Hindu music is its peculiar technique, in which the *mir* (or as it has with doubtful propriety been called, the *murchhan*) is frequently employed. In the book before us the *mir* has been described as "movement by *sritis*, which implies imperceptible intervals." This description, though not actually wrong, is misleading. When a violinist, instead of stopping a succession of notes separately, tries to play them by sliding his finger on the string, he does not obliterate the sense of pitch, but produces a peculiarly soft and sympathetic effect very delightful to the



Hindu ear. This action is called a *mir*. It is something like the softening of outlines advocated by artists.

There is another embellishment of which the Hindu is very fond. It is called the *Gamak*. It is a slow, tremulant produced by rubbing a very small portion of the string with the tip of the finger. A pulsating effect is thus produced, the number of pulses being generally from 2 to 4 in the quaver.

This technique however is not inseparable from Hindu music, for on instruments like the *Kanun* and *Jalaturanga* it cannot be realised.

In instrumental music, it is the simplest regular *talis* that are most generally employed. In this case the accent as a rule is much more prominent and regular, than in vocal music. *Vinaists*, however, often indulge in the greater classical *talas* to the accompaniment of the *mridanga*.

In songs somewhat different conditions prevail. Here the sense of the words has to be duly considered. On this subject it is admirably remarked in page 216 of the book before us, "That if it be desired to enforce the sense of words in music, while giving the voice the chief melodic interest song mu-

sic must be barred according to the natural accents of the poetry." The peculiarity of Indian song music lies in this, that the natural accents of the words of a song can to a great extent be preserved.

The use of the drone in the shape of the continuous hum of the *timbura* is a *sine qua non* in classical (vocal) Hindu music. No professor would consent to sing without his *timbura*. This is a big four-stringed instrument of which the strings are never stopped but always played open, and which is generally tuned to C<sub>1</sub>, C, C and G<sub>1</sub>. Where G is a forbidden note, F<sub>1</sub> or even E<sub>1</sub> is chosen according to the nature of the *raga*. In view of this fact, the remarks quoted in page 102 about the use of the drone, would seem to stand in need of some modification.

Our old masters were votaries of absolute music and had their emotional side highly developed, as their compositions amply testify. But it has to be confessed with regret, that our present day music is to a great extent artificial and unemotional, in which mere cleverness oftener than not usurps the place of poetic feeling.

U. RAY.

## A CHAT WITH A FRIENDLY ENGLISH MAN OF BUSINESS

WHAT I consider to be the great mistake of your young men, is that they all go into professions. Now very few ought to be in professions, and the bulk in trade and manufacture, especially the last.

Yes, I see. Their difficulties are very real. I know myself that many a manufacturer who would allow a German to go through his works, showing them to him freely, would not allow an Indian. And this, while the German is far and away a more powerful and dangerous competitor. I knew a carpet-manufacturer who refused to let a young Indian even enter the doors of his factory, some months ago!

This is curious, for we have lately had many deputations of workmen from France

and Germany, and have allowed them to see everything, answering every question. There were men with technical knowledge, able to take advantage of the slightest hint.

The reason? Oh *L'Entente Cordiale*, I suppose. Imperialism must likewise be the secret of our Anti-Indian feeling. Politics, I fear, rule all in England!

Your boys must learn to understand machinery. If they are going into cotton spinning and weaving, they must know all about the looms. They must, in time, make their own. Iron-founding thus becomes necessary. They would also require to know all about the making of the brass and copper sheets which are at present sent to you by us in such quantities. Nail again, ought, I should say, to be a very

large industry with you. The making of boilers is another important matter.

How should they study? By getting into our works, if that were possible. But they would have to come and *work*. Gentlemen are necessary, because of their superior intelligence, and they must become *workmen*, so as to know everything thoroughly enough to impart it on their return.

Could your young men, failing all other means of entrance into our manufacturies, contrive to *pay premiums*?

You must have plenty of cotton-mills in India. Let gentlemen's sons, after completing a good education, go into these, and work at the looms. Without working up from the bottom, a man cannot know his trade thoroughly. A gentleman runs through the different stages of the work very rapidly. He learns all that is to be known about the working and management of the machine. This is the task that we give, here, to girls and men. But none of our masters can compare, in ability and success, with those who rise from the ranks.

In the next stage, a man watches repairs, while they are going on, and takes care to make himself useful, by assisting. Later, when he becomes a master, he can direct his own foremen, and no opinion is so valuable as his, regarding the possibility and method of a given repair.

All this can be studied theoretically, in books. It can also be learnt practically, apart from mills, at our technical colleges. In manufacture, the most valuable man combines technical college training, with practical experience. But if only one, out of the three kinds of education is available, then I should say, without a doubt, let a man go into the mill!

Another advantage that the educated man has, at the loom, lies in his intellectual thirst. A man of real education is not contented till he knows *all about* a thing. The uneducated is contented with his own task.

What do you think of the suggestion that power should be supplied to cottages for the running of hand-loom, by electric means?

The scheme must in the first place be worked out by your own Indian engineers. There is nothing impossible in it, if only your electricity is produced from water-power instead of coal. The flow of a river may be utilised, almost without cost, by means of water-wheels and turbines, to supply all you need, in the way of power.

Of course, you must have a large number of cottages near enough together to make the power largely available. This would quickly be a factory. It is very important, therefore, that such a scheme should be worked out by *native* engineers, as they are more likely than foreigners to be disinterested in approaching the problem.

The advantage to the weaver would be, increase of speed, and multiplication of quantity and quality of output in a given time. It would also save him labour in the details of weaving.

Under these circumstances, one man would undoubtedly work two or three looms. They would no longer be hand-loom. They would be power-loom of an old-fashioned type. And your only *raison d'être* would be to prevent the rise of factories, as distinguished from cottage-industries. But I do not think you would prevent this. My own opinion is that you would hasten it.

## GROWING ILL-HEALTH AND INCREASING MORTALITY IN BENGAL AND HOW TO PREVENT IT

**I**N Bengal, mortality according to the last census has been put down at 35 per mille, but 10 years ago it was much less, 20 years ago it was still less, and 30 years ago

lesser still.\* So that the mortality has steadily increased of late years.

In all civilised countries of Europe and

\* See Table at the end of the article.

America, on the other hand, it is steadily diminishing.\* Whereas in England 30 years ago it was 22, now it is only 14. Then why should it increase in India, and in Bengal in particular?

Again out of this 35 that annually die—over one-half die of fever, nearly  $\frac{1}{4}$  of cholera, nearly  $\frac{1}{8}$  of other diseases connected with digestion, and nearly  $\frac{1}{16}$  of small-pox which is like plague generally an occasional visitor in an epidemic form.

Moreover, infant mortality is appalling—out of 3 children born one dies and such death rate in Calcutta is very much higher than that of crowded trade centres of England.

Then the incidence of what is known as preventable deaths, i.e., deaths not due to age and natural causes, but to accidents or insanitary conditions and infection—is very high, being nearly 3 times as high as that in England.

The rate of increase of population is therefore steadily diminishing year after year and is much below that of other provinces of the British Empire.

This is as regards death. And on the average as is ordinarily calculated, for every 20 cases of sickness there is one of death. So the number of sufferers must be 20 times as much, i.e., twenty times thirty-five or 700 or nearly  $\frac{3}{4}$  thus suffer out of every 1000. This is a very high figure, but it is actually borne out by what is seen around us. The so-called healthy men in our country are really sick in some way or other and of sub-standard health. Chronic and sub-acute illnesses run up to appalling figures in Lower Bengal and are steadily on the increase.

Now let us see what are the main kinds of illness which we commonly see around us in a chronic condition among our educated middle class—the class which I select here for special consideration. Besides fevers of different kinds, there are chiefly three—

First and foremost—Dyspepsia,

Second—Diabetes,

Third—Phthisis.

Dyspepsia showing itself in various forms, is the most common, and goes with other diseases and is an unrecorded item in any published statistics known, because it does not readily kill its victim. Diabetes is a peculiarly common disease among the educated

class in Lower Bengal affecting nearly 15% (Albutt's System). Phthisis is a disease which is day by day getting alarmingly common. (Harris and Rodgers in Medical Gazette).

All these diseases are chronic diseases; and they all agree in another important respect, namely, that they are all more or less diseases of malnutrition and malassimilation, causing slow wasting, under-average health and death. All these are diseases of metabolism. But besides these there are numerous other diseases as well. Epidemic diseases like Plague, Cholera, Small Pox, and endemic diseases as Malaria and Kala Azar. Altogether the list of diseases is thus a long one. Such a list of diseases is always longer in the Tropics than in the Temperate Zone—and the longest in a climate like that of the low alluvial soil of Lower Bengal, which is both hot and moist. Heat and moisture are exactly the two conditions upon which micro-organic life flourishes most and hence this province of ours is naturally a hot-bed of disease.

Another strange coincidence is marked—and that is the average age at which most men of our educated middle class begin to break down. This is generally the *fourth decade of life* or the age between 30 and 40. That is the most vulnerable age in our country,—at which breakdown in the shape of Dyspepsia, Diabetes and Phthisis first commences. Why should it be so?

These diseases of malassimilation show themselves just when after finishing education people are encountering the hard early professional struggle in life. Burdened with family cares, the inevitable consequence of early marriage, and immediately after the period of their academic career, when they had to suffer the worst hardships such as semi-starvation, hard study and the worry and anxiety of a most irrational system of examination, and all the privations of a mess life in a crowded town, it is no wonder that they should break down. This is a significant fact that at once suggests the right place to spot as the primary cause of this national and individual misery.

In other words, health and strength both of mind and body, or what is known as "*Animal Spirits*," is at its lowest in us. It is mostly the diminution of this factor in us that has brought in all the other evils of our



life and history, our individual, social, political and economic downfall.

No doubt many factors have combined to produce this effect—the geographical, the climatic, the social and the dietetic,—the low damp sandy soil of shifting river beds, the hot enervating climate, the in-and-in breeding or endogamy within the same caste for generations, and worst of all early marriage. But the factor in my mind which has contributed the greatest share is our defective diet. Our diet is certainly greatly defective in various ways—namely, it is extremely bulky and it is very poor in easily assimilable proteid nourishment. The evil resulting from defective composition of diet is moreover considerably enhanced by the bad and wasteful method of our cooking and food taking. We reject fully half of the nourishment in each food grain and take it extremely hurriedly, and go to the day's work immediately after taking food. What wonder is it that the ingested food should sit heavy like stone in our digestive tract, and cause the numerous varieties of dyspepsia so very common in our land, and the numerous kinds of slow intestinal toxins, the results of indigestion, which slowly and steadily poison the body and the nervous system? This leads to chronic weakness and abnormal mental states like hallucination, delusions and melancholia and pessimism, so common among the educated youths and middle-aged men of Lower Bengal. The Doctrine of Nirvana can never do any good to any nation on earth. It is the earnestness for life which causes effort and leads to higher evolution.

Some of the many important factors in this connection are our growing poverty—and starvation, specially insufficient food, and cares and the severe strain during the early educational period of life. In this period of growth our students suffer so much privation that it leaves its stamp for life. Next when our young men begin their early professional struggle burdened with a family the link breaks.

But even this is to some extent remediable if taken in hand just at its commencement. But the pecuniary strain is so great, the necessity is so pressing, that they cannot possibly stop work with a starving family on their back but any how drag on till the death-knell is sounded.

And what would be the status of the

next generation whom such men leave behind—their helpless orphans in this hard world? They begin life still more handicapped and fare still worse. The absurd rigid social custom makes them marry and propagate a weaker and a weaker generation till the whole race is helplessly degenerate.

This is undoubtedly a very gloomy and discouraging picture, but as undoubtedly it is true. It does not however by any means mean that regeneration is impossible. We must remember the broad and well established fact in Biology that regeneration is always a much quicker process than degeneration. The latter is a motion against the current in this ever evolving universe. If it takes years and centuries to produce degeneration, it takes a much shorter time in the other direction. This is a most reasonable ground of hope for all people (and for all times) who are hopelessly low and earnestly wish to rise. For this purpose we should begin earnestly by attending to those causes indicated above which are remediable by an earnest effort on our own part.

Our impoverished condition is the root of all our misery—namely, impoverishment in finance, in health, in mental energy and the rest. And the most rational method of treatment of such a disorder is to diagnose all the different factors which serve as cause, as gaining a clear idea of the cause of a disease is tantamount to gaining half the battle. Of these I have already mentioned some important ones—namely:—

1. Our Geographical condition, hot and moist enervating climate and pestilential soil. Macaulay has said in his Essay on Warren Hastings where he speaks of the Bengalis: "They live in a pestilential vapor bath day and night" in seeking to account for their physical degeneration.

2. Our harmful social customs—of endogamy or close in and in breeding or caste marriage, and specially the most baneful early marriage.

3. Our diet, which is very bulky and non-nourishing (remarkably poor in easily assimilable proteid).

We should begin by working with the last factor, which is the easiest to do. We must steadily try to remedy the second cause in a determined way and patiently wait. And we must try to counteract as

much as possible the injurious effect of the first, namely, our unhealthy and depressing climate. This last can not be done adequately without extensive State help. But we can do as much as lies in our power and at the same time try to organise institutions in healthy places where people may conveniently go from time to time to get restored in health by short changes in the intervals of hard work. It is about this last item that I have had time and space enough to speak in this article. In my next I shall deal in detail about our necessary diet reforms, and how practically in the best way we can begin it.

Diet should be specially attended to in the period of early growth. But for those in whose case it has already been neglected in early life, namely, the men in the stage at which they are just beginning to show symptoms of ill health and breakdown, they should at once be taken in hand at the very commencement of their trouble, and be made to have sufficient good food, rest and change, which are far better remedies than drugs given for the purpose.

But there is no arrangement for such a necessary establishment any where in our country, where such indisposed or sick people may readily go and live in a cheap style. Places in the plain in or about Calcutta are all more or less malarious and cholera-stricken. There is extreme difficulty of getting good drinking-water there—the water channels are all contaminated by the influx of trade and manufactories. The hills are expensive both to reach and live in and are only fit for habitation in summer. There are very few places on the seaside where people may conveniently go and live according to their means. The uplands of the Santal Perghanas and Chota Nagpore are intolerable in hot weather. Hence there is extreme difficulty on the part of our middle-class people of moderate means to find out a place for change in time when disease first manifests itself. That golden moment being thus lost, the chance of relief or cure is lost for ever. And thenceforward the man lives the life of an under-average man, a withering tree, and leads a moribund existence and suffers long and miserably, and proves a source of infection and annoyance to those around him.

These are some of the directions in which

we should work to save ourselves from extinction—good feeding and good and useful education of our rising generation—and the relief of the chronic invalids at the first start of their trouble. There should be built sanitariums and places for rest, change and treatment in different kinds of healthy places such as in the cold and stimulating climate of the hills, in the uniform and relaxing climate of sea-side or rivers, *e. g.*, Dehri on Sone, Kailwar and in the uplands of Chota Nagpur and the Santal Perghanas, for different classes of people and patients suffering from different diseases, and at different seasons. It would be a much greater boon to the country than dedications to Temples or donations given for buying a name. It would be a lasting record and incalculable benefit bestowed upon humanity and on the race.

Educational institutions should be located in such healthy places where the young representatives of the race may pass their early life and period of education with free life in the open air, and with plenty of good food and drink, and with plenty of exercises, games and fun, to foster normal growth and development, and get such useful and practical and thoughtful education as may make them all-sided men with strong common sense and good humour in life. The Ranchi College Scheme would have been very useful in this direction—by affording our boys a chance of spending the period of their education in a healthy and open place away from the dust, smoke, noise and crowd of the town. When we vehemently opposed it, various interpretations were given as the ultimate motive of the project of such an institution. But even if the worse were true, it would have been advantageous to us on the whole, because the invaluable treasure of a nation, namely, the health and vigor of its people, would have been to a considerable extent secured.

An education which does not provide for help directly or indirectly in bread-earning is an education which at this stage most of us cannot afford to have. It leads to high ideals with the least aptitude for its realisation and inevitably leads to disappointment and pessimism—a perfectly justified charge against our present day unnecessarily exacting university education. To actually carry out such schemes of local

ing schools and Colleges in healthy places, the only difficulty lies in the beginning, in only taking the first step. When that most important step is taken the rest will soon follow, for it is now in the spirit of the age when men are thinking, and feeling more intelligently their urgent needs and necessities in relation to their surroundings. Form a centre and begin an organisation, however small and insignificant it be in its beginning, and round this nucleus suitable particles will gather and grow.

The first appeal for this beginning is to all—however low in means, let them help with their good will which goes further than any other kind of help in business undertakings. The next appeal is to the rich—the custodians of the national wealth. The next appeal is to Government whose first effort in showing the way will go a great deal to initiate efforts and organizations which once having been started will automatically prosper.

The principles that should guide one in selecting a suitable place for change are the following:

1. The most important consideration in this connection is the nature and stage of the disease or ailment. Hills are bad for very weak patients on account of their cold temperature.

2. The age and constitution of the man. Very old and very young persons can not well stand extremes of temperature. For them the sea-side with its uniform temperature and tonic atmosphere is good, except for Bright's disease and Rheumatism.

3. Hills and the sea-side and upland places and level country resorts are all beneficial on account of the open space and pure air and lovely surroundings. But a hill has generally got a colder temperature and diminished atmospheric pressure, both of which stimulate activity and take away fatigue. It is often very useful for brain-workers for short change.

The best way to reap the full benefit of a change is to try to avail as much as possible of the natural advantages of the soil and climate, the benefits of its water, its air and surroundings and its local food as much as possible. Life and occupation here should be as different from what they ordinarily are in the usual place of work to give as complete a rest to the organs as

possible. And rest and recreation and outdoor life in fresh air should be the common aim of all seekers of full benefits of change—to whichever country or clime he goes and for whatever disease and in all weathers walks on up and down hilly undulations where atmospheric pressure is low and the air is full of ozone, and the temperature moderately cool lead to plenty of outdoor activity and hence such climates are styled *bracing*. They are most often very good for hard-worked people, convalescent Phthisis cases in early stages, Neurosthenics and Dyspeptics; and also for Diabetes in early stages.

Seaside places have got an uniform temperature but generally a moister and highly ozonised air, higher atmospheric pressure, and naturally a depressing effect. Such places are generally *relaxing* in their climatic effect, they are more suitable for weak lungs and in advanced stages of disease, specially Phthisis.

Uplands and plains share an intermediate character. Such is the character of Chota Nagpur, the Santal Perghanahs, Dehri on Sone, Kailwar, Bindhachal, Choonar and the like places.

Unfortunately in Lower Bengal we have very few healthy places of this nature. The whole soil is teeming with malaria and other epidemic and endemic diseases. Besides there is great scarcity of good drinking water everywhere in this province due to neglected water courses, and water contamination by factories. Water famine has thus become a much worse evil than food famine with us. This leads one naturally to seek either the hills of Darjeeling or the sea-side of Puri and Waltair or the uplands of the Santal Perghanas or Chota Nagpur. With their excellent water containing valuable salts of alkali, lime and iron, they are very beneficial. The plains of Behar and Orissa—such as places like Kailwar, Cuttack and the like, or most places by the side of the river Sone are extremely good for Dyspeptics.

In judging about the suitability of a place for change the following points should be taken into account.

1. Its elevation—High hills, uplands or plains.

2. Its temperature; extremes of diurnal and yearly variation.



3. Proximity of Sea or River; these are frequently milder.

4. Its hygrometric condition; moister at the foot of the hills and near sea.

5. Wind—as near the high hills.

6. Water—This is a very important factor—as seen in the hill diarrhoea of places containing mica in water,—and antacid and tonic effects of the waters of the Santal Perghanas containing sodium and potash, salts and iron in them.

To take lessons from a race with the steadily diminishing mortality of whose country we have compared our lot, the following facts stand out as the most practical and useful safeguards of national health.

1. The cheap and unadulterated food restaurants all over the country.

2. The week-end excursions for which all Railway companies make special concessions for journeys, thereby facilitating this wholesome practice amongst the people.

3. The scrupulous care of the rising generation, the children and students of both sexes, by a class of specially trained educational service men, and a body of expert and devoted volunteers of the "Child-study Society of London."

4. And lastly the evening fireside in an English home, which is a heaven on earth for innocent pleasure and joy. After the day's work is done there the whole family circle gather together and completely get relieved of the fatigue, worry and anxiety of the day. There is no better restorative on earth than innocent joy in the family group. We have got no home, no evening fire-side either. Nothing would be more useful and wholesome to the health of body and mind of the race than the adoption of this last-mentioned institution in our daily life. Of course, we do not mean that we should actually have a fire in the parlour in a tropical home, we only advocate the evening family gathering. The evening well enjoyed in the dearest company would be the very best panacea for all the waste and worry of the day which is so potent a factor in the ill health of our brain-workers. It is our inequitable behavior towards our women which is responsible for most of our discomfitures in life. Yet

this has been a national trait which has continued from almost the dawn of history even to the present day of so-called education and enlightenment.

#### *Comparative Rates of Increase and Decrease of Population.*

I	
India	+2.5
Bengal	+5.
England	+11
Natal	+54

#### II COMPARATIVE RATES OF INCREASE OR DECREASE OF POPULATION

	1872-'81	'81-'91	1901
India	+23'1	+13	+2'4
Bengal	+11'5	+7'3	+5'1

III DEATH RATE			
	'91.	'93	1903
England	19'08	17	15'4
Bengal	26'2	31'3	33'3

#### IV DEATH RATE FOR BENGAL FOR 20 YEARS

1885	22'7
1895	31'3
1904	32'4
1905	35'6

#### V PREVENTIBLE DISEASES

VI	
England	14'14
Bengal	36'1'

INFANT DEATH	
Manchester	157
Birmingham	154
Calcutta	304

VII DEATH RATE DUE TO DIFFERENT CAUSES				
	Fever	Cholera	Smallpox	Total
Calcutta	4'58	2'9	3'4	35'75
Bengal	14'37	3'03	6	34'7

INDU MADHAB MALLIK.

THE PROBLEM OF REGAINING SEAPOWER IN  
SOUTH INDIA

THE world-known expression 'survival of the fittest' is applicable not only to individuals, but to a whole community or nation as well. Every community or nation, as well as every individual, is placed on this earth with a view to carry out certain Divine orders intended for the good of the whole organism. But when a community or a nation ceases to respond to the Divine call--and is incapable of rising to the occasion or to the height of an opportunity and of sustaining its legitimate position on the earth, it is time that it went into hospital, giving place to a fitter and more virile stock, until it regains its lost vitality. The histories of the Greeks, the Romans, the Chinese and the Hindus furnish unrefutable proofs, if such were needed, of this simple yet inexorable law of nature.

The Indians have lost the high position they once occupied among the nations of the earth; and after ten centuries of continued struggle and misery, a new and bright era seems to have now dawned in the annals of their history. The long-dead indigenous industries and commerce show signs of revival.

It is accepted on all hands that the development of industry and commerce greatly depends upon the method and means of transit of raw and manufactured commodities from one place to another. Where the transit is easy, quick and cheap, industry and commerce flourish there. On the other hand, where it is difficult and costly there is a corresponding lack of industrial and commercial pursuits. Hence it is desirable, as it is indispensable, that the Indians should first look to have the means of transit as far as possible in their own hands, in order that they may be regulated to their own best advantage. Now there are in the main two different modes of transit, one on land by railroads and the other on sea by steamships. Leaving the possession of the former out of

the question, since it is practically inaccessible to them, Indians may, with advantage, direct their attention to the latter, as it is open to all without prejudice or restriction. Bengal is already the triumphant owner of a line of steamships working between Calcutta and Rangoon, the operations of which may be extended to Madras and the Straits; and as Bombay is expected to ply her own steamers South and North and West from her fine harbour, it is enough to confine ourselves to the shipping activities of the benighted Madras Presidency.

This Presidency is surrounded on two out of the three sides by the expansive navigable waters of the vast Indian Ocean, and is studded along the 1750 miles of her coastline with no less than 110 seaports; besides, the whole of the Island of Ceylon falls within the sphere of her shipping influence. In fact, by her singular geographical position, this Presidency is the best fitted to be the leading maritime province of the Indian Empire. Yet, owing to the general indifference and neglect, the art of navigation among the natives, which was the object of admiration and envy in those happy mediæval days, is being rapidly replaced by up-to-date occidental shipping craft.

The maritime spirit of Madras was awakened only recently, and two separate shipping concerns have been started to serve this Presidency, each with an authorised capital of Rs. 10 lakhs. But, it is indeed painful to note that neither of these steamship companies have as yet attained any success. In the case of the Madras Steam Navigation Co., Ltd. started some three years back by Madrasis residing in Burma, the proverbial absence of sympathy, co-operation and mutual confidence among South Indians is attributable to its dormant state. A little more foresight and calm discretion would have brought about a crowning success to the Tuticorin Swadeshi Steam

Navigation Co., Ltd. Instead of placing too much confidence in the support of their countrymen and in getting the overestimated profits, its promoters might have usefully bestowed their consideration on the opposing forces and to unforeseen difficulties.

It is only a few days back that the writer happened to read an appeal signed by a trio and issued on behalf of a "South Indian Steam Navigation Co." proposed to be started in Madras with a registered capital of Rs. 15 lakhs. The objects and the very few supporting figures set forth therein were very far from convincing. Although mention was made of some of the notabilities in and out of Madras as supporters and sympathisers of the movement, not a single name of any of these gentlemen was to be found among the three signatures appended thereto; nor was it stated whether they would take part in the actual working of the concern. As modern shipping methods are comparatively new to the Indians, and as experience has proved that such an undertaking without substantial foundation in the shape of real and zealous combination of wealth and practical knowledge will ultimately prove unsuccessful, thereby injuring not only its own shareholders but the prospects of financial support to any really promising business of the future, it will be found useful to give reliable information on the subject for the guidance of those who take a real interest in the advancement of the native shipping enterprise, so that they may not be misled by imposing statements and figures and prejudiced against this necessary branch of science, which, when cultivated carefully and prudently, would never fail to yield the sweetest fruits of happiness and prosperity.

In order to succeed in any business in this country, one should discreetly direct oneself clear of politics; and if once the commercial vessel come in contact with the dangerous political rock, it is certain to be wrecked, possibly drowning the persons on board. While it is perfectly right and lawful on the part of the Indians to see that their own capital suppliants, wherever possible, that which is foreign, they should at the same time bear in mind that it is not easy—nay, it would be almost impossible—for the still novice Indians to successfully compete with those highly trained and

enterprising people who have firmly established their business. It is not unnatural that they should employ any means they could devise in order to nip the newly started native competition in the bud; and it would only disclose their regrettable want of knowledge of modern business methods, if Indians did not foresee and provide for such a contingency. Therefore, in starting a business, Indians should, as a rule, be careful to make beforehand adequate provision for the working expenses, without counting on any return of profit for some time. It is to be noted, however, that this initial loss can be made good in the succeeding years, if the work is pushed on with patience and perseverance.

Every new scheme in this country must be thorough and comprehensive in its scope and its objects must be clearly defined. Any partial undertaking would inevitably mean defeat in the course of the 'struggle for life,' and will soon die out without attaining its object. Here again, it may be seen, the expression 'survival of the fittest' holds good. This is the experience of most of the Indian concerns, and calls for no further comment. A new business that is expected to compete with one already established, should not be begun at all until and unless it is assured of the support of a sufficient number of its prospective customers. It would be impossible for a native steamship company to secure the co-operation of the native merchants, unless it is fully equipped to meet their individual requirements. Hence it would be unwise to organise a third steamship concern with limited funds and hence with questionable prospects of success. Instead of strengthening, it would only weaken the already strained financial position of the two existing companies. As for the new undertaking, it will scarcely receive the public sympathy and support indispensable for its successful career, as the people are by now aware of the fate of the two companies floated under similar circumstances. The wisest course, then, is apparently to consolidate the too drowning steamship concerns into one big company on a widened and strong basis, with head office in Madras, whose boats will be plying coastwise and to and from Burma, the straits and the island of Ceylon.

The indisputable prospects of success of



such a well-founded project as suggested above can not be better demonstrated than by the annexed four schedules,\* and it only remains to explain them where necessary. As one of the objects of the undertaking should be to improve the shipping facilities of minor ports as much as those of the major ones, so as to ensure the onward progress of the commercial activities, and the support and co-operation of the native mercantile community, of each and every port in the presidency, the proposal includes as many as 7 lines of minor services worked by 10 small vessels. It would be found economical to have the motive power of these 10 vessels supplied by kerosene oil motor engines instead of by steam engines as usual, because the former would reduce the initial cost, the draught and also the working expenses, of these vessels, considerably lower than the steam engines. The Tuticorin-Colombo line requires no bigger vessels than those here provided for. These will be more than enough to meet the full requirements for the present, and a few years hence, the Indo-Ceylon Railway *via* Dhanushkoti and Mannar will carry off the bulk of the traffic now passing through Tuticorin, when, one of the steamers and one of the launches will have to be withdrawn and placed on another service.

From the second schedule, it will be seen that the bare capital outlay on the undertaking comes to Rs. 50 lakhs. It will be necessary, therefore, that the registered capital of the business should be not less than this amount, *viz* Rs. 50 lakhs, which must be fully paid up before work can be begun with 2 steamers for Madras-Rangoon service, 2 for Madras-Singapore service, 2 for Tuticorin-Colombo service, one boat for Gopaulpore-Jaffna service, one for Cuddalore-Colombo service and another for Quilon-Coondapore service. This beginning would cost about Rs. 30 lakhs and the remaining Rs. 20 lakhs, together with the income derived from the working of the boats, should be sufficient to meet the cost of working for a period of two or three years.

The estimate of the receipts from passenger and cargo traffic as shown in schedule III is obviously a very modest one and

hardly needs any explanation. The income from passenger-traffic on the three lines has been calculated on reduced fares, which however, represents the normal rates intended to be adopted long after the first phase of the conflict with the existing steamship lines is over. The official figures, on which the receipts from cargo traffic are based, may be taken to practically represent the nearest approximation to the actuals. Of course, even this carefully filtered profit of Rs. 34.92 lakhs must not ordinarily be expected and relied on for the first 5 or 6 years on account of the inevitable competition. But as all the three great lines of passenger and cargo traffic, and, to some extent at least, those of the interport cargo traffic, of this presidency, would under this scheme, be occupied simultaneously *ab origine*, it would not be too much to expect at the worst a decent portion of the estimated income from the start. Schedule IV shows in detail the estimated annual cost of working which amounts to Rs. 27.42 lakhs; and any possible error in this schedule will be found mostly in overestimation.

From the figures quoted above, it would not be difficult for any casual observer to find out for himself the probable net earnings of the business; and here are they depicted in their naked form:—

	Lakhs of Rs.
Annual gross receipts from passenger and cargo traffic, <i>vide</i> Schedule III	34.92
Less total annual working expenses, <i>vide</i> Schedule IV	27.42
Annual net earnings of the business	7.50
<i>Deduct:—</i>	
1 per cent. of the capital, to be carried over to the reserve fund	0.50
1 per cent. of the capital to meet charges of heavy repairs to vessels, caused by accidents, collisions, &c., and any unforeseen difficulties	0.50
1 per cent. of the capital to be contributed in aid of destitute Indian mariners and of the systematic study of modern navigation	0.50
	1.50
Balance	6.00

which would yield a dividend of 12 per cent. per annum on the subscribed capital of Rs. 50 lakhs, and it is certainly not lower than the interest allowed on any Bank deposit

Having dealt with the *modus operandi* and the profit-yielding aspect of the under-

\* The first schedule has been omitted as being too elaborate for the pages of the *Modern Review*. Ed., M. R.

takings, it would seem no better than a chimera, if the all-important question regarding the possibility or rather impossibility of bringing the business into existence were left untouched. It is no use trying to minimise the difficulty of raising the required funds of Rs. 50 lakhs in the unapproachable money market of Madras. The lower and middle classes, constituting the majority of the inhabitants, are too poor to spare anything out of their insignificant earnings to be invested in any experimental scheme; — while those few who can well afford to part with a few thousands, would either deposit their savings with what they consider to be safe Banking Houses or squander away their wealth in demoralising and denationalising ways, rather than invest the money in any sound business likely to augment the wealth of the country. It is a great pity that after more than a century of close contact with the Europeans, the Indians, especially the natives of Madras, have yet to learn the A. B. C. of their method of speculation, which, as every student of Political Economy knows, has made the occidentals the wealthiest and the most powerful people on the face of the earth. Is it worthy of the Indians, with all the traditions of their voyages to distant lands at a time when many others were groping in the darkness of their primitive knowledge, to have lost even the art of aquatic navigation, while people in the Western continents have made successful attempts at aerial navigation?

If ever Madras is to rise to the level of the wealthy countries of the West, it would be only when her monied classes will take real interest in the development of the industry and commerce that would enrich the country in general. But how can her indifferent and irreconcilable aristocratic sons, who are accustomed to do nothing save exploiting their poor and depressed brethren, be induced to take interest in any business which is not in their line? Here is scope for our notables to acquire name and fame from the proper direction, the populace. If the public leaders of the Madras Presidency will, in right earnest, organise such a concern as suggested above and use their influence with their wealthy friends in all parts of this Presidency Burma and Ceylon, why, it would not be difficult to secure the support of 5,000 shareholders among the

native merchants, Zamindars, mirasdars and other notabilities who will each be able and willing to invest on an average Rs. 1000 in such a lucrative and all-comprehensive business. And it will be a glorious day for Madras when the native-owned steamships will be seen gracefully and proudly plying on the placid waters surrounding her coasts, manned, engineered and steered by her own sons.

## SCHEDULE II.

### SHOWING ESTIMATED CAPITAL OUTLAY.

I. Cost of Running stock			
(a) Major Services stock			
(1)	Cost of 2 steamers with full equipments for service	Rs.	
	No. 1	10,00,000	
(2)	Do. Do. „ 2	9,00,000	
(3)	Do. Do. „ 3	10,00,000	
(4)	Do. Do. „ 4	6,00,000	
(b) Minor Service stock			
(1)	Cost of 2 motor barges with full equipment for services No. 5 & 6	4,00,000	
(2)	Do. 3 Do. „ 7 & 8	3,00,000	
(3)	Do. 5 Do. „ 9, 10 & 11	3,00,000	
(c) Auxiliary Service stock			
(1)	Cost of 2 motor Launches with full equipment	50,000	
(2)	„ 200 wooden dingheys with full equipment	1,20,000	46,70,000
II. Cost of Buildings with first equipment for head office at Madras and 10 Branch offices at the ports of Rangoon, Cocanada, Cudalore, Negapatam, Jaffna, Colombo, Tuticorin, Cochin, Calicut, and Mangalore			
			3,00,000
III. Cost of maintaining office and share-canvassing agencies at different places, until the beginning of work.			
			12,000
IV. Cost of Registering the Company			
			1,500
V. Fees for the survey and Registration of the vessels			
			12,000
VI. Miscellaneous charges			
(a)	Cost of printing prospectus, notices, forms, pamphlets, &c.	1,500	
(b)	Cost of advertising	1,000	
(c)	Purchase of Publications	1,000	
(d)	Unclassified Expenditure	1,000	4,500
Total Rs.			50,00,000

## SCHEDULE III

### SHOWING ESTIMATED ANNUAL RECEIPTS FROM PASSENGER AND CARGO TRAFFIC

#### A. Receipts from Passenger Traffic

- I. Madras-Rangoon Service  
500 deck passengers at Rs.  
10 per head, 30 cabin pas-

	Lakhs of Rupees
sengers at Rs. 45 each, 15 saloom passengers at Rs. 80 each, each way and every week including diet. ...	7'85
II. Madras-Singapore Service 200 deck passengers at Rs. 15 per head, 30 cabin passengers at Rs. 65 each, 15 saloom passengers at Rs. 125 each, each way and every fortnight including diet. ...	17'59
III. Tuticorin-Colombo Service 300 deck passengers at Rs. 1 per head, 25 cabin passenger's at Rs. 5 each and 10 saloom passengers at Rs. 10 each each way and every day ...	3'83
Total ...	29'27

*B. Receipts from Cargo Traffic (based on the official figures for the year 1907-08)*

Value of the the coasting trade of the Presidency as revealed by the official figures for the years 1907-08 ...	1252'29
Add value of trade with Ceylon during the year ...	483'01
Add value of trade with the Straits during the year ...	105'04
Total value of the sea-borne trade of the Presidency for the year 1907-08, accessible to the proposed undertaking ...	1840'34
Freight charges at an average rate of 3 per cent. <i>ad valorem</i> ...	55'20

As *one-fourth* of the total passenger traffic on the three lines, and *one-half* of the total annual sea-borne trade of the Presidency as far as this proposal is concerned may reasonably be expected to avail themselves of the proposed services, the probable receipts per annum from these two heads may, with the least fear of over-estimating, be fixed at a minimum of

$$\left( \frac{\text{Rs. } 29'27 \text{ lakhs}}{4} + \frac{\text{Rs. } 55'20 \text{ laks}}{2} \text{ or } \right) \dots 34,92,000$$

SCEDULE IV.

SHOWING PROBABLE ANNUAL EXPENDITURE ON REVENUE ACCOUNT.

I. Expenditure on shore	Rs.
(a) Salaries of staff at the Head Office ...	40,000

	Rs.
(b) Salaries of staff at the 10 Branch Offices ...	50,000
(c) Salaries of officers and crew of the two motor Launches ...	10,000
(d) Clothing and Badges for menials and boatmen ...	5,000
(e) Office Expenses contingencies ...	15,000
(f) Maintenance and repair of Office Buildings ...	5,000
(g) Payment of taxes on office Buildings &c. ...	7,500
(h) Repairs and renewals of motor launches and dingheys ...	15,000
	1,47,500

II. Expenditure on sea	
(a) Salaries of running staff ...	3,65,000
(b) Office expenses, contingencies on board vessels ...	15,000
(c) Clothing for running staff ...	25,000
(d) Provisions (including water) for the running staff and passengers ...	3,00,000
(e) Oiling and cleaning of Engines and other petty repairs to vessals ...	50,000
(f) Fuel (including charges for delivery on board vessels)	
(1) Coal for the 8 steamers Rs. 5,00,000	
(2) Kerosene for the 10 Motor Barges and the 2 Launches Rs. 3,00,000	8,00,000
(g) Water (for engines only) ...	25,000
(h) Lighting of vessels ...	50,000
(i) Insurance fees ...	3,00,000
(j) Tonnage, Anchorage, Pilotage, Light House Dues &c. ...	2,50,000
	21,80,000

III. General Charges

(a) Commission allowed to Agencies ...	2,00,000
(b) Contribution to Gratuity and Provident Funds ...	75,000
(c) Payment of claims ...	50,000
(d) Law Charges ...	30,000
(e) Income Tax ...	20,000
(f) Loss on Stores ...	25,000
(g) Miscellaneous Charges	
(1) Cost of Advertisements Rs. 6,000.	
(2) Cost of Printing Rs. 3,000	
(3) Purchase of books and Periodicals 3,000	
(4) Unclassified expenditure 2500 ...	14,500
	4,14,500

Total Rs. ... 27,42,000

V. V. RAJARATNAM.  
(Point Calimere.)



## WHY WE\* DID NOT ATTEND THE LAST MADRAS CONGRESS

THE Madras Congress is not a very inspiring subject to write about. Moreover now that four months have passed by since the last session was held, it might almost be supposed that its ghost had been finally laid. Such, however, does not seem to be the case. Its spectre has been raised again, and it has been raised by one of the most prominent leaders of the Congress in one part of the country. In a recent issue of the *Hindustan Review* Babu Bhupendra Nath Basu has taken the public into his confidence and has communicated to them the reasons which prompted him to attend the last Madras Congress. Since Mr. Basu has already opened the innings on behalf of his friends, it may not be altogether irrelevant if I venture to say something on behalf of those who felt bound to stay away from the Congress, for reasons of their own. Of course, I cannot pretend to speak with the weight and authority which spring from the long experience, proved ability, and assured political position of Mr. Basu. Still, reason and truth may dispense with the help of such adventitious circumstances as these; and aided by them, I mean to put forward my case to the best of my ability.

One thing, it is necessary to say in the beginning. My article is in no sense intended to be merely a reply to that of Mr. Basu; but, at the same time, in stating my view of the case, I have found it convenient to make constant reference to the arguments set forth by him. The position taken up by Babu Bhupendra Nath Basu may be generally summarized thus:—He

\* The use of the plural number in the title of the article requires a word of apology and explanation. In politics, every one must speak for himself and I certainly cannot claim to hold any man's proxy. Logically, therefore, I ought to have used the pronoun 'I.' Yet it would have been presumptuous to suppose that the public cared in the least to know the motives and causes of action of a humble private individual like myself. Modesty therefore is my chief excuse for venturing to speak as if on behalf of a body of men. But at the same time, perhaps I am not altogether mistaken in thinking that there are a certain number of men in our country who happen to think on this question exactly as I think.

first divides those who did not attend the Madras Congress—he calls them *non-conventionists*, but I should prefer to call them *abstainers*—into three classes: (1) those who did not accept the creed of the Congress as formulated by the Convention Committee; (2) those who wanted some modification of the rules drafted by the said Committee, and did not get what they wanted; and (3) those who stipulated for the retention of the 4 Calcutta resolutions—a stipulation which could not be complied with. With the first of these classes, Mr. Basu will have absolutely nothing to do. He says:—"As for the irreconcilables, the question as to whether they should be taken in did not arise, as they were not willing to subscribe to the creed of the Convention." As regards the other two classes, Mr. Basu seems to have more sympathy for them. In fact, he would willingly meet them halfway if he could; only he does not find it exactly possible. We are sorry to find so much graciousness wasted in vain; but let us look for the reason of Mr. Basu's obduracy. From an examination of Mr. Basu's article, it appears that he could not grant the request of those who wanted a modification of the rules of the Convention, because, to press for such modification would be, as he puts it, to impose the will of the minority upon the majority. And, as regards the third class of the abstainers, Mr. Basu thinks that their stipulation for the retention of the four Calcutta resolutions was a position which 'strict constitutionalism would regret.' It is refreshing to observe the veneration with which Mr. Basu looks up to the principles of 'strict constitutionalism'; and we could only wish that he and his friends should wear out some of their virtuous principles in practice. But it seems that they leave it to their opponents to practise the doctrines which they preach.

To return to our argument. I cannot say

that Mr. Basu has fully or fairly stated the position of those who felt bound to stay away from the Congress. There were many who were fully prepared to accept the creed laid down by the Convention, who were prepared also to accept the rules drawn up by that body and who yet found it impossible to attend the last session of the Congress. But we shall come to them later on. At present, let us examine the position of Mr. Basu a little more closely. The reader may have noticed that the word 'Convention' plays a large part in the argument of Babu Bhupendranath Basu. He would have nothing to do with the first class of abstainers, because they would not accept the *creed of the Convention*. He would have nothing to do with the other classes of the abstainers, because they wanted modifications in the *rules of the Convention*. In fact, he takes it for granted that the Convention had plenary jurisdiction to deal with the Congress just as it pleased, and that the rules drafted and constitution devised by the Convention were binding *ipso facto* upon the Congress. And it is precisely here that we join issue with Babu Bhupendra Nath Basu. We aver, and we are prepared to bear out our assertion, that the Convention had no such authority as is claimed for it by Mr. Basu. In support of our contention, we shall refer to the genesis and history of the Convention. After the break-up of the Surat Congress, a large number of the delegates who came to attend it, met in Convention (on the 28th of December, 1907) to devise ways and means for the future carrying on of political work in the country. Let us observe in the first place that this Convention had no official connection whatever with the Indian National Congress. The members of the Convention were at the same time, most of them, members of the Congress; but that was all. It was a voluntary association pure and simple, and it was convened after the Congress had been officially adjourned *sine die*. In this Convention, a committee was appointed for the purpose of devising a constitution for the Congress. To this also there could be no objection. The Convention Committee was at perfect liberty to devise a scheme of constitution for the Congress just as any other political association in India—like the Indian Association of Calcutta or

the Presidency Association of Bombay—might have set about devising a scheme of constitution for the Congress. But it soon became evident that the Convention Committee had no such limited conception of its powers. In the Allahabad Session of the Convention Committee, during the Easter recess of 1908, it adopted, after a stormy debate, a scheme of constitution which had been mainly drafted by the Bombay branch of the Convention; and then it proceeded to resolve that the next meeting of the Congress should be held in accordance with the constitution which had been so adopted by it. Now, we, who did not attend the last Congress, contend in the first place that this resolution was unfair, unconstitutional, and *ultra vires*. The Congress is an independent institution composed of the representatives of the country, and it has already existed for a certain number of years. The rules by which its proceedings should be guided ought to be drafted and ratified by the Congress alone. No foreign body has any authority whatsoever to impose upon the Congress any constitution or any body of rules which it may have framed. If a committee had been appointed by the Congress specially for the purpose of drafting a constitution for that body, even then, that constitution would have been binding upon the Congress only after it had been passed in full session by the Congress itself. And with reference to the Convention Committee, the case is infinitely stronger than this. A voluntary association of gentlemen appoint a committee for a particular purpose; and forthwith that committee arrogates to itself the right of dictating laws to the Congress! Can anything be more exquisitely absurd than this? No doubt the new constitution was easily slipped over the neck of the old Congress; and the perpetration of this gross and high-handed job excited but insufficient comment in the press. And why? Because, by a clever dodge, the organization of the Congress had been captured by the Convention. The secretaries of the Convention were at the same time the secretaries of the Congress. Mr. Wacha and Mr. Khare, as Congress Secretaries, carried out the bidding of Mr. Wacha and Mr. Khare, as the Convention Secretaries; and all was well. It

was another case of Dr. Jekyll and Mr. Hyde and perhaps equally amusing to some people. Still we must record our deliberate opinion that in insidiously changing the constitution of the Congress, without its consent and behind its back, the General Secretaries betrayed their high trust and responsibility and proved unfaithful in the discharge of a solemn public obligation.

*This, therefore, was our first reason for not attending the last Madras Congress. That Congress was not the old national institution with which we had been familiar; it was a new thing altogether. It had met under strange auspices and it had been convened by a committee which exceeded its proper functions and exercised powers not its own. But this was not all. We were prepared to overlook this initial defect, trusting to the healing effects of time to cure it in future. We only wanted that the constitution framed by the Convention Committee should be placed before the full session of the Congress for formal approval by that body. In fact we claimed that the constitution should be embodied in the form of a resolution and then should be passed and adopted in the ordinary way. No one can deny that this was a just, fair, and most reasonable demand. What could be more natural than that the constitution under which the Congress should work should be ratified by the Congress itself? And yet the Convention authorities, who had now become the Congress authorities, would not concede even this fair, reasonable and most moderate demand. They had been guilty, in an important instance, of most unconstitutional procedure, they were now offered a means of rectifying their mistake; and yet they would not accept this opportunity. They seemed determined to persist in their initial blunder. It may be asked—what could have been the reason for this misplaced obstinacy? Our answer is clear: the Convention authorities deliberately wanted to exclude from the Congress a certain number of men who were unacceptable to themselves. They knew that it was a matter of principle with many of "the advanced wing of the reform party"—the words are not my own—to have the Convention constitution passed by the full session of the Congress. They knew that there was no harm in such a step; that, on the contrary, it was the only correct*

line of action under the circumstances; and yet they wanted, by a display of unreasoning obstinacy, to embitter the minds of their opponents and thus to compel them to stay away from the Congress. Perhaps, also, they wanted to pay back "the advanced wing of the reform party" for the defeat which they had suffered at their hands in the Congress sessions of Benares and Calcutta. This opinion may seem to be harsh and bitter; but I believe in the virtues of plain speaking.

This then was our second reason for not attending the Madras Congress, the authorities of that Congress seemed to be anxious to shut out a certain number of people—even though they might consent to accept the creed and constitution formulated by the Convention—from participation in the proceedings of the Congress. In other words, they deliberately intended to make the Congress a sectional as distinguished from a national organization; and *with an institution, professedly sectional, we could have nothing to do.*

But even this was not all. Some Congressmen from Bengal, though regretting the decision of the Convention not to submit its constitution before the Congress, were still prepared to attend the Madras session of that body. They only wanted that the 4 Calcutta resolutions—among them being the Boycott resolution—should be included among the draft resolutions to be prepared by the Madras Reception Committee. Observe this was very different from that stipulation for the "retention" of the 4 Calcutta resolutions by the Congress about which Babu Bhupendra Nath Basu speaks. The request of the Bengal Congressmen, if complied with, would simply have given an opportunity for the discussion of these resolutions in the Subjects Committee. But even this insignificant concession was refused by the Madras Reception Committee. It may be said—'notwithstanding the refusal of the Reception Committee it was Competent for any member of the Subjects Committee to bring forward before that Committee any subject that he chose.' No doubt it was. But I mention this instance only to show the spirit of hostility and ill-will towards 'the advanced wing of the reform party' which actuated the Madras Reception Committee or rather those Convention au-



thorities, to whose secret wire-pulling the Madras Reception Committee danced. Compromise, it has often been said, is the essence of politics. And yet, what trace of a spirit of compromise was there in the obdurate refusal with which the Convention authorities repelled every successive advance made to them by their political opponents. *This then was our third, albeit a minor, reason for not attending the Madras Congress. The authorities of that Congress seemed to resent the presence of some people in the Congress and wanted to head them off by every means in their power.* Under such circumstances, to stay away seemed best. What good could there be in attending a Congress, which had been called under strange and arbitrary authority, which was resolved to conduct its proceedings in defiance of all authority and established usage, and which, moreover, instead of being tolerant and catholic in its views, looked with narrow suspicion and jealous dislike upon all dissidence and difference of opinion?

I think I have indicated with sufficient clearness the position of some at least of those who thought it their duty to abstain from taking part in the proceedings of the last Congress. To regard our one national institution as the organization of one particular party or one particular section, has always seemed most abhorrent to us. We have always looked upon the Congress with feelings of peculiar awe and veneration. It has seemed to us to be the one Universal Temple of India—a Temple girt with mystery and holiness, and breathing the spirit of pure peace in every detail of its structure from basement to topmost pinnacle—a Temple, moreover, the gates of which stand wide-open for whoso will come with chastened heart and subdued spirit to lay his humble tribute at the feet of the Mighty Mother. To bar the door of this temple in the face of the devotees crowding from far and near—it was nothing short of the most impious profanation and sacrilege. And of this sacrilege the leaders of the Madras Congress must be pronounced to have been most undoubtedly guilty.

The main subject of my article has now been dealt with; but one incidental remark of Babu Bhupendra Nath Basu calls for further notice. He claims on behalf of the Madras Congress that 'if it avoided acrimony in its discussions it gained in its character of sober statesmanship'. We may ask—from whom has this character for *sober statesmanship* been derived? Perhaps Mr. Basu will point with triumphant assurance to the eulogistic remarks of such Anglo-Indian newspapers as the *Times of India* and the *Statesman*. But it is a maxim of prudence which bids us look with suspicion upon the praise of the enemy; and I hope I shall not be considered very uncharitable if I regard the '*Times of India*' and the '*Statesman*' as enemies of the Indian people. Praise from a particular section of the Anglo-Indian press is a sure sign of something wrong within ourselves and ought to cause profound searchings of heart on our part; but some of our 'moderate' political leaders never seem to appreciate the truth of this remark.

But apart from this let us examine the statement of Mr. Basu on its own merits. The word 'sobriety' in the language of some of our political leaders has almost got a special significance of its own. They seem to think that nothing is sober which has not got a distinct flavour of 'loyalism' about it. If that be the case, I have nothing further to add—the proceedings of the last Congress were no doubt most sober. But if the word 'sober' is to be taken in its usual sense of 'temperate, judicious, well-balanced,' then we shall have to pause before we can apply that phrase to the proceedings of the Madras Congress. The Presidential speech of Dr. Rash Behari Ghosh with its fulsome, indiscriminate eulogy of the Reform Scheme, its tentative apology for some of the worst and most arbitrary measures which have ever disgraced the history of British Legislation, its avoidance of all reasonable criticism even of such a measure of bare-faced despotism as the recent deportations in Bengal—was it a sober utterance in any conceivable sense of the word? Obviously it was not; nay, it was more like the nervous shriek of a lachrymose hysteric than the sober and well-balanced pronouncement of a responsible politician. Again, when Babu Surendranath Banerjee, forgetful of his past traditions, forgetful of his own previous utterances on the same subject, said, in connection with one of the concessions of the Reform measure that it "had exceeded the dreams of our wildest imagination"—was

that a 'sober' and 'judicious' statement? Obviously, it was not; obviously it was the utterance of one who had lost his balance of mind for the time being, of one who had been carried off his feet by the spurious and infectious enthusiasm of the moment. If the speeches and utterances of two of the foremost leaders of the Congress deviated so far from the line of strict sobriety, how can it be said that the Madras Congress gained a character for sober statesmanship? Apparently many of the moderate leaders of the Congress seem to forget that 'extremism' is not the only way in which one can fall away from sobriety. If there is extravagance of criticism, there is also such a thing as extravagance of adulation; and if the Madras Congress has steered clear of the former, it is not equally clear that it has succeeded in keeping safe from the latter.

As with 'sobriety,' so too has it come to be with 'moderation'; that word also has come to acquire a sort of special significance of its own. Moderation of language, gravity and temperance of speech, an avoidance of empty and theatrical declamation—these, no doubt, are invaluable qualities, and may I be permitted to add that nowhere have I seen these qualities more admirably illustrated than in the sober, temperate, cogent, and closely-argued political addresses of that dreaded extremist leader, Mr. B. G. Tilak? But this moderation of speech and manner is not enough for our 'moderate' leaders. All generous statement of a high and inspiring ideal seems to them to be wanting in sobriety and moderation. Nothing seems to be moderate to them but what is weak, nothing sober but what is timid and hesitating. In short, they have whittled down moderation to mean a deliberate dwarfing of national ideals, a deliberate impoverishment of national hopes.

Perhaps, it is possible to make too much of a fetish even of such fine things as 'sobriety' and 'moderation.' And, after all, it seems to me that the key-note of our national movement should be not 'moderation' but 'enthusiasm.' The practical politician engaged in the daily task of administration may well take up 'moderation' as his watch-

word. But the Congress is not a body of administrators; rather is it a band of missionaries and volunteers, working together for a common purpose. We are apt often times to forget that the Congress is neither a Parliament nor a Cabinet; that it has no functions legislative, executive, or administrative; that it is neither the official nor the non-official adviser of the Government; and that its main function is to upbuild a homogeneous Indian nationality, and—partly as a means of achieving this high ideal—to stimulate the latent energies and activities of our people. Such being the case, the work of the Congress must be more sentimental than practical, its appeal must be more to the heart than to the intellect. I know that my words are liable to be misunderstood. But even at the risk of misconstruction, I must say that the dominant note of the Congress movement must be not one of *caution* but of *courage*, not of *prudence* and *self-seeking temporal wisdom*, but of *lofty faith* and *high inspiration*. Far be it from me to undervalue caution or prudence; but there are nobler types of virtue than these; and of such I take to be *courage*, *hope*, and *faith*.

Since last year there has been a tendency on the part of some of our Congress leaders to abandon the task of being the friends and counsellors of the people of the country, and to take up the more comfortable work of being the friends and advisers of the Government. But let the leaders of the Congress remember that the love of the bureaucracy is a delusive and short-lived affair. The Government will coquet with the Congress only so long as its assistance seems to be worth purchasing. But the moment the Congress is deprived of popular assistance, that very moment the bureaucracy will turn away its face from it. And the Congress—shorn alike of popular support and bureaucratic favour—will hasten to its fall—amidst the silent sorrow of all true lovers of the country, and pursued by the scoffing ignominy of false friends and the loud derisive laughter of a despising world.

JITENDRALAL BANNERJEE. X

## NOTES

**The Motherland.**

[AN UNDELIVERED SPEECH BY MR. LAJPAT RAI.]

If I were asked what was the sweetest word in the language of the human race, I would at once say it is the name by which every child addresses the woman who gave it birth. You know what that word is which soothes a crying babe, consoles an afflicted child, which places before a youth the highest ideals of altruism, disinterested love, and unselfish devotion and which involuntarily rises to the lips of the weary, the tired, the sick, and the suffering amongst the children of man whenever anyone of them feels lonely and forlorn. It is the embodiment of the purest love. It is the *mata* of Sanskrit, *man* of Hindustani, *amman* or *amri* of Panjabi, *mamma* of English.

A husband and wife are often described as two halves of one and the same personality. Their relationship is no doubt unique. The tie that binds them together and makes them one is said by Hindu theologians and legislators to be indissoluble; by others it is pronounced to be the strongest and closest of all artificial ties. It is their special mission to preserve the continuity of the human race, to give to the world future husbands and wives, mothers and fathers, sisters and brothers. That is all true but can it come anywhere near the relationship that exists between a mother and her offspring?

The husband and wife are welded into one by a tie which admits of being broken, but a child has been a part of the mother's very being before it possessed an individual existence. Are not the child and the mother one and the same at the beginning of its life, and even long after the child has attained a separate existence does she not continue to nourish it from her own bosom? Thus the relationship of a mother to her child is singular in creation; nothing comes

up to it, nothing is like it. Even the father must take a second place to the mother. Hence it is that in Sanskrit, Hindi and Hindustani, we say *matapita* not *pitamata*. Hence it is that our great lawgiver, the immortal Manu, has laid it down that the mother is entitled to ten times the respect due to a father. Hence the *matriman* must take precedence of the *pitriman* and the *acharyaman*. If so, even greater and deeper must be the regard of every man and woman for the mother of all mothers the motherland, one's own *matribhumi*. It is on the body of this greater mother that all her children live sometimes even desecrating it, without evoking any angry protest from her. A perpetual serenity and self-forgetfulness are her never-failing virtues. It is out of her body, as was remarked by a friend the other day, that we get our nourishment, just as the human mother's breast supplies milk to the child so long as it is required.

It is the toast of this greater mother I have been asked to give you. Never forget, my sisters and brothers, that go wherever you will you are the children of the motherland. Her sign is on your faces. Born of her you can never for a moment throw aside the distinctive features of that parentage, even if you were so base as to desire to do so. Remember a mother is always a mother, much more when it is the mother of us all, the mother of Sri Ram, of Sri Krishna, of Partap, of Govind Singh, of Sivaji, and of Ranjit Singh; the mother of Buddha, of Nanak, of Chaitanya, of Dayanand, of Shankar, the mother of Kalidās, of Valmiki, of Tulsi Das and of Vyasa; the mother of Bhababhuti, Aryabhata, and of Bhaskaracharya; the mother of Kabir, of Dadu, and Ram Das; the mother of the sages of the Upanishads, of the writers of the Darshanas as well as of numerous others who are and always shall continue to be a source of glory and pride to her, in spite of the fact that at



the present moment she also owns millions of degenerate and unworthy sons. The debt which every child owes to its mother can never be adequately repaid much less can the debt which one owed to the motherland. Blessed, however, is the son who never forgets in prosperity or in adversity that the loving care of his mother has made him what he is, that the obligations thus created are the most sacred and binding of any in the world. Remember my sisters and brothers that as a mother's blessing is the most valuable thing a man can possess to strengthen him in his moments of weakness, to invigorate him in times of depression and to inspire and cheer him in difficulties and troubles, so a mother's curse is the direct misfortune that can befall an unhappy son of man. We cannot make a better use of body, wealth, or brain than to devote them all to the service of that land with whose dust and water are mingled the holy ashes of the long generations of our immortal ancestors.

#### Personal or one-man rule.

Lord Morley's Reform Scheme has furnished the occasion for the expression of many queer opinions and the revival of many exploded political theories. One of them is the utility, suitability or excellence of personal government, that is to say, of one-man rule or despotism. Men like Lords Curzon and MacDonnell and others have spoken in favour of it, of course, for India, not for their own country. It may not, therefore, be amiss to examine the claim of despotism,—benevolent despotism, if you like,—on our intellectual acceptance.

In chapter III of his "Representative Government" John Stuart Mill says:—

It has long (perhaps throughout the entire duration of British freedom) been a common form of speech, that if a good despot could be ensured, despotic monarchy would be the best form of government. I look upon this as a radical and most pernicious misconception of what good government is; which, until it can be got rid of, will fatally vitiate all our speculations on government.

He explains what is implied when it is said that "if a good despot could be ensured despotic monarchy would be the best form of government."

The supposition is, that absolute power in the hands of an eminent individual, would ensure a virtuous and intelligent performance of all the duties of govern-

ment. Good laws would be established and enforced; bad laws would be reformed; the best men would be placed in all situations of trust; justice would be as well administered, the public burthens would be as light and as judiciously imposed, every branch of administration would be as purely and as intelligently conducted, as the circumstances of the country and its degree of intellectual and moral cultivation would admit. I am willing, for the sake of the argument to concede all this; but I must point out how great the concession is; how much more is needed to produce even an approximation to these results, than is conveyed in the simple expression, a good despot.

He then tells us what the realization of these results would imply.

Their realization would in fact imply, not merely a good monarch, but an all-seeing one. He must be at all times informed correctly, in considerable detail, of the conduct and working of every branch of administration, in every district of the country, and must be able, in the twenty-four hours per day, which are all that is granted to a king as to the humblest labourer, to give an effective share of attention and superintendence to all parts of this vast field; or he must at least be capable of discerning and choosing out, from among the mass of his subjects, not only a large abundance of honest and able men, fit to conduct every branch of public administration under supervision and control, but also the small number of men of eminent virtues and talents who can be trusted not only to do without that supervision, but to exercise it themselves over others.

The author then expresses a fear that even if our ideal "good despot" could be found he would not agree to govern.

So extraordinary are the faculties and energies required for performing this task in any supportable manner, that the good despot whom we are supposing can hardly be imagined as consenting to undertake it, unless as a refuge from intolerable evils, and as a transitional preparation for something beyond.

But Mill does not stop here. He says, in effect, suppose we can have an ideal "good despot" and suppose he agrees to govern. What would be the result? Would it be good for the governed? Let us quote his exact words:

But the argument can do without even this immense item in the account. Suppose the difficulty vanquished. What should we then have? One man of superhuman mental activity managing the entire affairs of a mentally passive people. Their passivity is implied in the very idea of absolute power. The nation as a whole, and every individual composing it, are without any potential voice in their own destiny. They exercise no will in respect to their collective interests. All is decided for them by a will not their own, which it is legally a crime for them to disobey. What sort of human beings can be formed under such a regimen? What development can either their thinking or their active faculties attain under it? On matters of pure theory they might perhaps be allowed to speculate, so long as their speculations either

did not approach politics, or had not the remotest connection with its practice, on practical affairs they could at most be only suffered to suggest; and even under the most moderate of despots, none but persons of already admitted or reputed superiority could hope that their suggestions would be known to, much less regarded by those who had the management of affairs. A person must have a very unusual taste for intellectual exercise in and for itself, who will put himself to the trouble of thought when it is to have no outward effect, or qualify himself for functions which he has no chance of being allowed to exercise. The only sufficient incitement to mental exertion, in any but a few minds in a generation is the prospect of some practical use, to be made of its results. It does not follow that the nation will be wholly destitute of intellectual power. The common business of life, which must necessarily be performed by each individual or family for themselves, will call forth some amount of intelligence and practical ability, within a certain narrow range of ideas. There may be a select class of *savants*, who cultivate science with a view to its physical uses, or for the pleasure of the pursuit. There will be a bureaucracy, and persons in training for the bureaucracy, who will be taught at least some empirical maxims of government and public administration. There may be, and often has been, a systematic organization of the best mental power in the country in some special direction (commonly military) to promote the grandeur of the despot. But the public at large remain without information and without interest on all the greater matters of practice; or, if they have any knowledge of them, it is but a *dilettante* knowledge like that which people have of the mechanical arts who have never handled a tool. Nor is it only in their intelligence that they suffer. Their moral capacities are equally stunted wherever the sphere of action of human beings is artificially circumscribed. Their sentiments are narrowed and dwarfed in the same proportion. The food of feeling is action: even domestic affection lives upon voluntary good offices. Let a person have nothing to do for his country, and he will not care for it. It has been said of old, that in a despotism there is at most but one patriot, the despot himself; and the saying rests on a just appreciation of the effects of absolute subjection, even to a good and wise master.

Having thus shown the blighting effect of even a benevolent despotism on the intelligence and moral capacities of the people,—an effect of which modern India furnishes a painful illustration—Mill passes on to consider its effect on religion. And this for us Indians is specially important. For there are not wanting men in India even now who would not care if all other interests suffered provided those of religion, as they understand it, could be safeguarded. Of course, that cannot be. For man's welfare and progress in any sphere or aspect of life is dependent on his welfare and progress in all other spheres and aspects of his existence. But let us hear what Mill says.

Religion remains: and here at least, it may be

thought, is an agency that may be relied on for lifting men's eyes and minds above the dust at their feet. But religion, even supposing it to escape perversion for the purposes of despotism, ceases in these circumstances to be a social concern, and narrows into a personal affair between an individual and his Maker, in which the issue at stake is but his private salvation. Religion in this shape is quite consistent with the most selfish and contracted egoism, and identifies the votary as little in feeling with the rest of his kind as sensuality itself.

It is only interested parties who can deny the truth of the proposition that man's welfare consists not in being well governed but in possessing the power of governing himself. Good government can never be a substitute for self-government. Or rather no government can be good which is not self-government. For what is good government? That which conduces to the welfare of the man's body and soul. And as, according to Mill's showing, even the best despotism cannot but lead to the intellectual, moral and spiritual dwarfing and degradation of the people, neither one-man rule, nor bureaucracy, nor oligarchy can be styled a good form of government. Mill therefore concludes "that the ideally best form of government is representative government." If this ideal cannot be reached in a day, there must be a conscious effort to reach it and progress towards it.

They are either unthinking ignoramuses, or practical atheists, or interested self-seekers, or conscious propagators of untruth who say that any people are inherently unfit for representative government. There are no such people.

### Students and Politics.

Among the numerous questions agitating the minds of the people and officials alike in India, there is perhaps none more interesting and more important than that which concerns itself with the part of young students in every day politics. Recently there have been two notable pronouncements on the subject, one from Mr. Justice Chandavarkar, and the other from the Hon. Mr. G. K. Gokhale, both strongly disapproving of the latitude given at the present day to students in the matter of attendance at and interference in public meetings and movements. Without trying to hunt out old utterances to prove the marked and perhaps suspicious *volte-face* of at least one of the gentlemen I may straightway acknowledge

that the abstract arguments advanced by the gentlemen to support their contentions can be accepted in the main by every true lover of our land and its people. It can not be gainsaid that it is in the best interests of young immature minds that they should not be allowed to dabble in subjects which they can not well understand until they grow up to a sufficiently ripe age. The aim of all education is to turn out good and honest citizens whose first thoughts should always be to prove serviceable to their country in all walks of life, social, political, and industrial. And what moulds a young impressionable mind into such a fine noble character? An honest systematic education in what the Americans call civics, based on a clear understanding of the past history of the country, and its present true wants, and proceeding on national lines, which are those of least resistance, can alone teach a young man to place patriotism and the service of his country before all other considerations. The one absolute desideratum of good government, in any country, is a strong intelligent public opinion that can keep the vagaries of officials in power in healthy restraint; and such a public opinion can be the creation only of a carefully arranged education in civics in schools and colleges. Dr. H. E. Bourne says in his *Teaching of History and Civics in the Elementary and the Secondary School* :—

The course in civics will chiefly be helpful in creating the foundation of knowledge upon which good citizenship may rest, provided the pupil has a sound character and becomes public-spirited. Good government is impossible unless there is in the community an active public sentiment and one that is intelligently directed. Many abuses go on unchecked simply because the citizens are unaware of their existence, and even if they are vaguely conscious of evils, they do not understand where to look to discover the nature and the causes of these evils. Civics as is sometimes taught is of no use in such a search, because it explains merely how the government is organized, and has little to say about the conditions which make wise administration probable. It is yet too much to ask of either elementary or secondary school pupils that they look far into such matters; but they should be taught how to look, so that when they are old enough to be stimulated by deeper interests they may not gaze helplessly about.

Now can it be conscientiously said that honest efforts are being made to train the young Indian student into a useful citizen. Those who cry out against the part taken by the students in politics say that they should not be allowed to pledge themselves

to one particular party before they are capable enough to judge of its merit. My contention is the application of the principle should be consistent and uniform. If the student is not to attend the lecture of a Pal, or take part in a demonstration, he must on the other hand be protected from such tracts as teach him to despise his own country—the one wearying strain of which is unreasoning adoration of the British Government, and which are marked by a grossly misrepresented picture of events and affairs Indian, past and present. By all means exclude the young student from the rough and tumble of every-day politics; but do prepare him on right lines for his responsibilities as a good citizen so that he may not find himself adrift on a vast sea with no compasses and rudder to guide his course. It is a notorious fact that the Indian student is taught little or nothing of his ancient history, the economic condition past and present of his country, the causes of the decline of Indian prosperity, &c., &c. The study of history is hardly stimulated.

Another result of the study of history should be an enlightened patriotism, or at least its intellectual counterpart, for something more than knowledge is required to make a patriot. It is impossible to look for patriotic feeling from one who is ignorant of what his country has stood for in the development of civilization.

There is absolutely no cultivation of a patriotism in harmony with the nation's best traditions. Even now efforts are being made to discourage the study of History and Political Economy in the Bombay University. Any schoolmaster attempting to refer to the political issues of the present-day India is sure to draw upon him the ire of his superior. All teaching and even healthy discussion about politics are sedulously suppressed. And this demoralizing tutelage and repression are openly sought to be extended to grown-up University students. In the face of all these facts, one may be excused if one calls into question the sincerity of all those who talk in an aggrieved tone of "the growing nuisance," and looks upon all their fine platitudes as unmitigated cant.

A few words more. On Saturdays and other days you will find groups of boys of 10 and 12 in queer uniforms running about in the public parks and on the heaths of London. They are the young scouts of Lieutenant-General Baden-Powell; and it is curious their parents and leaders of



English thought do not complain about the distraction of young minds from their legitimate studies. Even Sunday schools in Churches insist on a course of rifle-practice. At Oxford and Cambridge University students have their debating houses which often discuss imperial and foreign political topics, and their rifle ranges where they learn to shoot straight and well. Recently several Oxford students made things lively for Mr. Keir Hardie, who tried to address a public meeting. It is curious indeed that the Chancellor, Lord Curzon, did not think it worthwhile to admonish them for this neglect of their proper pursuits. Frankness is a virtue that appeals even to an Indian; and it is no use trying to disguise ulterior motives under unmeaning platitudes and abstract reasonings. It is a clear fact that while an English boy is being trained into a patriot, his Indian brother is tried to be converted into a useless denationalized animal, degenerated physically as well as mentally, &c. What is patriotism, or love of one's country and home, or self-respect and race-pride in an European boy or man, the Indian Penal Code interprets as nothing better than sedition and trying to wage war against the king. What is least wanted in India today is, in the words of Seely, "a population that is looking up, that has begun to hope and feel its strength."

LONDON.

AN INDIAN NATIONALIST.

### The Press in England.

The burning topic now-a-days here is the Navy. It is taken for granted that Germany, which is naturally ambitious, has designs of striking a blow at England herself, and thus weakening the whole Empire by paralysing the heart. The Liberals say the English navy is quite sufficient to cope with all exigencies, and the Conservatives assert with tears in their eyes that it is not. Of course, England has every right to make her navy as strong as she likes and can. But why should she complain and consider it an act of hostility, if Germany wishes to make her navy too as strong as she can? If England cannot without humiliation and commercial ruin give up the first place, there are other independent countries which cannot, without feeling humiliated and commercially handicapped, consent to occupy for ever an inferior position. It may

be an Englishman's article of faith that his country must for all time rule the waves but it is absurd for him to expect independent foreigners to subscribe to it. The whole controversy brings out in clear relief all the dangers attendant on the system of party government which are not absent even here, and the disproportionate power and influence either wielded or attempted to be wielded by the average man in the street who is in his turn swayed by the Jingo press. One can now well understand the agitation set up by the Tory press led by the *Times* in regard to the Reforms of Lord Morley, all their anxiety about the Mahomedan interests and the welfare of the "dumb millions," and their spiteful insulting fulmination against the appointment of an Indian on the Viceroy's Executive Council.

Appropos of this the article of Mr. H. Belloc on "The Source of Information" in the March number of the *English Review* is a very interesting reading. Before its publication the article had to be censored, and the lines and passages which were thought to be coming within the Law of Libel have been indicated by heavy black lead lines; and the Editor remarks: "This article by Mr. Belloc, which we print after submitting it to a censorship mindful of the Law of Libel, contained certain accusations against certain public persons—accusations which we believe to be true." According to Mr. Belloc, England today suffers from the impurity of the sources of information from which people derive their knowledge of public affairs. Those things which people ought to know are designedly suppressed, and many trivial points are given undue importance, only to benefit an interest racial, religious, and often financial. War is cleverly engineered against an enemy of whom the people have perhaps never heard.

And, in general, the whole mass of public information, upon which Englishmen depend for the nourishment of public opinion, has long been and is now everywhere admitted to be, tarnished at the source. We do not get a true picture of the world in which we live. We get a picture which now warps, now inflames, our imagination, which breeds sudden fanaticisms upon petty things and a dulness upon important things.

But this state of things has its advantages also. Sometimes the danger of a grave domestic or foreign situation becom-

ing public property can be easily avoided, the truth kept back, and thus the State can escape the greatest danger. The ministers can often plead a violent public opinion which has been carefully engineered in defence of policies or actions; and important acts, however lengthy, can be prepared in secret. But even in spite of all this, the evil far outweighs the good, and the game cannot be counted upon to go on very long. Time comes when the nation must be fully informed of the exact state of affairs; but when it arrives perhaps it has lost its power of judgment upon exact information.

Our statesmen and our financiers take it too much for granted that the great mass of the working and professional population may be left out of account in matters of policy, that their good must be considered, but that their opinion is valueless save as a foundation on which to repose the exterior action of the State. It has never been permanently so with any nation, however strictly oligarchic its temper and conditions. There always comes a moment when you must appeal to the sense of proportion and to the fund of knowledge possessed by your people as a whole. If no one, for a generation, has believed either of these things to be of public value, then, in that moment the scheme of society breaks down.

The peculiar conditions of urban life under which men live, isolated from one another, render them incapable of sifting truth from falsehood, and what is natural from what is unnatural to their fellowmen. Any statement that is sufficiently reiterated is believed; and a man believes to-day what he has seen printed; and tomorrow he will believe the opposite because he has seen this printed.

He will readily contradict himself upon all these subjects of information and that for a very simple reason, that the information does not touch anything of which he has personal knowledge or of which he can privately judge. It is in the air. It is a series of phrases. A man will get wildly excited about the images those phrases call up, but he will not be suffering an emotion relative to real things. Poignant as his emotion is, it has no substance; it is but a smoke which can in a moment wreath up and disappear. Another vapour from another quarter, from the very opposite quarter perhaps, may at once take its place.

How little real information the public have regarding Zola's origin, the true issues of the once notorious Dreyfus case, the Jameson Raid, the parties to the active revolution in Russia and the Irish affairs?

The list might be indefinitely extended. It remains to emphasise the fact that all this mass of concealment,

falsehood and corruption works through and is what we call "the press." Half a dozen daily newspapers control the opinion of London—and London is one-fifth of England in numbers, more than a quarter in economic power. Another dozen or so control the provinces. Beyond this source of public information there is nothing but letters and word of mouth. Letters and word of mouth are the basis of judgment of the governing class, but they mean nothing to the millions. The governing class smiles when some one brings in at table the ~~news~~ or the "pressure" exercised by some wealthy vulgarian in the matter of a Government Bill, or the purchase out of public money for an indefinitely large sum of a politician's land, or the sum for which and the conditions under which legislative power was purchased in a particular case. The mass of England hears and knows nothing of the things.

The fault rests neither with the proprietors, nor with the editors, nor with the leader writers. It is a case of mutual reaction between the public tastes and the papers which satisfy these.

There must indeed be present a certain faint tendency at the beginning of its process; the press could not, even were it deliberate, make a commercial nation agricultural, for instance; nor make a cowardly nation go to war against some Power which it knew very well to be strong. But the press can wholly change the *pitch* of emotion; and it does so, not by a deliberate scheme, but by the interplay of a demand for that emotion and an increasing satisfaction of it. In the process of arousing such emotions it becomes evident that they can be used; and then it is that, as a secondary force, intention comes in and public opinion is regularly canalised.

This explains why the force so used is almost universally evil in its objects, for the opportunity to canalise opinion already aroused will hardly be used save to gratify some purpose of avarice or terror.

The writer ends the article with two characteristic suggestions for remedies:—

You must produce (in this case) a public philosophy which will strike at the core of the thing; an attitude of mind which mistrusts secrecy above all things, and would actively punish, in some social way, every alias and every anonymity, and which would punish legally the assumption of a false name or the entry into a secret society; an attitude which presupposes of great wealth organically used, a mixture of evil and of stupidity; an attitude which shall suspect a statement the more the oftener it hears it merely reiterated and the oftener it finds its informer avoiding evidence. Such a philosophy exists: it is not that of our world; it was that of an earlier time; but to reproduce it to-day and in this country nothing but a religious revolution would suffice. We have come to live by secrecy and hold it necessary and right.

The only remaining remedy is for every man who has the welfare of his time at heart, and whose opportunities have permitted him to appreciate the vileness of the thing, to attack it (at whatever cost) by word of mouth, in print—when he can get men brave enough to print him—and by his action in challenging and exposing particular men. If a man, however convinced,

confine himself to general terms in such a warfare, he is useless and probably a coward. He must not say "The Times," he must say "██████████." He must not say "Reuter," he must give the name of the particular fellow who sent the particular lie. He must not say "The ██████████" "The ██████████" "The ██████████" "The ██████████"—he must say "Mr. ██████████"; or if he says "██████████" he must ██████████

He must not talk of the "evils of the opium trade," he must rather mention by name the firms which are engaged in that traffic. He must not be content to show that the Congo Reform business is a bit of cant and hypocrisy; he must get hold of the names of the people who found the money; he must get hold of the facts in the past careers of those who made the agitation, and he must hold them ready to publish. He must in every thing make it his business to destroy secrecy, by question, by affirmation, and by a sudden presentation of unexpected and sometimes apparently irrelevant truths until he has his reward.

LONDON, 26-3-'09. AN INDIAN NATIONALIST.

### Successful Indian Students in Japan

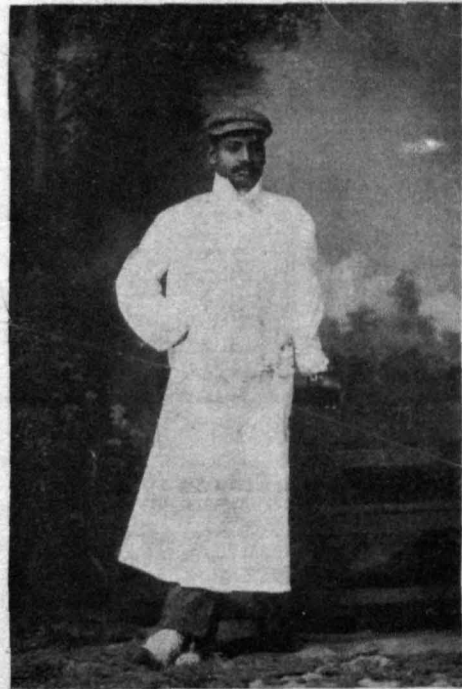
Mr. Lakhmishwar Barthakur is one of the scholars of the first batch sent by our Scientific and Industrial Association of Calcutta.



MR. LAKHMISSWAR BARTHAKUR.

Here he joined the Imperial Agriculture University of Sapporo. I am now very glad to inform you that after a full 3 years'

successful course of practical and theoretical training he has graduated last year from the said University. The students of Agriculture are expected to get a good training here considering the nature and climate of the land. Sapporo is known for its trying cold climate and here the students are required to manage scientifically the various branches of practical agriculture. And consequently Mr. Barthakur had to pass through all this training. He has now proceeded to Formosa and is making a special study of sugar from plantation to finish. In Tokyo he had to approach the Director of Commerce and other influential men for securing admission into a big Formosan concern. Good certificates given by his professors helped him much in securing this favour.



MR. S. C. ROY—In factory dress.

Mr. S. C. Roy of Mymensing, Bengal, a scholar sent by Mr. Wajid Ali Khan Panee, the noble-spirited and patriotic Muhammadan Zemindar of Karatiya, is soon going back to India after 4 years' training in the textile industry. He got the opportunity of studying his subject in some of the biggest



cotton spinning and weaving mills of Japan. He has been very highly spoken of by the Directors and Chief Engineers of the factories under whom he received instruction.

It would not be out of place to mention that his suavity of manner, amiable disposition and long stay in the land drew many friends and admirers about him, and it is through his kind influence that most of the students of the new batch got their admission into the factory, for which he deserves our hearty thanks.



MR. B. B. BANERJEE.

Mr. B. B. Banerjee of Dacca, who was sent by the Association for the Advancement of Scientific and Industrial Education of Indians, Calcutta, has already started for India after a brilliant career in Japan. After learning the manufacture of umbrellas, he joined the famous Engineering Instrument Works of Tokyo. His previous knowledge of Engineering helped him much in mastering the details of the manufacture of drawing instruments, theodolites, scales, etc., etc. His name is already familiar to our Engineering students in this connection.

TOKYO.

JOGESH CHANDRA SEN.

### Economics based on Agriculture.

A Member of the Irish Agricultural Organisation Society writes to us as follows:

I do hope that in India, you will remember that Agriculture is the root of all knowledge.....I read a brilliant article in "Truth" the other day, on afforestation, but its force was altogether vitiated by the obvious fact that it had been written by a townsman, who had merely a superficial acquaintance with the Timber Trade.

Agriculture is more especially the true basis of Political Economy, and of the deeper and more inclusive science of Sociology,—though even the latter of these, up to the present, has merely noted the symptoms of rural decline and its results, as does the sympathetic townsman. By a study of agricultural life, one comes to understand the causes of this, and also its remedy. The evil is not merely one of a transition from exchange in kind to the System of Finance, with its coinage. It is very much deeper than this. External Trade is the cause of the fall of the country, and the rise of parasitic towns. Railways assist and encourage External Trade, and thereby assist in the taxation and demoralisation of the peasant. The peasant is compelled to part with his produce at a selling price (always low), and to buy in his requirements at a buying price (always high), being taxed every time on the difference between these two values.

The Government and the Land-lord are both foreign to the farmer. They do not consume farm produce: but want to consume other commodities. They therefore compel the peasant to realise at a selling price, to pay them at a mean exchange value, and to buy back their own requirements, out of their surplus, if there be any, at a buying price.

Take pork, for instance. The peasant—in order to pay rent or Governmental Assessments—must sell his pigs at, say Rs. 37-8 per cwt. ( $5\frac{1}{2}$  annas a *ser*). Later, he has to buy bacon, and pays  $10\frac{1}{2}$  annas a *ser* for inferior stuff!

It goes further than this. For the same reason he is obliged to sell his oats and wheat, and has later to buy in oatmeal and flour (or worse still, bread) at a much higher rate. He has paid a tax, not only on the

selling and buying of his pigs, but also on the selling and buying of his feeding-stuff for the pigs. It is the same with everything on the farm, and if you will only substitute rice for oats and wheat, you have the case as it applies to India.

Now who benefits by all this? Clearly, the town, for it pockets the difference between the two values. There is a fair, or mean exchange value, but the town has the advantage on both. It buys from the peasant at a profit, and again sells to him at another!

Is there any remedy? I say "yes." But this does not lie in doing away with the present facts of life, but rather in adapting ourselves to them. It requires more than preaching. It needs solid hard spade work, and I believe that if young men will sacrifice their careers for this, God will protect them, and see that they do not want. The same problem has even been forced on China, where famines now take place, that never happened before!

#### **'Save us from our friends.'**

"If in a hundred years" says Mr. Stead "we succeed in fusing all the races and religions in Hindustan into one national unity, speaking English as their *lingua franca*, and drawing their inspiration from English classics, we shall leave some better memorials behind us than empty beer bottles and some hundreds of thousands of Eurasians."

At first sight such phrases sound well. But they are filled with all the intellectual arrogance and ignorance of a Macaulay; they might be an echo of Mr. Buchanan's recent statement in Parliament that it was England's mission to teach the nations how to live. It is the essential weakness of the English mind to be convinced that its chief mission is to make all other minds like itself.

Why should India draw her inspiration from English classics? It is indeed more probable that in a hundred years Europe will draw a new inspiration from Sanskrit classics: but let that pass. If Indians should draw their inspiration from English classics (as remote from the Indian ideal as Chinese classics from English) it will not mean that any Indian will be able to produce an English classic—only that the possibility of producing Indian classics has

been destroyed. It means, in fact, an end to the literary development of the Indian mind. Exactly similarly in music, architecture, painting—it is in the first place impossible, and in the second place most undesirable for Indians to be made like Englishmen in all but colour. The only true way in which England can help India is by helping her to realize the ideals of her own great civilization, expressed and implicit in her religion, literature and art. Only through national education can this end be reached; and the greatest service which England could render to India, perhaps to the world today, would be to hand over to Indians the entire control of Indian education—a matter in which no European should have a voice, save by the express invitation of Indians. For those only can educate who sympathise.

C.

#### **Japanese opinion on the unrest in India.**

The following extract from the English columns of the "Yorodzu Choho" (a Japanese paper, Tokyo) of January 2, 1909, gives an idea of the exaggerated reports sent abroad by Anglo-Indians and of Japan's real attitude towards Indian aspirations:—

London papers to hand contain numerous reports of the grave situation in India with regard to the native dissatisfaction with the British rule. We learn from them that about the middle of November, last year, the situation was such as that Lord Minto, the viceroy, who had been on a holiday tour in Oudh, had to cut several days out of his holiday and return to Calcutta in order to discuss the situation with the Executive Council. It is stated that every European in India felt that he was living on the edge of a volcano that might at any moment become active. The life of the Lieutenant-Governor of Bengal were (*sic*) attempted on (*sic*) four times by anarchists, while political assassinations were quite frequent. The marble statue of Queen Victoria was desecrated on the night of November 12th. One despatch from India says that grave fears were felt for the safety of eminent persons in Calcutta during the winter and that it was rumoured that martial law would be proclaimed in that city.

It is gratify (*sic*) that so far no serious disturbance has occurred in India, the British authorities concerned having no doubt taken adequate measures to prevent any untoward event. But the spirit of discontent, which appears to prevail among a large portion of Indian people, is not very likely to be subdued soon. Having ourselves bitter experiences in Korea, we strongly sympathise with Great Britain with regard to this very difficult Indian problem. Most London papers urge the Government to take vigorous measures to deal with the native malcontents and

we think they are right. In this connection we ask some local English papers not to denounce too harshly the punitive measures our Government is taking over Korean insurgents.

### Japan's exploitation of Indian friendly feelings.

The following extract from the *Japan Times*, of Tokyo (January 7, 1909,) the only paper edited by the Japanese in English, will show whether Swadeshists ought to purchase Japanese goods or not:—

The prospect of the Indian trade—The increase of Japan's exports to India during last year to the rate of 73 per cent. and more over those of the previous year gives the "Chuo" [a daily paper edited in Japanese] the ground of good hope for the current year. The two great Asiatic markets, China and India, should be important objects of trade enterprise of Japan, but in contrast to a check given to the trade with China by the depreciation of silver, the increase of trade with India, another silver country, is truly reassuring. In the paper's opinion, this sudden advance of the Indian trade is due to the friendly feeling with which the Indians regard this country. It is an opportunity that should be improved upon, by the improvement of the means of communication between the two countries and by the closer study of the habits and taste of the purchasers.

### "Revolution"

Oh, you who turn rebellious eyes on fate,  
Think not to find the remedy in *hate*,  
War, the red monster, owes to *hate* his birth,  
She is the mother of all ill on earth,  
She is the foe to Progress and to Peace:  
Oh, not through hate shall rank oppression cease.  
Not by the bludgeon, bullet or the knife,  
Not by the holocaust of human life,  
Not by destruction shall the change be wrought,  
But by construction and united thought.  
For love of justice, and for love of right,  
For love of country and of home, *UNITE!*  
Let go the bones of discord and dispute;  
Sink small ambitions, and let self be mute,  
Unite on precepts beautiful and broad:  
Forget your dogmas, but remember God.  
Be calm: in calmness lies enduring strength;  
Be patient; patience brings reward at length,  
Be firm in great things, quick to yield in small;  
Ignore self-interest for the good of all,  
And make us truly what we claim to be—  
What once we were—the country of the *FREE*.  
Oh, not by bloodshed must the change be wrought,  
But by the *ballot* and *united thought*.

Ella Wheeler Wilcox.

### English appreciation of Eastern Art.

Some of us are in such intellectual bondage as not to be able to appreciate anything Asiatic until it is praised by Europeans. Here is something for such minds from the

*New Age* (December 3, 1908), a London radical paper:—

After a round of the West-End shows, the Muhammadan Exhibition (which remains open until December 6th) in the Whitechapel Art Gallery is a plunge into a new world. One cannot exaggerate the value of these mental shower baths; it is altogether good to be drenched by a sudden conviction that many great things happen quite outside the daily routine of London and Europe. I went round these rooms in the company of a friend who thinks that the Western peoples were created as a respectful audience to kneel in homage at the feet of the East. Or rather, we would kneel, if we had sufficient comprehension of our miserable shortcomings. Unfortunately, so it appears, we go strutting about the Oriental parts of the earth trying to drag their inhabitants down to the level of European politics and art and philosophy. As I gazed at some Persian illuminated books, of the most delicate drawing and the most subtle colour, I confess that my friend made out his case. I tried to maintain, in a pig-headed way, that an English manuscript of the thirteenth century was finer, but I could give no reasons for my faith. In the tenderness of their whole conception and the skilful grace of every detail, many of the Persian pages seemed beyond our cruder range. The most useful penny catalogue is well worth keeping: it is an introduction to the arts and crafts and life of the East. It explains the books, pottery, costumes, metal work, and pictures which are on view in this delightful Exhibition.

### The influence of ancient Indian art and literature.

The progress of archaeological research only adds to the proofs of the extent to which India contributed to the civilization of Asia in ancient times. The extract given below furnishes one such proof.

Dr. M. A. Stein's recent lecture (read before the Royal Geographical Society) on his geographical and archaeological explorations in Chinese Turkestan in 1906-8 strengthened opinion as to the importance of his researches, and brought out very clearly the widespread influence exercised by Indian and classical art on Buddhistic temple worship throughout Central Asia during the early centuries of the Christian era. Dr. Stein told the story of one important discovery about which until now he has kept a discreet silence. He was greatly desirous of examining a secret store of ancient manuscripts which had been accidentally discovered by a Taoist priest in the Caves of the Thousand Buddhas, south-east of Tun-huang. The priest knew nothing about the character and importance of the treasures he was guarding, but it was only after prolonged discussion that he consented to produce some of the manuscripts for Dr. Stein's inspection. These happened to be fine rolls of paper containing Chinese versions of certain Buddhist texts, which the colophons declared to have been brought from India and translated by Hsuan-tsang, the famous Chinese pilgrim, whom Dr. Stein is wont to call his patron saint. Much impressed by what he regarded as a special interposition by Hsuan-tsang on Dr. Stein's behalf, the priest was induced to show the explorer the secret chamber containing his treasures. These were



piled up without any sort of order to a height of 10 feet, and comprised not only written documents, but fine paintings on silk and cotton, ex-votos in all kinds of silk and brocade, and streamers in various fabrics. Dated documents showed that the chamber must have been walled up about 1000 A.D., but some of the records dated back so far as the third century A.D. After prolonged negotiations, Dr. Stein was permitted to make a selection from the documentary and other remains, and filled with them twenty-nine cases, which have now been deposited in London.

We wonder when we shall be able to undertake explorations like those of Dr. Stein and keep our ancient treasures in India. India is being impoverished not merely by the drain of material wealth from her shores. No doubt, a glorious past has the disadvantage of making our thoughtless countrymen uselessly proud and inactive, but we ought to be able to make our past an incentive to noble living.

#### Australian opinion on Indian aspirations.

The Australians do not wish that Indians should emigrate and settle in their country. But it must not be supposed, therefore, that all Australians are opposed to Indian aspirations, as the following sentences taken from the *Freeman's Journal* of Sydney, New South Wales, go to show.—

Indeed the people of India are now beginning to learn the principles of liberty, which are so popular in this country as applied to Russia, but which were never meant for exportation to the Asiatic territories controlled by Great Britain.

Naturally, we wish the people of India every success in their endeavour to emancipate themselves \* \* \* and to work out their own salvation according to their own national characteristics. It is useless to argue that the yellow man cannot govern himself. Japan is a convincing illustration of the contrary—and Japan has worked out her salvation under her own rulers.

It is quite certain that the people of India will never make any progress so long as they are held in bondage \* \* \* They owe it to themselves and to their descendants to struggle continuously for the liberties which are now denied to them, and in that struggle we wish them God speed. We would wish the same success to the English people if they were struggling against the foreign rule of Germans or Frenchmen, and the fact that in this case, it is the British people who are \* \* \* does not in the slightest alter our attitude. If freedom is good for the white races of the world, it cannot be bad either for the black races or for the yellow races.

And as the human animal can only rise to a full stature in an atmosphere of liberty, we pray heartily that freedom may come to all \* \* \* nationalities, whether black or white. To their freedom they are fully entitled, and those who hold them in bondage by

the right of conquest have no grounds whatever of complaint if \* \* \*.

#### American opinion on British Rule in India.

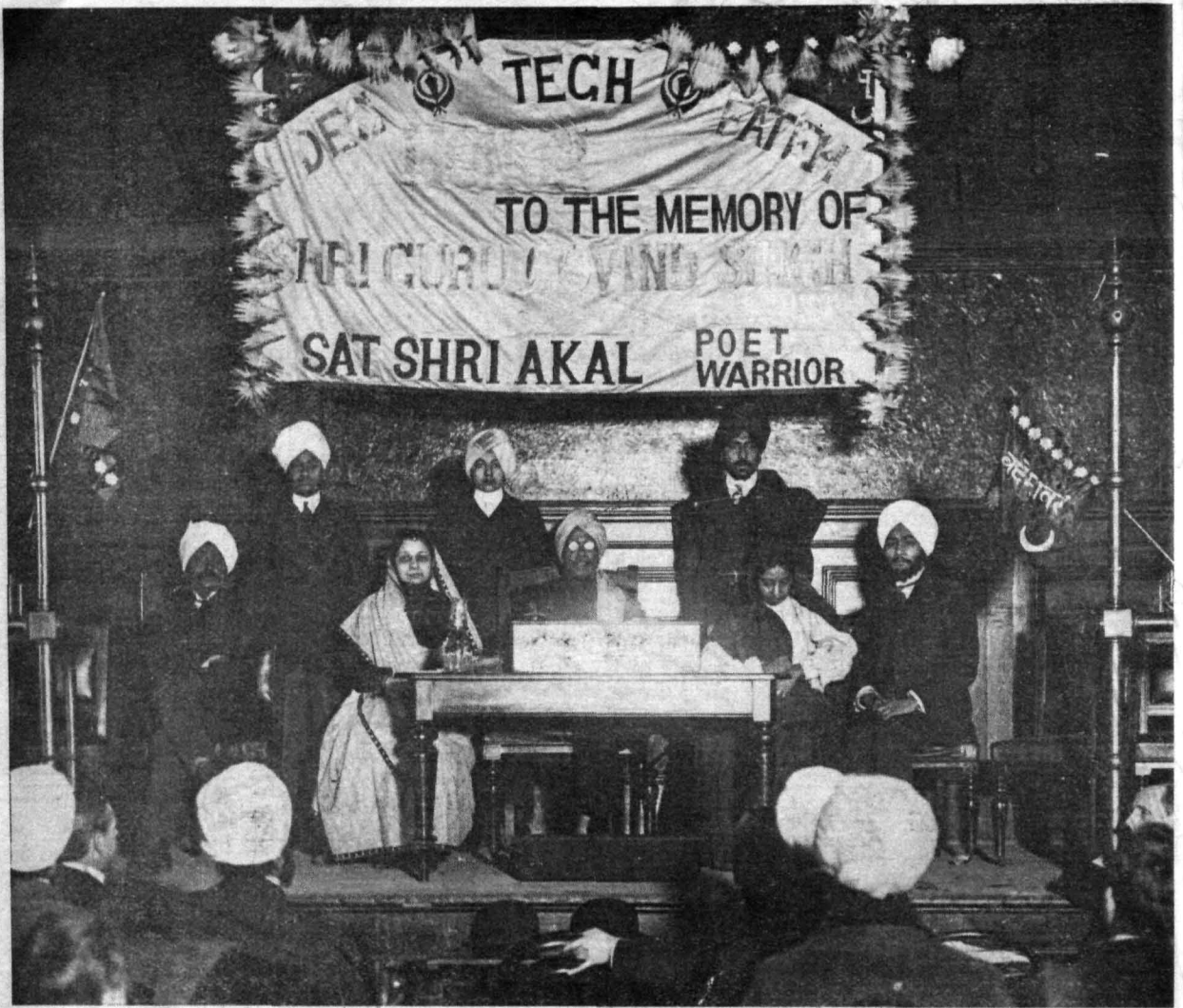
Ex-President Roosevelt's fulsome and unmerited praise of British rule in India has not passed unchallenged in the country of his birth. *The Evening Journal* of Chicago, for instance, says that "such language from the President of the United States is surprising" and proceeds to unfold step by step its successive counts of serious indictment of British Rule in India. The charges are well known and need not be repeated. The Chicago paper says in conclusion that "even India is beginning to see the light, and one of these days the strong barriers of caste will be swept aside as the brown men of the hills and the brown men of the plains" stand "shoulder to shoulder to" "come again into their own." "Mr. Roosevelt must know these things, and with his deep and clear insight into American sympathies he knows that the heart of America will be with the Hindu when he" tries to obtain for himself full civic rights.

Again, an open letter of protest has been sent to Mr. Roosevelt, signed by eighteen prominent American citizens, in which it is shown how India has no real liberty, how there is despotic censorship of telegraphic and other news which prevents true information from reaching foreign countries, how there is in India taxation without representation, how so far as the people's having any voice in the Government of their country is concerned the administration is more despotic than in Russia, how in the language of Burke the British are "birds of passage and" exploiters how there can be and has been imprisonment without trial in this country, how India possesses historic greatness, how India is unjustly denied self-government, how British rule in India is irresponsible, how Indians are cruelly slandered, how their country is exploited by the British and drained of her wealth, how it was the money taken from Bengal (Brooks Adams, "Law of Civilization and Decay," pp. 259-264) that was the foundation of the great industrial prosperity of Britain, how India is "bled," how India is taxed more heavily than any other civilized land according to ability to pay, how salt is taxed 2,000

per cent., how exorbitant taxation leads to famines, how education is neglected, how Indians are hewers of wood and drawers of water in their own country, and how Indian money is misused, &c., &c. The

signatories to the letter quote authorities for their statements.

"Copies of this letter in full will be furnished free on application to Myron H. Phelps, 42 Broadway, New York."



THE GURU GOVIND SINGH CELEBRATIONS IN LONDON.

### The Guru Govind Singh Celebrations in London.

At our request a friend has kindly sent us from London a photograph of the Guru Govind Singh Celebrations held at the Caxton Hall, Westminster, London, on the 29th December, 1908.

Guru Govind Singh was a "prophet, poet and warrior" whose memory deserves to be honoured and cherished not by Sikhs alone but by all who earnestly desire to see India again occupy her rightful place in the world. The lives of such great men are a perennial source of inspiration. Indians



THE BRIDE.  
By an old Master.

KUNTALINE PRESS, CALCUTTA.



sojourning abroad are liable to be deceived by the glare of a materialistic civilization and forget wherein their strength lay. The danger of degeneration and denationalization is thus very great. Such celebrations serve as a very good antidote. They also serve to show foreigners that Indians are not savages of yesterday whom England has clothed and civilized to-day.

### "The Best Governed Country."

Reuter has telegraphed to India the news that a pamphlet has been published in England in which it is asserted that India is the best governed country in the world and that nowhere is so much done for the masses as in India. Astounding news indeed! And the publishers of the pamphlet expect this ridiculous nonsense to make Indian students living in Great Britain overflow with loyalty! Of the two assertions, that India is the best governed country in the world, and that she is the worst governed, neither is true; and it is not difficult to decide which is nearer the truth. If India be really the best governed country in the world, let Englishmen introduce the Indian system of Government in their own country, abolishing the Parliament and other free institutions. Let them also have Americans, or Germans, or Frenchmen, or other foreigners to rule them and occupy the highest offices in their land. Let British industries be handicapped in order that foreign industries may prosper; &c., &c. That would be a test of the sincerity of their professions. For it is not conceivable that they can be satisfied with the second best system of government and give to India the very best one in a spirit of generous self-sacrifice.

### "The Bride."

This picture, the property of Mr. Gaganendra Nath Tagore, which we reproduce in this number both in colours and in black and white, was painted by some old Indian painter who is not known. Nor did the painter give it any name. We suppose it is the picture of a bride being led to the chamber of her beloved by a lady who is probably her elder sister. Another woman (evidently feeling sleepy), perhaps the chamber-maid, draws aside the curtain a little and holds a torch to show the way. The bride's pure face is full of bashfulness and restrained joy. Her sister,

too, looks delighted. Though the artist can catch only one moment and transfer to canvas, or silk, or paper only one position of the limbs, yet in this picture we seem to perceive the gladsome movement of the two ladies hastening to where the bridegroom was.

The artist has failed to show the beautiful and romantic effect of torch-light amidst the surrounding gloom.

With this picture may be compared and contrasted another similar painting by a modern Bombay painter, "The Bride's Maids," which, too, we reproduce in this number. Joy and bustle would seem to be the very soul of a gathering like the one which Mr. Dhurandhar has chosen for his subject. And his success or failure depends on the extent to which he may or may not have been able to infuse this soul into his picture.



THE LATE KAILAS CHANDRA SIROMANI.  
**The late Kailas Chandra Siromani.**

In Kailas Chandra Siromani a great Pandit of the old school passed away in March

last at Benares, where he was the professor of the six schools of Indian philosophy at the Sanskrit College. His pupils will long remember his vast learning, his teaching powers, his enthusiasm for his profession, his fortitude under the many domestic bereavements that he had to suffer and the simplicity of his character. An anecdote of his youth when he was a student at Navadwip in Bengal, shows both the old style professors and their pupils to advantage. His professor was Golok Nyaya-ratna. More than two hundred youngmen studied Nyaya philosophy in his *tol* or residential college. The professor supplied all these students with lodgings, rice and fuel free. As for vegetables, spices and oil, the students had to shift for themselves as they best could or could not. Tired of eating rice everyday with boiled raw plantains mixed with a pinch of salt, the boys would on some days get by chance a few small fishes,—for Bengali Brahmans are not vegetarians generally,—and eat them roasted with the oil kept for their night studies. The oil being thus gone, they studied at night by the fitful light of burning palm leaves. Such was their poverty and such their love of knowledge.

Let not then our modern seekers of Western knowledge complain of their poverty; and let our up-to-date professors take a hint from professors of the type of Golok Nyaya-ratna. Let the rich English rulers of India, too, ask themselves whether they can boast of having established a single residential college like those maintained by the poor Sanskrit professors of Navadwip.

#### Indian Students in England.

Mr. Thomas Arnold, sometime professor at Aligarh College, has been appointed adviser of Indian students in England. We are not disposed to discuss his qualifications for this office, as no official, we are afraid, can win the confidence of Indian young men in England. The appointment itself is a political move, and as such is liable to be looked upon with suspicion.

We have a right to be free, just as any other nation in the world. And we have also the capacity to be free. The truly sympathetic, scholarly and experienced Englishman who sincerely believes in these two things and is able to give expression

to this faith is the right man to become an educational adviser to our young men.

#### An English movement of exclusion.

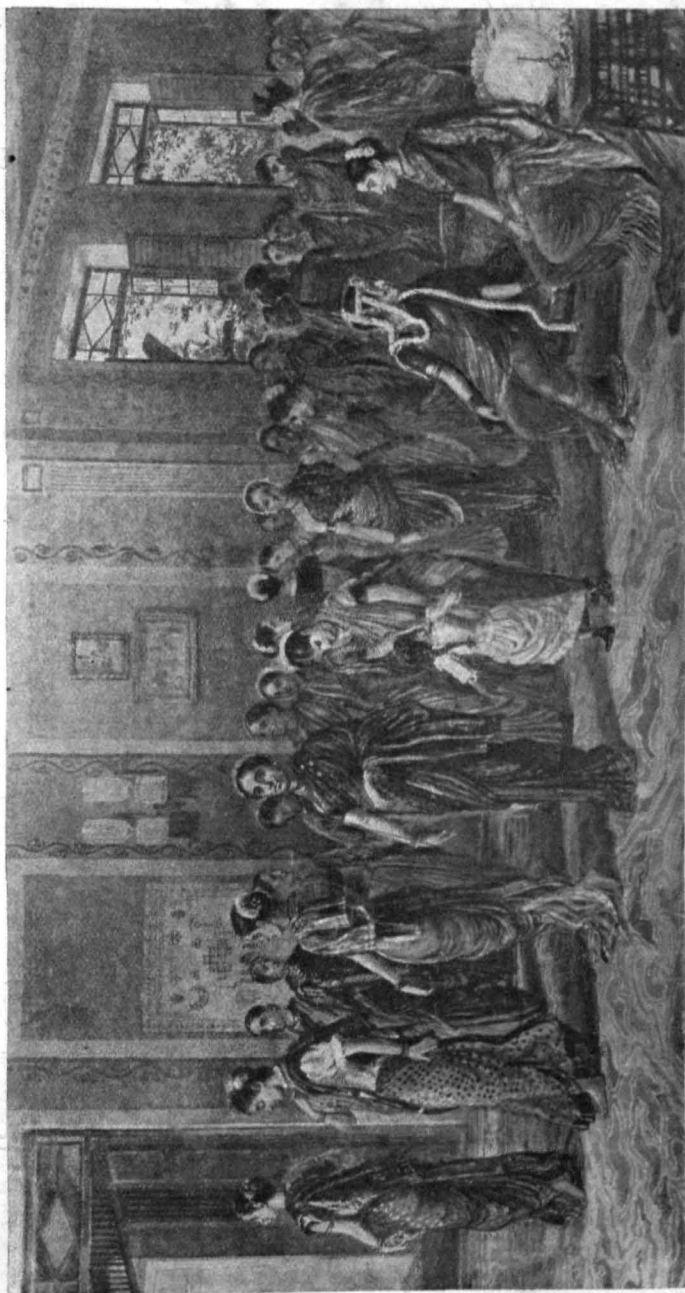
Mr. S. K. Ratcliffe writes to the *Madras Standard* that there seems to be a movement afoot to exclude Indian students from English universities. This is perhaps another method of the humorous Englishman to conciliate our young men and make them perfectly loyal! Well, we think it would not be a bad thing for our young men not to go to English universities. And the loss and disadvantage, if any, will not be entirely on our side.

#### Conferences and Conventions.

The last month was a month of Conferences and Conventions. There were some caste conferences, but most of these gatherings had a wider basis, and were either religious, social, political or industrial in character. These gatherings do not lead to any immediate concrete results. But that does not show that they are useless. They show that there is something stirring in the popular mind, that there is no stagnation of thought and feeling. And whenever there is mental activity, outward results are sure to follow, soon or late.

It is said that the many religious sects of India have such mutual antipathy that if it were not for the presence of the Englishman, they would immediately fly at each other's throats. This may be perfectly true. But we have a little question to ask. The Englishman has been in India for only a short period. Before his advent, these sects had been living in India for centuries. How is it then that when the Britisher came to India on his philanthropic mission, he did not find it a veritable Golgotha without any living inhabitants, or with inhabitants of only one predominant surviving sect, but found it full of rich and industrious inhabitants of all sects all enjoying an equal civic status?

Some of the Conferences, too, are reported to have been actually attended by both Hindus and Mussalmans who co-operated with one another! And wonder of wonders, in the Religious Convention held in Calcutta, the representatives of most Indian sects met to expound in an amicable spirit the teachings and ideals of their respective faiths! Such a



THE BRIDE'S MAIDS.  
By M. V. Dhurandhar, Artist.

KUNTALINE PRESS, CALCUTTA.



thing is possible only when men feel that there is truth in other systems of faith too than those which they themselves follow. This cannot but breed mutual respect. Of course, all sane thinkers must go a step further and believe that not only does every religion contain some truth, but that no religion can contain all God's truth.

Some of the political Conferences, notably the U.P. Provincial Conference, have revealed the welcome truth that all leading Mussalmans do not care to respond to wire-pulling but many can think independently and boldly declare their views. It suits the enemies of Indian aspirations to assert that there is a complete cleavage between Hindu and Mussalman political opinion and that the Mussalman does not trust the Hindu. But there are abundant proofs now forthcoming to show that a Mussalman is not necessarily a separatist even after the got-up agitation of Messrs. Amir Ali & Co. and those exploiters of India who are working from behind their backs. It has always been clear that Mussalmans do have faith in Hindus, and this faith the wirepullers have not yet been able to shake. So we are hopeful that even separatist Mussalmans will gradually see the evil of separate representation.

Nothing has given us greater pleasure than the manly and statesmanlike pronouncement of Sardar Jogindra Singh, the President of the Sikh Educational Conference, on preferential treatment. It was entirely worthy of the race and religious community to which he belongs not only not to seek preferential treatment, but to declare boldly that they did not want it. That is the only natural position to take up for any self-respecting community having confidence in its capacity.

#### **The India Councils Bill passed.**

The House of Commons has passed the India Councils Bill, with a clause giving power to the Government of India to create Executive Councils for the major provinces where they do not exist. Whether this Act will do us any good or not depends very much on how the Regulations are framed. It were much to be wished, therefore, that the Regulations had also been passed by Parliament, or at least a provision embodied in the Act that they should

receive the sanction of Parliament before they are given effect to. For the Regulations are the very essence of the Reform measure. Oversanguine spirits among us must also bear in mind that the non-official majorities in the Provincial Councils are not elective majorities, but include nominated members, who must in most cases echo the official voice.

In the meantime, while the good that is intended or likely to be done by the measure is an uncertain quantity and lies in the womb of futurity, the harm that its introduction has done is an accomplished fact and has been already very considerable. It has embittered the relations between Hindus and Mussalmans, and has done incalculable injury to the thoughtless section of the latter community by buoying them up with the baseless notion that they are politically more important than the Hindus. No doubt the parties directly responsible for all this mischief are not Lords Morley and Minto, but the Tory and Anglo-Indian enemies of India and Messrs. Amir Ali & Co., who danced to their tune; but Lords Morley and Minto are indirectly responsible for it. For, if the original despatch of the Government of India had not contained proposals for class and creed representation and if Lord Morley had not weakly yielded to Mussalman pressure so far as to promise them separate representation, in excess of their numerical strength, none of the evil consequences referred to above would have followed. We are, however, thankful for the small mercy shown to Indians as a nation in that separate representation is not now promised to Mussalmans on village, local, district and municipal boards. But the injustice done and insult offered to all non-Mussalmans by the Government by recognising Mussulmans as politically more important than any other community and by granting them excessive representation in all provinces whether they be in a minority or not, will always rankle in the breasts of all non-Muhammadans. They will, however, it is hoped, be wise enough not to entertain any ill-feeling against Muhammadans. For if they do so, they will only promote the cause of our enemies, and injure that of Indian Nationalism. It is still open to Government to be just to the Hindus at any rate. It may be provided that no community

is to be entitled to representation in excess of its numerical strength and that where Mussalmans are in a minority, and only there,—they will have supplementary representation, *if in the conjoint elections they fail to secure a number of representatives proportionate to their numerical strength*, and that this rule will apply to Hindus also in provinces where they are in a minority. For it is not only unjust but absurd, too, that Mussalmans should have excessive representation in some provinces where they are in a minority because they are a minority, and in other provinces also where they are not in a minority they should have the same sort of representation because of their political importance (whatever that blessed phrase may mean). It is a queer sort of political importance that does not enable its possessors, even where they outnumber other communities, to hold their own against all competitors. While thoughtless Muhammadans are buoyed up with this undefinable notion of their importance, the enemies of India are laughing in their sleeves at Mussalman gullibility.

### The Deportees.

While we are extremely thankful to Mr. Mackarness and other friends of India in Parliament who are not losing a single opportunity to try to get justice done to the deportees and while we admire their splendid persistency, we cannot allow it to be said or believed that the countrymen of the deportees have ceased to take any interest in their fate. The fact is in a despotically governed country like India where public opinion is and can be flouted with impunity, protests against grave acts of injustice are almost entirely futile. The people, therefore, cease to protest after a while, because they have no hope of redress and no faith in the sense of justice of those men with whom redress lies. Our friends in England, however, know that they can bring any official, however high his position, to book, provided they can rouse sufficient popular interest in the cause they take up. The bureaucrat knows this. Therefore is it that he not only does not pay any heed to our opinions, but when it becomes inexpedient, owing to other extraneous causes, to remain obdurately inattentive to our demands, he proclaims aloud that the concessions he makes are a

free gift, and not made in response to agitation. For were we ever to come to believe that our agitation is of any use, it will increase very much in volume and intensity and disturb the bureaucrat's sleep even on the cool heights of Simla.

Reuter wires that in the Commons Mr. Hobhouse said that "with reference to the deportees he admitted that the Executive ought to have the power of exclusion. Individual and exceptional cases would be the subject of consultation between the Home and Indian Governments." This is very unsatisfactory. We are sure we have not seen the last of the deportations. In future also some men who devote themselves to the cause of their country fearlessly and with single-minded zeal will be deported, whether owing to police misrepresentation or as a matter of Imperial commercial or political policy, does not matter.

It is a grievous wrong to be deported without any cause being assigned, it is further injustice to be deprived of the opportunity of serving one's country in the Legislative Councils. The power given to the Executive to exclude their powerful critics or opponents from the Councils takes away much from the value of the inadequate concession made in the shape of the India Councils Act.

### Lord Morley's Mixture.

Lord Morley said some time ago that pure repression would not cure India's political malady. He, therefore, prescribed a mixture in which conciliation was to be combined with repression. But his drop of conciliation in the shape of the reform scheme has already lost much of its efficacy, owing to the favouritism shown to Mussalmans, and the element of repression is very much in evidence. Whether this is due to the doctor's instructions, or is the result of the compounder's bungling, need not be ascertained. The patient suffers all the same. Perfectly useless and harassing house-searches still continue, people are still being prosecuted for writing 'seditious' newspapers and books, and making 'seditious' speeches, the sentences of some accused men who had even apologized have been mercilessly enhanced by the Madras High Court, the persecution of Swadeshists has not ceased, persons are being tried for waging war

against the King, hundreds of young men are under police surveillance at Dacca and elsewhere, and, if the police are to be believed, political dacoities are the order of the day. It may be that on account of India being "the best governed country in the world" there is too much of sedition and (inaudible, invisible and intangible) rebellion here, but it may also be that the secret employees of the Police are not allowing the country to settle down and are creating evidence of crime just to keep their domestic pots boiling. It is very unfortunate that though Government has by its own Police Commission found out that the Police are experts in oppressing the people, extorting bribes and inventing lies, it continues to have implicit faith in the Policeman's word.

#### **Dacoities.**

Burglary and dacoity are the order of the day. Whatever the Police theory may be we think the main cause is economic, being the high prices and consequent dearth of food. A contributory cause is the helplessness to which the Arms Act has reduced the people and which encourages bad men to plunder their neighbors. To a slight extent, the love of daring and adventure which is ingrained in every race, not finding any legitimate scope, may have found vent in the shape of dacoities in the case of some men. The statesman who wants to put an end to dacoities must take all these facts into consideration. The theory that the dacoits are for the most part "National Volunteers" or "Swadeshists," is only a convenient cloak for the Policeman to hide his inefficiency and want of detective ability. In fact this theory itself must have encouraged many professional ruffians to dress in a genteel fashion and commit dacoities so dressed.

#### **Swadeshism.**

Swadeshi goods continue to have a good sale. So long as we remember that enthusiasm alone does not suffice, but that there must be in addition a steady supply in the markets of good things, maintained by means of the organisation of capital and labour and the training and employment of experts, "swadeshi" will continue to flourish. We must remember, too, that Japanese goods are not swadeshi, and must

not remain satisfied with things made in India in factories run with foreign capital and owned, managed and officered by foreigners.

#### **The Transvaal Indians.**

Our countrymen in the Transvaal still continue to suffer and maintain their passive struggle with dauntless courage and faith as bright as ever. Our sympathy and prayers are with them. Little else can we do for them. It is no disgrace that some weaker brethren have given up the struggle. They admit their weakness and still proclaim their faith in their cause.

#### **Turkey and Persia.**

The Turkish revolution has not, we grieve to note, been without bloodshed. But the Young Turks still keep a cool head, and continue to display unselfish patriotism, want of ambition self-effacement, and the rare virtues of moderation and want of ferocity in the hour of triumph. We are confident that they are destined to accomplish high things. Possibly if Sultan Abdul Hamid had been deposed at the very beginning of the revolution instead of being deposed now, bloodshed may have been prevented. But who can foresee the future? And perhaps the Young Turks wanted to make as little change as possible.

Persia may fare worse than Turkey. The civil war there has been of longer duration, and there is the additional embarrassment caused by Russian armed intervention.

But it would be best for Europeans not to find in these incidents in Turkey and Persia evidence of oriental and non-Christian unfitness for representative institutions. No country in Europe and America has obtained popular Government without bloodshed.

#### **Oxford and Shyamaji Krishnavarma.**

Pandit Shyamaji Krishnavarma endowed a Herbert Spencer Lectureship at Oxford. That University has recently refunded the endowment to him, as it was unwilling to have among its benefactors a man who is an enemy of English rule in India and supports political assassination. We have often declared that political assassination cannot make a nation great. But we fail to see why Oxford should be so sensitive in this matter. For Matthew Arnold wrote an impassioned poem almost admiring political assassination (which we quoted



and condemned in the *Modern Review* for June, 1908), and yet Matthew Arnold was a Balliol man and Professor of Poetry at Oxford. How is it that Oxford could sit at the feet of the man who celebrated the political assassin in song, but cannot keep an endowment associated with the name of one of England's greatest sons, simply because the donor does in tame prose what Arnold did in impassioned verse? Surely, as Emerson says, consistency is the bugbear of fools.

### Teachers and the Partition.

Pandit Balkrishna Bhatt, ex-Professor of Sanskrit in the Kayastha Pathshala, and Babu Nepal Chandra Ray, Headmaster,

Anglo-Bengali School, Allahabad, have lost their posts, because they took part in an anti-Partition meeting in Allahabad on October 16, 1908. Lord MacDonnell, the ablest ex-Lieutenant Governor of the United Provinces, may call the Partition the gravest blunder committed by the British in India, but humbler men must lose their posts for saying the same or a similar thing! Verily "India is the best governed country in the world."

Mr. O'Grady asked a question in the Commons on this subject on April 1, but Mr. Buchanan had no official information on the subject, but promised to enquire; whereupon Mr. O'Grady said; "The old story!"

## COMMENT AND CRITICISM

### Rajnarain Bose, by Mr. Jadunath Sircar, M.A.

The above article is on the life of one of the greatest men of Bengal in modern times. Rajnarain Bose by reason of his ripe scholarship, his deep thoughtfulness, his earnest endeavours to raise his countrymen and, above all, his saintly character has won a unique place in the annals of modern Bengal. Every just tribute has been paid to his memory by the writer of the article. But we regret to find in it a few remarks incidentally made by him on Babu Keshub Chunder Sen. We frankly confess that we have discovered in the writer a desire to belittle the greatness of Keshub Chunder Sen. We are intensely afraid of Boswellism but we are persuaded that the tendency to do inadequate justice to a memory is as pernicious as blind Boswellism. In justice to Keshub Chunder Sen, I shall make bold to say that Keshub Chunder was far above the leanings to declare himself an *avatar* (incarnation) of God. The following utterances of Keshub Chunder will bear ample testimony to the truth of my statement.

1. If you exalt me as a teacher, and then falling down before me accept every utterance of mine as a divine message, you do so at the risk of debasing yourselves and jeopardising your highest interests.
2. All that I contend for is this, that whatever truth there may be in my teachings should be accepted and followed not for my sake, but for the sake of the truth itself.
3. He who regards me as a teacher is guilty of a lie and a blasphemy, inasmuch as he sets aside the authority of God and establishes in its place the authority of man.
4. Honor me not, flatter me not, glorify me not as a saint or a prophet or a mediator. If ye do, ye deceive and defile yourselves

One might argue that the above were spoken long after the Monghyr affairs and are, therefore, no refutation of what Rajnarain Bose has written in his autobiography. True; but are the above utterances, so full of humility, entirely useless? Do they not strongly speak about the mould of the mind of him who said them? We are of opinion that one having once delighted in looking upon oneself as an *avatar* could not have breathed such lofty ideas of humility on any future occasion. One prominent mark of pride is that it never bows its head, that it never robs a man of his *luxurious* self-complacency and if Keshub Chunder had any desire in his heart to pass for an *avatar* he would have found it no hard work to do so; for we are sorry to confess that among his disciples were some for whose power of judgment we cannot entertain much respect. It may be asked, however, "How is it that Rajnarain Babu being such a holy man has recorded in his autobiography that Keshub Chunder developed into an *avatar* at Monghyr?" We are not at a loss to answer this question. It is quite probable that Rajnarain Babu based his statement on the passing report of the day, having had no opportunity to gain first-hand information. We are convinced that anybody who will take a little trouble to read the page whereon this fact is recorded in Rajnarain Babu's autobiography will clearly see that there is nothing in it to prove in an unmistakable way that Keshub Chunder really claimed *avatarship*. Rajnarain Babu's statement from the very nature of it seems to have been built more on hearsay than on fact.

We are not always just to our contemporaries. Whatever the reasons may be, we are not always able to appreciate fully the greatness of men who are living in our own times and who, in several respects, seem to be as much *human* as we ourselves are. Babu Rajnarain Bose, although a saint of no ordinary type,

has, we deeply regret, failed to do the fullest justice to Keshub Chunder who was his contemporary. Further refutation of the alleged avatarship will be found in the biography of Keshub Chunder Sen by the Rev. P. C. Mozoomdar and in "Acharyya Keshub Chunder" by Pandit Gaurgovinda Ray.

\* \* \* \* \*

We do not look upon Keshub Chunder Sen in the light in which some of his admirers do. The Cooch Behar marriage is a puzzle to us, but we don't believe, as the writer does, that Keshub Chunder Sen deliberately sacrificed principle to expediency. We are, however, of opinion that it is quite possible to pay all the homage due to the sacred memory of the great Brahmananda conscious though we may be at the same time that the Cooch Behar marriage was a blunder on his part.

Brahmoism is not Hinduism, nor Christianity, nor Mahometanism, nor Judaism—yet it is everything. It is not a negative something and herein lies its beauty. The Brahmos do not say that they are Hindus nor do they say that they are not Hindus, but Hindus they certainly are not, if Hinduism means the religion

of exclusion, if Hinduism means being hedged in by *Shastras*, if Hinduism means the condemnation of vast masses of men to eternal social servitude. The scriptures of the world are the scriptures of the Brahmos and Rammohun and Keshub have shown that this is no vague day-dream. I believe that it was in this or some such sense that Keshub Chunder Sen declared that he was not a Hindu.

\* \* \* \* \*

The writer on page 316, observes that Brahmoism has enriched Indian life with social elements, not religious. No it is not so. If it is true that Brahmoism has enriched Indian life, it has enriched it with *religious* elements. We do not understand how the life of a nation can be enriched with social elements alone. Brahmoism is a new spirit, a new life, a new grace of God. It is a social revolution in so far as it is a new awakening of the Spirit; for social revolutions are primarily wrought by the workings of the Spirit. But this is a theme by itself and we do not want to pursue it here. We apologise to Mr. Jadunath Sarkar for this comment on his otherwise able article.

CHUNI LAL MUKERJI.

## REVIEWS OF BOOKS

### ENGLISH.

"*Shrauta Bhumi*"—by Prof. R. S. Athavale, M.A., Holkar College, Indore.

The author tells us in his Preface, that this book is "intended as a kind of supplement to the Arctic Home" in the Vedas by Mr. Bal Gangadhar Tilak. He assumes Mr. Tilak's deductions of "the locus of the earliest Aryan civilisation", to be conclusive, and on them builds up a complete Astronomical Calendar of the circumpolar regions. One is not required to become a thorough believer in Mr. Tilak's theories, in order to find this book interesting: it possesses geographical interest which is essentially its own, although the author does not claim it as such. The terms *night*, *twilight*, *dawn*, &c. are to be construed in the popular sense in relation to the solar movement; and their circumpolar periods are given in terms of *our* mean solar days, called "Periods of 24 hours". Here lies some difficulty, as we have to presume that the clock was an unknown factor in the Vedic calculation of time. The question then arises,—what was the significance of a "*hundred nights sacrifice*" mentioned in the Vedas? The hundred "periods" into which a long "night" was divided, were counted, we are told, as so many "nights". And the periods were calculated by the circulation of the starry heaven around the Pole-star, which was, by the way, nearer the zenith of the Arctic people than it is the case with us: each period of one circulation corresponds to that of one rotation of the Earth, which we call a *sidereal day*, and is just a trifle less than our mean solar day. Apart from any consideration of the exigencies of the situation which our Vedic fathers had to encounter in the farthest

North, the book impresses us very forcibly as a product of a clear and lucid imagination, which can describe such phenomena as our mortal eyes are not destined to behold, unless we can conceive ourselves transported to North Siberia or still farther North. But saving us the inconveniences of a transportation to such an icy cold region, the book affords a very pleasant and interesting study. It is not a mere description of the conditions prevailing at those prehistoric times, but also of those observable at the present instant.

A. C. DATTA.

I. *Economics of British India*: by Jadunath Sarkar, M.A., Professor, Patna College. S. K. Lahiri & Co., 1909. Price Rs. 2-8-0.

The authorship of Indian professors is usually confined to annotation and keymaking. Few original works, either in English or in the vernacular, can be laid to their credit. Routine work in the class room, low pay, and uncongenial surroundings, are no doubt partly responsible for this state of things; but absence of enterprise and of the desire to pursue knowledge for its own sake must also be accounted among the causes. Professor Sarkar is however one of the few educationists to whom the above remarks do not apply. In the small handbook of 144 pages under review, Mr. Sarkar, who is eminently qualified by reason of his distinguished scholarship and proved capacity for original research, makes a laudable attempt to handle the subject of Indian Economics in a really serious manner. The book contains a mass of useful matter, brought together, for the first time we believe, within the compass of a single small volume. Government Blue-books, *The Indian Empire* and other standard official publi-

cations, the speeches and writings of European and Indian economists such as Marshall, Mill, Morison, Gokhale, Ranade, Dutt, have all been brought under contribution. But there is not a single superfluous line in the book, and this, while it is an advantage to the advanced students of our colleges who will be able to utilise it with profit for obtaining a bird's-eye view of the subject in all its bearings at a glance, is also an obstacle in the way of the general reader, for whom it will not be sufficiently exhaustive, interesting or attractive. The treatment of a vast range of subjects within such a narrow compass, partakes, in fact, of the nature of lecture-notes. The volume is, however, full of hints and suggestions which stimulate thinking and as the author has in almost all cases referred us to the original sources, any one who reads this compendium will be not only well-grounded in the fundamental principles of so complex a subject as Indian Economics but will also be in a good position to proceed along right lines in continuing his studies on the subject. The author preserves a thoroughly independent attitude in dealing with controversial problems and for a government officer some of his views may be characterised as heterodox. Mr. Sarkar has, however, a higher end in view than merely pandering to the popular taste for destructive criticism of the economic measures adopted by the government and he does not hesitate to turn the search light of his enquiries on the dark spots of our national character in its economic aspects, with the result that his presentation of economic problems such as labour and capital is remarkably fair and free from bias. The author refers in several places of his book to the increase of population in India since the advent of the British. In the list of authorities quoted at the end of the book we do not find any mention of the Indian census reports. A reference to Volume I of the last census reports shows that if the birth-rate in India is high, the death rate is also high, so that the population tends to grow at a much less rapid rate in India than in Europe. In England and Wales, for instance, the excess of the birth-rate (28.5 per mille in 1907) over the death-rate (16.9 per mille) is nearly twice as great as in India. English women are also more prolific than their Indian sisters. Thus, though speaking absolutely, population in India has undoubtedly increased, as it has done all the world over, comparatively speaking, the increase has not been as large as in Europe. This point seems to have been overlooked by Mr. Sarkar. But on the whole, we consider Professor Sarkar's handbook to be an indispensable *vade mecum* for Indians who begin the study of advanced Economics, and we have great pleasure in recommending it to the Educated public, to whom economics was so long almost a *terra incognita*, but who, with the growth of a desire for industrial progress are now coming to realise the necessity of a thorough understanding of the economic problem of the country as an essential precondition of industrial prosperity.

II, *The Judgment of P. Kershasp, B.A., Bar-at-law, I.C.S., Acting Sessions Judge, Masulipatam (Kistna) in the Swaraj Sedition Case. Kistna Swadeshi Press. Masulipatam. Annas 4. 1909.*

This is a nicely got-up booklet of 8 pages containing the full text of the Judgment in the Swaraj sedition case, delivered on the 9th November, 1908. The judgment is remarkable not only for the legal learning and research displayed by the Judge, but for the absolutely

impartial spirit in which he tried this sensational political case. We request everyone who takes an interest in politics to read it. In these days it is positively refreshing to come across a judge of the type of Mr. Kershasp who can confidently refer to 'his knowledge of the Sanskrit language and literature and of the four principal Dravidian languages of Southern India', and can limit the punishment of two newspaper-men prosecuted for sedition by the Government to simple imprisonment for six and nine months respectively.\* We cannot resist the temptation of quoting a few passages from this remarkable pronouncement. They may be taken to lay down general principles which every thoughtful man will recognise as the only safe and sound principles for the guidance of our judicial officers in political trials.

"Practically the prosecution claimed to rake up the whole past history of the second accused, his speeches and writings, in order to show the seditious intent of the articles on which the charges are founded in this case. It was not contended that these previous utterances of his shed any light on the incriminating articles, but the proposal to file them proceeded from a determination to convict the second accused of a general hostility to Government, which was even an irrelevant matter. It must be noted that the proof of such utterances throws the burden on the defence of showing that these utterances are innocent, which is the same thing as saying that the accused is thus forced to defend himself against many more counts than those included in the indictment. Doubtless, such a procedure is unfair to the accused, and he would be bewildered as to which charges he is called on to meet." (pp. 5-6).

This has been exactly the case at the Alipur State Trial.

"The Public Prosecutor was harping on the difficulty of bringing the guilt home to the accused, but if so, the remedy was in his own hands. He could have reported to Government how matters stood. Mayne's comments on this phase of the question are very valuable. 'In a criminal case there is no conflict of interests. The Crown does not wish to convict the prisoner. It only wishes to ascertain whether he has been rightly charged with the offence for which he is tried. It is the interest of justice that, if he is guilty, he should be convicted, but it is not the interest of justice that he should be convicted unless his guilt is fully and clearly made out.' (p. 13).

"Both the learned Chief Justices of Calcutta and Bombay (in 19 Cal. 35 and 2 B.L.R. 304) quote the advice of Lord Fitzgerald to the Jury in the Irish case of *Reg. V. Sullivan, viz.*, that they should deal with the articles in a fair and liberal spirit, not picking out an objectionable sentence here or a strong word there, or giving undue importance to inflated and turbid language but looking at the real intention and spirit of the articles. We have also the direction of an English Judge, Lord Kenyon, C. J. in *Reg. V. Reeves*. 'The jury should consider the book or newspaper article as a whole in a fair, free and liberal spirit, not dwelling too much on isolated passages or a strong word here and there which may be qualified by the context, but endeavouring to gather the general impression which the whole composition would have on the minds of the

\* Since the above was written, the Madras Highcourt has strangely enough enhanced these sentences on appeal considerably and made them rigorous!



public. Considerable latitude must be given to political writers." (p. 49.)

"Exhibit A does not even criticise the action of the Government, but of only two officials, the District Superintendent of Police and the Collector. These officials, if aggrieved, have their remedies under the I. P. C. and can sue for damages for slander. I cannot uphold the public prosecutor's contention that the criticism of a Collector is a criticism of Government." pp. 53-54.)

"It is a wellknown rule of construction that penal statutes should be strictly construed (p.55)..... Allowance must be made for a little feeling in men's minds (per Littledale, J. in *Reg. V. Collins*)." (p. 56)

"The same authority [Sir J. Stephen] in another place says, 'the Judge in the exercise of his decision ought to have regard to the moral guilt of the offence which he is to punish as well as its specific public danger.' Though he quoted freely from reports of English cases, the public prosecutor urged that the English law which embodies the experience and wisdom of ages ought not to be consulted in such connection, and that the Government does not occupy the same position here as there. But the English law is universally adopted as the pattern and exemplar by the Indian Law Courts." (p. 65).

"It may be added that excessive severity of punishment, far from having any deterrent effect, leads to desperation in those intent upon breaking the law, and excites a pity for the victim which engulfs and overcomes indignation against the offence. The English criminal law of the first half of the last century punished with the death penalty nearly 200 felonies and the result was that juries refused to convict. The law was humanised later and a marked decline was perceived in the incidence and gravity of crime. Thus there is no virtue in the severity of law or of punishment." (p. 66)

"The character of criminals...as poles asunder apart from that of political offenders, who may be visionaries. It is imperative to bear in mind this essential distinction between malcontents and other classes of malefactors. To me it appears that simple imprisonment is best adapted to reform persons who are disaffected—during their detention they will have plenty of leisure to meditate over the manifold consequences of their conduct, and may be, on the advantages of a settled and strong government." (p. 67).

"Also an idea seems to prevail in some legal circles that seditious utterances poison the minds of the people. But that is a misleading analogy. It is a well-worn axiom, a commonplace of history, that writing and speechifying do not affect or move the populace unless there are other concurring and deeper causes. No amount of preaching excites them to tumult unless the conditions are otherwise favourable, or the soil is prepared beforehand, that is to say, the seed otherwise falls on barren ground. Seditious utterances are symptoms, not causes of discontent." (p. 67).

The attitude of the English Government with regard to sedition trials may be illustrated by the fact that the Right Honourable Mr. John Burns, then a common artisan, who, in his Social Democratic days, spoke of the probable necessity of 'despatching capitalists to Heaven by chemical parcels post,' was prosecuted in 1886 for seditious conspiracy but was

acquitted by the jury, only the speech which advocated revolutionary violence and was the subject of the indictment was declared to be reprehensible. In this connection we may refer to the special law recently passed by the Indian Government for the trial of terrorists and others, and quote the authority of Mr. Peter Latouche, who made a special study of the subject (*vide* his very sober account of *Anarchism*, London, Everett & Co., 1908) that "the chief reason why England is immune from anarchist outrages is because it has no special legislation for anarchists. If they commit an outrage they are tried for the offence just as any other criminal. This at once ensures justice, and deprives them of notoriety," (p. 151).

Returning to Mr. Kershasp once more, what was the attitude of Government towards this model judge? Government applied to the Madras High Court for an enhancement of the sentence and in that application passed severe strictures on the judge, the tone of whose judgment, they said, was calculated rather to encourage than to deter seditious writing. To us it seems that nothing could be better calculated than such remarks to completely demoralise the judiciary of India, whose prospects and preferment, unlike those of the judges of England, depend entirely on the goodwill of the government.

III. *The Industrial conference, held at Madras, December 1908. Price Re. 1-Netesan & Co. Madras.*

This is a neatly printed book of 184 pages containing the full text of the papers read and submitted at the Madras Industrial Conference. Besides the address of welcome by Dewan Bahadur R. P. Mudalier, C.I.E. and the presidential address by Rao Bahadur R. N. Mudholkar, it contains ten papers by such specialists as Dr. Morris Travers, F.R.S., Sir Vithaldas Damodar Thackersey, Mr. Alfred Chatterton and others. The resolutions of the Conference are printed at the end of the book. It is a most useful compilation and will be of great help to those who take an interest in the development of the indigenous industries of India. The general public will also find much useful information on industrial subjects in this volume, and to all these classes of persons we strongly recommend the book, which has been published at a price which is within the reach of persons of moderate means.

#### BENGALI.

*Sekal ar Ekal* ("Then and Now") by Raj Narain Bose, new edition, 1909. Pages 94, price 8 annas. The New Press, 4 College Square, Calcutta.

The book under review has the suggestive title of "Then and Now" The author, the late Babu Raj Narain Bose, School Master, Literateur, and Social and Religious Reformer, was a genial personality whose charm can be resisted by few. In the present work the veteran is full of the varied reminiscences of his youth. He has painted a lifelike picture of the social and domestic life of Bengal in the early years of the 19th century and has contrasted it with the state of things in his later life. The book is full of sparkling anecdotes about our educated ancestors, their blind faith in English civilization, their hearty contempt for the customs, manners and religion of their fathers. Alas! disillusionment was to come soon, a reaction as undesirable as the original movement of which it was a rebound. The so-called movement of Hindu

Revival, in its worst aspect, consisting as it does of a glorification of the ancient Hindu civilization and an unreasonable contempt for everything modern, is but the natural outcome of the conduct of Young Bengal in the early days of English education. Our author carefully describes the improvements due to English education, growth of the feeling of patriotism, spread of knowledge, desire of social reform, purity of official life, elevation of women. But the corresponding evils also are very great. People, he says, are now weaker in physique, more selfish, insincere and fond of luxury than their ancestors, while the young men are rather proud of their superficial education and deficient in good manners. Grave charges these—and who can say they were unfounded at the time the book was first published? Since then, we trust, there has been a great improvement.

KSHITISH CHANDRA SINHA, M.A.

### GUJARATI.

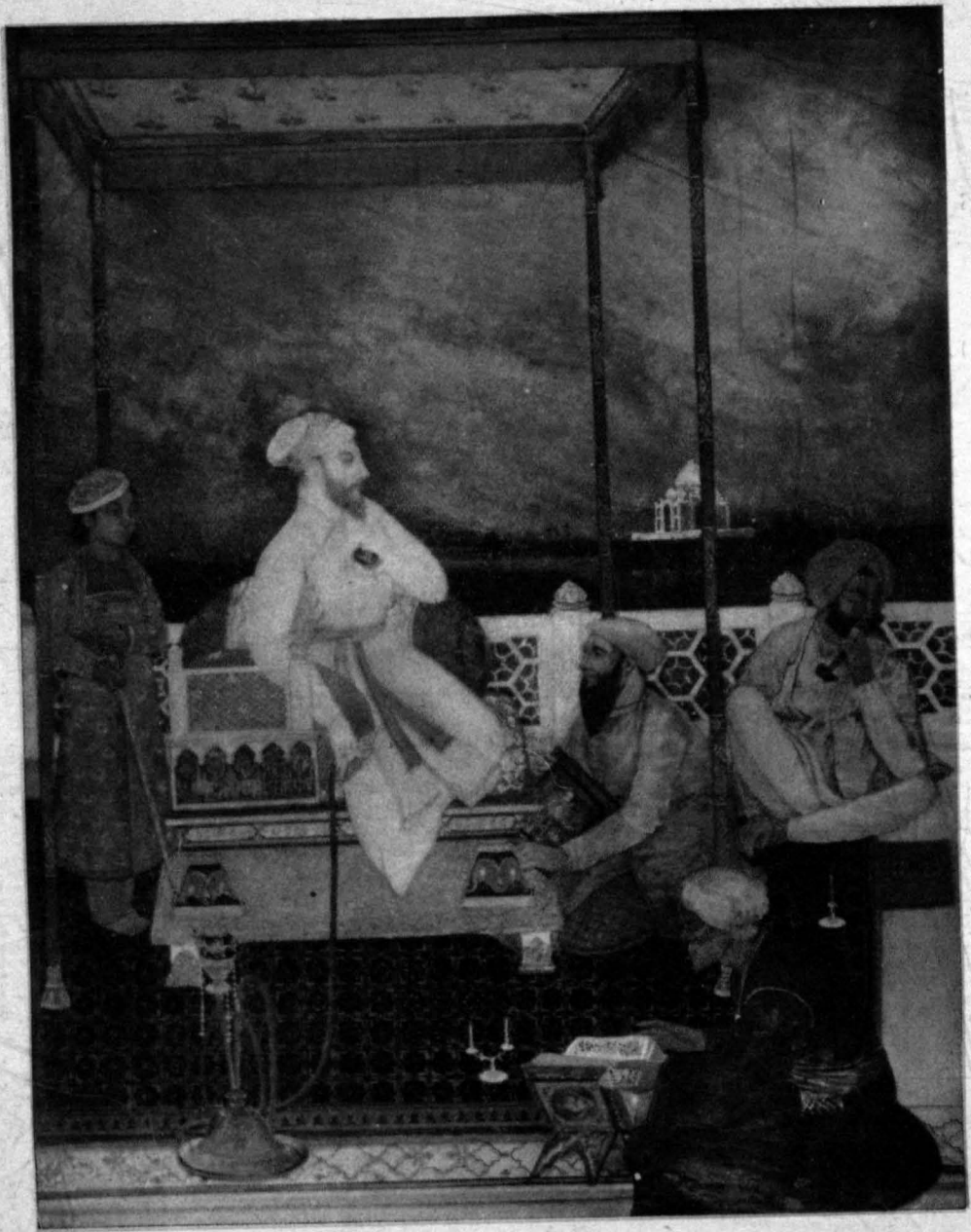
*Raychandra Jaina Kavyamala, Guchhak I, collected and edited by Mansukhlal Ravjibhai Mehta, editor of the Sanatan Jaina, Bombay. Printed at the Jainodaya and Satya Vijaya Press. Ahmedabad. Cloth bound: pp. 72 and 365. Price 0-12-0. (1908). With a Photograph of Shriman Raychandra).*

The editor, a merchant jeweller by profession, has in him a happy combination of deep and earnest love for letters with business instincts, and ever since he tried to prove by a public lecture that Rayana was a Jaina in creed, his name has been before the public. He has been unremitting in his efforts to bring to light and discuss to advantage all Jaina subjects secular and religious, and the monthly "Sanatana Jaina" which he conducts single-handed bears ample proof of it. His deceased brother Shriman Raychandra who died very young, had his many-sided achievements noticed by the *Indian Spectator* and the *Pioneer*, which called him a prodigy of intellect and memory. It is the love for this deceased brother which has diverted, and diverted with profit, the energies of Mansukhlal, into the field of literature. Jaina literature till now has been almost ignored by Gujarati scholars, no doubt, and they have given it but a back seat in their estimation. In the *Kavya Dohan*, e.g., of Kavi Dalpatram, you find only two or three Jaina poets noticed, and it is only very recently that scholars of the calibre of the late Manilal Nabhuhai, Govardhanram Tripathi, and the lamented educationist Mr. Keshavlal Dhru have found out the proper place of the handiwork of Jaina Sadhus in the history and creation and continuity of the literature of this province. The strong prejudice against this community is crystallised in the Gujarati proverb—

*Chanchad, Mankad, Ju ne Jati, te Maryannun papaj nathi.*

"There is no sin in killing a flea, a bug, a louse and a Jaina Sadhu."

The Brahmins had carried their spite against it still further by saying that if you encounter a mad elephant on the road and if you find a Jaina *Apasra* (temple) near you had rather be killed by the beast than seek refuge in the temple. With this sentiment uppermost in peoples' minds, small wonder if they paid no attention to the good work done by this class of their compatriots. But during some of the darker hours of the literature of Gujarat, it has now been definitely shewn, the torch of learning and poetry was kept alive by Jaina Sadhus. Thanks to the activity due to philological studies, and the agitation of several Jaina graduates, the place of this literature has now been ensured both in public and in the university. Mr. Mansukhlal says he has found out a very treasure-house of Gujarati Jaina literature—a part of the literary hoarded wealth of the community—far exceeding in volume anything published till now of the whole of the Gujarati literature, and is prepared to place the same at the disposal of Gujarati readers at a comparatively trifling cost, and looking to the exceedingly low price of the volume under review, he bids fair to hold to his promise. In an exhaustive and detailed introduction, which is the best part of this book, the author examines the claims of his co-religionist writers to have a niche in the temple of letters, and sets out ably the part played by them in the enrichment of the language. He has at present published the poetical works of three *Yatis*, Anandghanji, Nem Viyaji and Dharmamandirji, who all flourished between 1650—1700 A. D. They composed the *Stavanavali*, the *Shilvati Ras* and *Moha* and *Vivek*, of the three, perhaps the most important is the middle one, which has now been recognised as a Text Book for Gujarati Language and Literature of the M.A. Examination of the local University. The various points of view, philological, biographical and historical, from which in his introduction the author has commented on the poetry of Anandghan leave little to be desired. He has put his conclusions, some of them bold enough, in such a way and in the spirit of such an humble learner, that they disarm all opposition. Though none the less they should not go unchallenged or uninvestigated: to the hands of those who have made this branch of science their study. Side by side with works of earlier poets there is much to be learnt from these three poems, and we only wish that to assist the lay reader to fully understand, enjoy and if so minded, to assess the value of this volume, it had been annotated in various places, specially where the *technique* of the Jaina religion is touched or enlarged upon by the poet, and where obscure or foreign words or terminations prevalent three centuries ago, have been used. This would have made it more popular.



BUILDING THE TAJ.

From the original Water-colour by Mr. Abanindranath Tagore.  
By the courtesy of the Artist.

*Three colour blocks by U. Ray.*

*Kuntaline Press, Calcutta.*



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## RAILWAYS IN INDIA

THE history of the manner in which railways have been financed, constructed and managed in India is the history of a great job and a great wrong. The above language is no doubt very strong but it is not declamatory. What we have said is literally true and will be borne out from the authentic records of the Government. Let us first turn to the evidence of Mr. (afterwards Sir Juland) Danvers before the Select Committee on East India (Railways), on 3rd May, 1858. The questions put to him and the answers he gave to them are recorded below.

"12. Will you describe to the Committee the general principles upon which railways in India are constructed and managed?—In a few words I may say they are constructed by companies formed in this country, incorporated by Acts of Parliament, their Acts and Proceedings being subject to supervision on the part of the Government.

\* \* \* \* \*

"14. The period at which the system was established \* \* was in the year 1844?—

That was the time when the first formal application was made for a specific scheme. The system under which railways are now managed was established when the first contract was made with the first two companies who had their schemes sanctioned, and that was in August 1849.

"15. State the ground upon which it was decided to proceed upon the principle so laid down?—

\* \* \* In the end of 1844 application was made by Mr. Stephenson and by Mr. Chapman, for the support of the East India Company to railway undertakings in Bengal and Bombay respectively. In May 1845 the Court, in a despatch to the Government of India, forwarding these schemes for the consideration of that authority, expressed their opinion, 'that wherever railroad communication could be advantageously introduced and maintained, it was eminently deserving

of encouragement.' *An opinion was also expressed in favor of employing British enterprise and capital for the purpose of carrying out the works, and that companies should be encouraged in this country to proceed with the undertakings.* A commission of inquiry, consisting of a civil engineer from this country and two engineer officers in India, was appointed to investigate and report upon the subject. Their report was favorable, and the opinion of Government was that the grant of land should be a sufficient inducement for capitalists in this country to subscribe the money for the undertakings. This, however, was not the case. It was soon found that to enable money to be raised in this country, a guarantee of some kind was necessary. There were objections to the principle, and it became a question whether the Government itself should not construct the railroad without the intervention of private companies; *so strong, however, was the desire to introduce British capital and enterprise into India, that it was decided to employ those agencies.* It then became necessary to decide upon the terms and conditions of the encouragement which should be given. On the 4th November 1846 the Court of Directors, after fully deliberating on the subject, proposed that a Guarantee of 4 per cent. per annum should be granted upon £5,000,000 for a period of 99 years, and that this capital should be employed upon two sections, one in the Upper and one in the Lower Provinces of the Bengal Presidency. It was also stipulated, that in consideration of the pecuniary stake which the Government would thus have in the undertaking, as well as for the protection of the shareholders, and the good management of the concerns, a power of supervision and control should be vested in the East India Company. Upon these propositions being submitted for the approval of the Board of Control in December 1846, that authority objected to the terms, and limited the period of the guarantee to 15 years. The Court agreed to try the success of the modified terms, and they were offered to the railway company. In February 1847, a letter was received from the railway company, explaining their objections to certain of the terms, and stating that the limitation of time was an insurmountable obstacle to their obtaining subscribers. The Court then pro-

posed to the Board to revert to their (the Court's) former proposition, but the Board (11th March) declined. On the 17th June 1847, the Court made another attempt to promote the undertaking, but in consequence of the state of the money market, they were now obliged to propose a guarantee of 5 per cent. In forwarding this proposition to the Board of Control the Court expressed themselves in the following manner. "The more they consider the subject the more decided is their conviction that it is incumbent on the authorities invested with the Government of India to adopt measures calculated to ensure the early construction of one or more experimental lines. \* \* \* Having submitted the proposition to the Board of Control, that authority, in reply signified their assent to it, attaching to it conditions to which there was no practical objection. Upon this being arranged, negotiations with the railway company were again commenced, \* \* \* Unfortunately in October of that year a money crisis occurred, and the railway company were unable to raise enough capital even to pay the deposit of £100,000, which it had been settled should be paid into the East India Company's treasury as a guarantee of their stability. After several extensions of the time for making the payment, and a reduction of the amount, the railway company failed altogether to raise the stipulated amount, and the plan was abandoned. In July 1848, another proposition was made by the railway company for constructing a line, which should only require a million of capital, and should be termed an experimental line. This proposition was acceded to by the Court in a letter dated 4th July 1848, upon condition that a sum of £60,000 was forthwith deposited in the Company's treasury, and that the railway company adduced proof within four months, of their ability to proceed with this limited undertaking. The sum was paid on the 19th August. The railway company failed, however, to fulfil the other conditions, and, on the 24th January 1849, the Court resolved to terminate the negotiations, intending to propose that the Government should take the construction of a railway into its own hands. Many members of the Court dissented from this decision, and the Board of Control taking the same view as the dissentients, negotiations were again opened, and the railway company submitted such a modification of the previous terms as in their opinion would enable them to raise the capital. The Court and the Board subsequently agreed to the terms and conditions which should be granted, and in August 1849, the contracts with the East India and the Great Indian Peninsula Railway Companies which formed the basis of those for the whole of the present undertakings were formally executed. \* \*

"29. Will you state shortly the principles upon which those contracts are based?—The Government engage to grant all the land required for the purpose of the railway, free of expense to a railway company and they also engage to guarantee interest; it has generally been, at the rate of 5 per cent. per annum, for 99 years upon the capital employed in the undertaking.....

"89. What are the general objects kept in view by the government in deciding upon the lines?—\* \* they are *political, commercial and military.*

The Select Committee on Indian Rail-

ways appointed in 1858, were, however, of opinion,—

"first, that the Government has acted wisely in committing to private enterprise the execution of these great public works,

"secondly, that a guaranteed interest on the requisite capital was indispensable to induce the public to invest their money in undertakings of this magnitude and novelty, and

"thirdly, that in order to protect the Indian revenue from undue expenditure, Government control over the railway operations is requisite, and even valuable to the interests of the shareholders themselves".

There is no necessity of dilating on the evidence of Mr. Danvers. The words which we have put in italics tell the genesis of the railways in India. Originally there was no question of famine prevention or any other philanthropic object in view, that was an after-thought. The real object was purely selfish. Moreover, if it was necessary at all to construct railways, they could have been more economically done by the Government of India than by the companies floated for the purpose in England.\* Colonel Duncan Sims, who was a member of the Board of Public Works of Madras, was a witness before the Lords' Committee on Indian affairs on 2nd August, 1853. His evidence regarding railways is given below:—

"8881. *Lord Elphinstone*]. Is it your opinion that railways could be more economically constructed by the Government than by a private company?

"Yes, I think more economically.

"8882. *Chairman*]. What are your reasons for that opinion?

"My chief objection to the Indian Companies is the guaranteed interest; a company, having a certain rate of interest guaranteed to it, whether the undertaking proves remunerative or not, finds its most powerful incentive to economical management thereby in some degree weakened. The great superiority which private companies have over Governments, consists in its being their self-interest to carry on their undertakings in the cheapest and most economical way, in order to make them remunerative as soon and as largely as possible. When a rate of interest is guaranteed by the Government, there is a risk of the Company being satisfied with that rate of interest, without looking so keenly as it ought to greater advantages.

\* The following conditions were attached to the guarantee and the granting of the land.

The Railway Company have the power of surrendering the works at any time after the line is opened, upon giving six months' notice to the Government, and the East India Company undertake to repay the whole amount that has been expended by the Railway Company.

The East India Company have the power, within six months after the expiration of 25 or 50 years, of purchasing the railway at the mean market value, in London, of the shares during the three previous years. In case the Railway Company fail to complete the line or to work it satisfactorily, the Government is entitled to take possession, and repay within six months the sums expended.

The Railway Company to repay the guaranteed interests from the profits of the railway.

"8883. Would not that depend very much upon the rate of interest which was so guaranteed?"

"Undoubtedly; but the rate of interest must be necessarily rather higher than the ordinary rate of interest at the time to induce people to embark their money in distant undertakings like those of India; the rate of interest is  $4\frac{1}{2}$  per cent., which is higher than the public funds give, and money for distant undertakings cannot, I believe, be obtained on lower terms.

"8884. *Lord Elphinstone*]. Do not you think that the Government would have peculiar facilities for constructing railways in India, which companies probably cannot possess in the same degree?"

"They would have the advantage of employing partly their own engineers, in the first place; they would have the advantage of the services of the Collectors and Magistrates in the districts through which the lines pass, in affording facilities and furnishing workmen and materials. These facilities, however, the Government will still give, I am persuaded, as far as it consistently can do so without injury to the people, and it is its interest to do so; but I think the facilities would, perhaps, be somewhat more easily obtained if the works were undertaken by the Government.

"8885. *Lord Wharncliffe*]. You spoke of the little inducement which would be felt by private companies to observe economy, in consequence of their having guarantees; did you say that having reference to the circumstance that the guarantee on the part of the Government will involve the Government having an effective voice in the undertaking?"

"I am aware that the Government, having the responsibility, very wisely retains the control and superintendence entirely in its own hands; having done so, I think it might with advantage have taken the execution of the works also, with the chance of the profits.

"8886. Should you say that, generally speaking, Government works in India have been very cheaply executed?"

"In the Madras Presidency they have been executed cheaply,\* \*"

But the wise counsels of Colonel Sims and others fell on deaf ears. India was to be bled, and England was the cup which was to hold the blood. India was to be exploited by and for the benefit of the natives of England. Under such circumstances the interests of the inhabitants of India were bound to be sacrificed. It is not too much to say that the railways were built in India on the principle of "enlightened selfishness" for the benefit of the natives of England. The construction of roads was not considered of such importance as that of railways because as Mr. Thornton, in his evidence before the Lords' Committee on the Government of Indian Territories on 12th July 1853, said:—

"If you were to make the best roads in the world from Agra to Bombay, you could not make India an

exporting country without railways; you would still get only the produce of the maritime provinces."

It was not thought worth while to consider whether it would serve the interests of the inhabitants of India to make their country an exporting one, in the sense that raw produce was to be exported. If India is famine-stricken today, it is in no small measure due to the facilities which railways afford to export her food-stuffs.\* The poverty

\* Mr. William Digby in summarizing the following paper of Mr. Horace Bell, M. J. C. E. for sometime Consulting Engineer to the Government of India for State Railways, read before the Society of Arts, London on 28th February 1901, wrote:—

"RAILWAYS IN INDIA: THE PART THEY PLAY IN PROMOTING FAMINE."

Since the days of Balaam, the son of Boer, to that not far away date when Lord Salisbury confessed in the House of Lords that, in supporting Turkey, British diplomacy had "backed the wrong horse," there has been nothing in public life to equal Mr. Horace Bell's most interesting and important paper. I content myself with a few citations from his remarkable and over-true statements.

1. "The agency we have looked to to avert scarcity, or famine if you like, is on the whole acting the other way—I refer to our Indian railway system."

2. "... It seems open to question, and deserving of very grave consideration, whether, in view of the economic condition of the country, the habits of the people, and the geographical position as regards the possibility of outside food supplies, the railways are not serving to deplete in good seasons the margin which should be held in order to meet possible scarcity in bad seasons."

3. "Sir Henry Cunningham, in 1880, declared that 'whether there shall ever again' be famine in India, is entirely one of railway construction.'"

4. "It is true that the present railway system has been largely instrumental in the recent famine in preventing what Sir H. Cunningham has called that 'dreadful state of things, when food is not obtainable at any price,' but has it been able to prevent, and indeed may it not have largely contributed to create, that 'scarcely less dreadful condition when the price is practically prohibitive to all but the wealthy?'"

5. "The 'prosperity' caused by the railways is that 'of the large landholders, the produce dealers, and the shareholders in Indian Railways.'"

6. "That exceptional conditions exist in India as regards the demand and the supply of food-grains cannot be denied, and it is impossible to resist the suspicion that exceptional remedies may be needed to prevent widespread trouble. It may happily be shown on full inquiry that the need for such action has not yet been even remotely indicated in dealing with the scarcity of the years 1897-1900; but until, and unless, it can be amply proved that even under such dire conditions, India can find sufficient food, and at a price at which the people can afford to purchase it, there will continue to be fair grounds for the belief that the extension of railways, without some safeguard, must mean that the trouble, in a succession of bad seasons, will be intensified through the agency of a power which we have hitherto regarded in a totally different light."

7. "I urge, in conclusion, that we have to allow as a fact that



of India may be also traced to a certain extent to the railways crushing the struggling industries of India by forcing on foreign goods on the principle of free trade. If malaria is decimating that province which Aurungzebe described as (Jannat-ul-bulad) "the paradise of regions," and other Muhammadan historians as Paradise on earth, the construction of railways has been considered to have caused it.

Then, again, from the financial point of view, railways have been a great drain on the resources of India. How on account of these railways the taxpayers of India have been mulcted of large sums for the benefit of the natives of England will be evident from the following which the late Mr.

famine in India has not, as was expected, been prevented by our railways, for we have just gone through probably the worst one that she has ever experienced. Are we to be content to sit down and wait for the next one, meanwhile doing no more than still further perfecting our relief measures in the light of our recent experience? Or shall we not rather devote ourselves at once to seek the radical causes of scarcity, and endeavour to prevent the trouble, instead of merely trying to alleviate it when it comes?"

The facts and conclusions contained in the above seven citations are of the gravest import to India—to every class of every community in India.

Where the real mischiefousness of the situation lies is the fact that the policy which Mr. Bell has, in so striking a manner, turned inside out, was undertaken in spite of most powerful evidence adduced to indicate that the wrong course was being adopted. Take a most significant instance, just sixteen years ago, a Bill was introduced into the House of Commons empowering the Secretary of State to borrow £10,000,000 sterling chargeable to the revenues of India, for expenditure on railways. A protest was made against the adoption of this measure in the shape of a fully-reasoned document, which was sent to every Member of the House of Commons. Mr. Bell thinks the point he brings out in his paper has never yet been discerned. "I wish," he says, "to invite attention to a point which, so far as I am aware, has not yet been raised in dealing with famine problems, whether in India or elsewhere." The following among other reasons, were advanced when Mr. Bell was in charge of the Tirhoot State Railway in 1885, and will be found, long before salvation came to him, to have indicated the evil which he now with great lucidity and power describes:—

1. The chief ground asserted in the Report of the Select Committee on East India Railway Communication, in support of Railway Extension, is "the necessity for increasing the works likely to protect the country against famine." That Railways answer this end has nowhere been proved. Careful search through the evidence recorded in the Blue Book of 920 pages giving report, evidence, appendix from the Select Committee mentioned above, nowhere reveals that Railways are works which "protect the country against famine." No questions were asked, no information vouchsafed throughout the whole enquiry, showing that Railways had proved themselves Famine

Digby wrote in his "Prosperous British India."

"Railways. Over 22,000 miles in length, and have cost, with land acquired, loss on interest, and other expenses, considerably more than £300,000,000. Practically the whole of the sum invested in Railways is held by Europeans, barring that which certain Feudatory States benevolently 'loaned'; in regard only to a portion of it has amortisation been provided, and that—as in the cases of the East India and Great Indian Peninsula Railways—on most costly terms to the Indian taxpayer; amortisation from the start would have made a difference of many millions of pounds sterling to the advantage of the Indian taxpayer, and with wise provision, the earlier Railways might have been largely redeemed before the great fall in the value of silver occurred. India has been very hard hit in all these transactions. The accounts show that £40,000,000 have been taken from the general revenue to make up the guaranteed interest to shareholders. That sum will never be repaid.

Protectors. The fact from beginning to end was assumed. And assumed under circumstances far from creditable to the India Office, seeing that that Office all the time had evidence in its possession proving that Railways had failed to "protect" the country against famine. Sir George Campbell and Mr. Slagg, with one or two other members of the Committee, once or twice, in questions which they asked, came near to the root of the matter. But they merely touched with their finger tips what was really the crux of the enquiry.

It would have been found that taking this century and giving from 1800 and 1860 as a Pre-Railway era (though railways were begun in 1848), there were thirteen famines in those years and a probable loss of life of 4,000,000 or 5,000,000. Wars during that era had a large share in causing the distress which culminated in famine. Then the enquirer should have taken the Railway era, beginning with 1861 and going on to 1878. Had this been done it would have been found there were in seventeen years sixteen famines, with a life loss of 11,871,420. It might have been shown that, districts which could be named, in which there are Railways, a fourth of the population died from famine and famine-occasioned disease in two years, and the cultivated area decreased by one quarter.

Recourse must be had to the Statistical Abstract of British India, and an analysis of some of its contents made, before the full measure of the unsoundness of the contention that railways check famine can be understood. During the 1876-78 famine in Madras, nine districts were directly affected. Seven of these had a first-class railway, on either the broad or narrow gauge, running through them; some were served by two such railways. I have thought it well, to compare the decrease of population, through famine, in certain Bombay and Madras districts served by railways and not served by railways. This is how the comparison works out:—

District.	DISTRICTS SERVED BY RAILWAYS.	
	Decrease.	Percentage of Decrease.
1881 compared with 1872, and allowing for increase of 1 per cent. per annum.*		
Bellary . . . . .	481,430	26 & a half
Colombatore . . . . .	364,275	19
Cuddapah . . . . .	351,764	24
North Arcot . . . . .	378,839	17
Sholapore . . . . .	201,632	27
Average 22 and four-fifths per cent.		113 & a half

"How the guarantee system has worked in practice may be judged from the facts narrated by Miss Ethel Faraday, M.A., in a paper on 'Indian Guaranteed Railways: An Illustration of *Laissez Faire* Theory and Practice,' read before the Economic Science and Statistics Section of the British Association in 1900. Miss Faraday says: 'The result, that *Laissez Faire*, like other religions, proves somewhat less beneficent in practice than in theory, might be illustrated by the later history of the Indian Guaranteed Railways. The guaranteed system, in origin a purely practical expedient, had outlived its utility before it was revived by the English Government of 1868-74, apparently as being preferable, from the *Laissez Faire* point of view, to the direct State ownership which was considered by Lord Lawrence, as by Roscher, advisable

## DISTRICT NOT SERVED BY RAILWAYS.

District.	Decrease.	Percentage of Decrease.
1881 compared with 1872, and allowing for increase of 1 per cent. per annum.*		
Kurnool . . . . .	336,800	32
Kaladgi . . . . .	251,245	29 & a half
Belgaum . . . . .	166,020	16 & a half
Dharwar . . . . .	195,835	18
Sattara . . . . .	95,362	8 & a qtr.
		104 & a qtr.

Average 20 and four-fifths per cent.

On the ten districts selected, the average indicates a difference of 2 per cent. against railways, i.e., the population decreased more rapidly where the districts were served by railways than where there were no railways. This is a protection against famine entirely in the wrong direction. North Arcot is a Madras district traversed by two broad gauge Railways, yet according to Dr. Hunter in the *Gazette of India*, the utmost efforts of Government had to be put forth to prevent the district being depopulated in 1877-78.

In a letter from the Government of India, dated 29th January, 1884, a most powerful appeal is made to the Secretary of State and the Select Committee respecting "the imperative necessity of pushing forward all protective railways." . . . "The effects of famine," says the Government, "are possibly not fully realized except by those who are familiar with them. Such illustration of them as statistics can afford will be found in a statement containing facts brought to our notice in connection with the proposed extension of the Bellary-Kistna Railway from Gundacul to Hindupur across the Anantapur district."

[Here follows an elaborate table which need not be quoted.]

Whatever purpose the table may serve it cannot be said to advance the argument of the Despatch to which it was appended. Gooty taluq is crossed in its centre by a broad gauge railway, yet it suffered more severely than far-away Hindupur; Tadpatri likewise is on the Madras Railway, and its percentage of life-loss is less than two over Penukonda taluq, comparatively remote from the railway—that is, fifty miles distant. Anantapur taluq itself was almost within sight of the railway. In view of these facts, it is difficult to understand what the Government of India mean by their earnest plea for more railways in Bellary district because railways protect the country from famine.

\* The Government of India (p. 567 Report of Select Committee on East India Railway Communication) puts the normal increase at 1 and a half per cent. per annum. Had I used the same figures, the case against railways as Protectors from Famine would have been of a stronger character than I have stated. I could not, however, use 1 and a half per cent. as a standard of increase; the Indian Census Returns do not appear to me to justify it.

in India. In the contracts renewed with three Railways—the Great Indian Peninsular, Bombay, Baroda, and Central India, and Madras lines—it was agreed that the companies should receive interest at the guaranteed rate of five per cent. and half the surplus profits, no account being taken of deficits; that remittances to England should be converted at the rate of 1s. 10d. the rupee; and that calculations should be made on a half-yearly basis. The result was that the Indian Government bore all the loss of the unprofitable half-years, and, after 1875, never received its full share of gain in the profitable ones, since, as the exchange value of the rupee fell below 1s. 10d., the share-holders received a gradually increasing proportion of the surplus profits, while the contract obligation to pay interest at five per cent. deprived

3. The pointed query follows naturally, "Railways having, by official statement, failed to protect the country against famine in the past, what reason is there to suppose they will do differently in the future?" This is a question which, I submit, the House of Commons should compel the Under-Secretary of State to answer. The efficacy of railways during famine all must admit. As the result of my own observations in Southern India and Mysore in 1877-79, I am of opinion that while, with railways, we lost five millions of lives, without them we should have lost ten millions. But, for reasons which could easily be given, Mr. Cross ought not to make much of that admission on my part.

4. Railways, in themselves, do not actually promote famines, but they are one outward and visible sign of a system of administration which is the sole and direct cause of famine. Among other things, I should like to take the ten millions loan—suppose it to be devoted to railway extension—and show that it is practically, or at least very largely, a loan in aid of English iron-workers and railway coach and engine builders. Three and one-third millions out of the ten would be disposed of in the direction I have just named. Then if the expenditure in India were followed step by step, it could be shown that out of the ten millions for which the Indian taxpayer becomes responsible, only a very small portion would be found to be expended among the Indian people, and, when spent, simply among the wuddahs ("navvies") and bricklayers and masons. After the lines are constructed and in working order, England receives a very large proportion of the revenue.

5. At first sight it may appear a hard saying to remark that it is owing to our mode of administration in India famines are so frequent and so deadly. But it can be put beyond reasonable doubt that famines, under fair and righteous government, would occur in India as frequently as they do in England,—that is, they would not occur at all. There is terrible poverty in our Eastern Empire,—a poverty aforesaid not terrible, though occasionally severe—in the sense in which it is now terrible. This is brought about, partly through our ruling a poor country by a system so costly that if our rich country were like expensively administered the burden would be hardly borne; in India it is not borne: it yearly crushes hundreds of thousands to the earth. The effect of our system is to bring ten millions of people within the scope of famine and by our Railways to save five. The mischief lies in the circumstance that the ten millions need not be famine-stricken at all.

6. It would not be difficult to show that our administration of India is a failure. The men are not in fault: they desire to do well and are animated by the best intentions. But the conditions of the case are such that success is impossible; the present system of administering the country can only be continued at a

the State of advantage from cheaper money and improved credit, which would lately have enabled it to raise money at two and a half or three per cent. to pay off loans advanced at a higher rate of interest. On the three lines in question, taken together, the average proportion of earnings yearly remitted to England, 1892-7, was 99·70 per cent, and the net annual loss to Government amounted to Rs. 13,000,000, a tax imposed on the Indian public for the benefit of the British shareholder."\*

No wonder then that the natives of England were so very anxious to push on the railways in India that they were enraged at the delay that had taken place in their construction and had a Parliamentary Committee appointed in 1858 to inquire into the causes of the delay.† Railway have not been constructed for the benefit of Indians but of the natives of England. They have been constructed from considerations of political expediency, military strategy and increase of England's trade.

The writer on "the economic results of the public works policy" in the seventh volume of the *Poona Sarvajanic Sabha Journal* truly says:—

"The economical results of the Railways undertaken by Government, when fairly considered, do not appear to us to justify any further indifference to the considerations which hitherto have been kept in the background by higher needs. Looking at the matter from frightful cost in impoverishment, in suffering, in life-loss, to an extent and intensity almost too dreadful to contemplate.

7. The whole subject needs thoroughly threshing out. Being Indian however it is safe to say that no exhaustive consideration will be given to it either in the House of Commons or elsewhere.

8. On the moral aspects of the question, I say nothing, but I venture to ask whether before voting the new loan further inquiry is not needed.

In view of the existing wretched condition of India, and especially in view of the deterioration which the past ten years have recorded, I ask you, to give this letter your best consideration. If Mr. Bell and the above writer I have quoted be correct, see to it, Sir, that a stop is put to railway extension in India.

\* 'Prosperous' British India, pp. 111-112.

† The Select Committee appointed to inquire into the causes that had led to the delay that had occurred in the construction of Railways in India reported that:—

"The delays attendant upon railway construction in India may be classified under four distinct heads:—

1. Delays arising from Government supervision at Home and in India.
2. Delays incidental to the execution of extensive and complicated public works under novel circumstances in a distant country.
3. Delay produced by political causes such as insurrection and mutiny.
4. Delays arising from the natural difficulties which the face of the country presents."

the Indian tax-payer's point of view, it is clear, from the figures given above, that the Government of India has, during the past 30 years, spent nearly 40 millions of rupees in paying excess interest upon the capital advanced, besides another forty millions sunk by it in the state lines, built out of money borrowed, or saved from the revenues. Looking only at the payment of arrears of interest, it follows that Government has paid every year between one and two millions of pounds as subsidy to help the foreign trade of the country. Although this payment was not made directly to the British exporter or manufacturer as a bounty to encourage the shipment of foreign manufactured goods to India, it had the same effect as a direct bounty in the displacement of indigenous trade and manufacture. Contemporaneously with the development of railways at public expense the foreign trade of the country has increased by enormous strides. For instance, Cheshire salt has penetrated far into the interior in its competition with the indigenous article, with every considerable advance in the system of railways. In the same manner, Lancashire manufacturers have been enabled to find increasing custom for their cotton goods, with the result of extinguishing native manufactures, as the railways have penetrated into the heart of India in all directions. If the railways had been built by private enterprise unassisted by public funds, or even if they could now be so built without any such charge on the revenues, no reasonable objection could be urged against the effects of this foreign competition. As a matter of fact, however, they have not been so built in the past, nor is there any near prospect of their being built independently in the future. India is thus asked to make room for the foreign trader by paying him or his countrymen a bounty to facilitate his competition with the native producer, and to give him land free of cost, and to arrange that the interest payments shall be punctually made in gold from year to year at any sacrifice, and finally to see with patience the native manufacturer and trader pushed out of his sphere of domestic industrial activity. This prospect is surely not very cheerful, and while admitting that higher considerations may have justified the incurring of these risks in the past, we cannot reconcile ourselves to a further persistence in the same course."

#### CONCLUSION.

Mr. Lecky in his "Democracy and Liberty" wrote:—

"Public works which are undertaken through political motives, and which private enterprise would refuse to touch, are scarcely ever remunerative."

The above applies with great force to India as shown in the policy of railway building. Mr. John Slagg, who was a member of Parliament for Manchester, wrote in an article published in the *Contemporary Review* for 1884:—

"As a member of the Indian Railway Committee, I have been profoundly impressed by the utter absence of official evidence as to the economic effects of Railways on the condition of the people. It is evident to me that in the vast expenditure on Public Works, which for the last quarter of a century has gone on in India, we have been literally plunging in the dark.



\*\*\* We have spent an enormous amount of the wealth of India in the construction of Railways, canals, and other works, under the impression that we thereby not merely develop the resources of the country, but greatly improve the condition of the people. There is a strong desire in official circles that this vast expenditure should continue, but we are by no means fully supplied with evidence as to its good effect so far upon the people. The point ought to be certainly decided, either in the affirmative or in the negative, before any further continuance of the policy is sanctioned, or otherwise we may discover when too late, that we have laid burdens on our Empire by the very policy which was intended to enrich it."

India does not stand in need of railways so much as good metalled roads, waterways, and irrigation canals, tanks and wells. India is mainly an agricultural country and hence there should be irrigational works undertaken in great abundance. But so far for every 8 Rupees invested in railways, only one rupee has been spent on works of irrigation. After this no one need wonder

at famines following every drought and the terrible loss of human beings and beasts that takes place in this country.

The water communications also should be developed. When in October 1907, a railway strike was apprehended in England, the mercantile community of that country were not afraid of the disorganization of their traffic, because they could fall back on the waterways. But a partial strike on one of the railway in India in November 1907 paralysed traffic both of passengers and goods in a way which should never occur in any civilized country. If the Government of India are wise enough to learn a lesson from the late events, they should direct their attention to waterways rather than concentrate all their energies in constructing railroads, which have been a great curse to the country.

## THE WANDERINGS OF A WIZARD

SOME OF MY STRANGE EXPERIENCES IN  
MANY LANDS

By CARL HERTZ.

**E**VEN in these days of universal and world-wide travel, I believe I must be reckoned among the most extensive of globe-trotters, at all events so far as the professional entertainer is concerned. Indeed, my professional engagements have taken me at one time or another into most parts of the habitable world, and I fancy I hold the record for the longest single tour ever undertaken by a public performer. This tour began in South Africa, included Australia and New Zealand, the Fiji Islands, India, Burma, Java, Japan, China (with a side trek to Vladivostock), Borneo and the Philippines, and it ended in the United States.

Naturally, during these extensive wanderings, I have met with many strange experiences and adventures not a few. Comical incidents, too, have not been wanting, and as I write these lines, fresh from an enjoyable trip to South Africa, I recall an amus-

ing episode that marked my first visit to the Transvaal.

It was just after the famous raid when I arrived in Johannesburg, but I was made aware of that event long before I reached the "Golden City." At that time men were thinking more of rifles than card tricks and "illusions," so I was not surprised, on reaching the frontier, to learn that all the luggage had to be searched for arms and ammunition. I had forty big cases, and saw at once that if I were forced to open them all, I should have no end of trouble. So I explained to the official in charge that the boxes contained nothing but theatrical "property." At first I could not move the obstinate Boer an inch, but at last he consented to open only one case. As ill-luck would have it, his choice fell on an unhappy box containing a large wooden cannon, which I used for one of my tricks. No sooner did the Boer set eyes on the thing than he became wildly excited. He raved and stormed like a madman, refused to listen to my explanation, and finally hauled me before half a dozen of his superiors,

whom I managed to persuade, but only with the greatest difficulty, that I was not attempting to smuggle artillery into the country. When I got back to the station, the passengers were fuming at the way in which I had delayed the train, but they were destined to be kept a little longer. The spirit of mischief prompted me to play a practical joke on the man who had given me all the trouble; so, having offered him a cigar, which he accepted, I handed him my match-box, which is a trick one, and is so contrived as to explode a little cap every time it is opened. How the fellow jumped when the thing went off! He threw the box away as if it were an infernal machine, and it was quite a long time before I succeeded in pacifying him and getting away. I eventually managed it by a certain sleight-of-hand which appeals to most officials the wide world over.

Altogether those were stirring times in South Africa. Johannesburg itself was suffering from a bad attack of "nerves"; mounted Boers patrolled the street, and a riot was daily expected. The Empire Theatre, however, was kept open, but it was a very meagre audience that assembled to greet my first appearance.

I had performed one or two tricks, when suddenly a piercing whistle was heard outside, and in a moment the hall was emptied. Everyone thought the revolt had begun. It turned out, however, to be only the signal of a passing tramcar, and the spectators returned.

I was performing in Johannesburg also on the night of the release of the four "raiders," who had been sentenced to death, and I shall never forget the delirious scenes that followed when the reformers entered the theatre, which was, of course, packed from floor to ceiling. No more conjuring feats that night; the four released prisoners got on the stage and made speeches, and then invited all the audience to have drinks, at their expense. Waiters were kept on the run with drinks from the adjoining bar, while the reckless enthusiasts within the house amused themselves by sending trays and glasses spinning into the air from the hands of the perspiring attendants. Yes, there were stirring times in South Africa in those days.

Even more exciting however were some of my experiences in the goldfields of West Australia. I ought to mention here that travel in my case is no easy matter at the best of times, for my "property," including the apparatus necessary for the illusions, weighs considerably more than ten tons, but on this particular trip I was confronted by all sorts of unusual difficulties.

I set out from Perth with a caravan of forty camels, and made the trip to Boulder City, some five hundred miles inland, stopping on the way at about a dozen mining camps. Some idea of the discomforts of travel through this country may be gained from the fact that every drop of water used by man or beast over that five hundred miles and in the camps has to be carted from Perth. Little wonder that by the time one gets to Coolgardie, water is worth £1 a bucketful; I have paid that price many a time for water to wash up with after my show.

How well I remember my first day out from Perth. I had heard a good deal of the terrors of riding camel-back, and during our stay in Perth, my wife and I would sneak out occasionally and take a camel ride in order to get accustomed to the peculiar motion of the beast. But we soon found that riding all day on a camel out on a desert was quite a different matter from a half-hour's trot over the smooth streets of Perth. However, one gets accustomed to most things in time, and long before our trip was over we were all as hardened to camel riding as any of the natives who accompanied us.

At Boulder City, I had one of the narrowest escapes I have ever experienced. It came about in this way. Some of the black bushmen in the neighbourhood, who had seen my performance, and were very much taken with my manipulation of cards and coins, came to the conclusion that a man who could perform such seemingly impossible feats would form a very desirable addition to their tribe. Accordingly they put their heads together and formed a plot to carry me off. Fortunately one of the blacks, to whom I had shown certain little acts of kindness, warned me of the plot and thus enabled me to teach my would-be kidnappers a very wholesome lesson.

It had been arranged that I should visit

the bushmen at their camp outside the town, in order to give them a private exhibition of my skill. This, they thought, would be their opportunity, and all arrangements, it appeared, had been made for my capture. But I had other plans in view. So, after I had exhibited a number of tricks, I told them that I would now call down fire from heaven, and that if I saw fit my powers were such that I could consume any one of my hearers. I made a few passes and repeated a few sentences in Spanish, which added pretty considerably to the general consternation which had greeted my announcement. Just as I had reached a most tragic point, the scanty garments of one of the bushmen burst into flames. The man leaped in the air with a yell and took to his heels like a rabbit, tearing off his burning clothes as he ran, and followed by the others, who fled as though pursued by the Evil One himself, which no doubt they imagined to be the case. I never saw them again.

The trick was a very simple one, and quite similar to another which I have often used in one of my performances. I have a chemical preparation—a discovery of my own—which ignites spontaneously, when it has been exposed to the air for a minute or two. While talking to the bushmen I had, at the proper moment, unobserved by them, sprinkled some of this stuff on the clothing of my unfortunate victim, whose life, of course, was never for one moment in danger.

The foregoing incident reminds me of another very serious scrape into which I was brought while touring, many months later, in Borneo. Rumours of my prowess as a magician had somehow reached even the slow-going natives of the interior, and I was delighted one day to receive a summons, to give a command performance in the palace of one of the native rulers. In due course our little company reached its destination, and our entertainment was soon in full swing. As is customary in the East, the King was seated on a raised platform, for it is beneath the dignity of any Oriental ruler to appear in public seated on the same level with his subjects. On the same platform reposed his favourite daughter. Little did I think at the time what distress this illustrious maid was destined to cause me in the days that followed.

Our show was a great success, and the princess in particular made no attempt to disguise her admiration of our efforts—of my efforts, perhaps I should say, for, as the event proved, she had from the first made up her mind about my immediate future. I gave altogether three performances before the royal household, varying my tricks at each show, the wonder of my audience and the approval of the Princess seeming to increase at each successive exhibition. In every case my entertainment concluded with an illusion called "The Phoenix." In this my wife, enveloped in drapery, stepped into a cauldron of fire and appeared to be burnt alive, her place being taken by a skeleton, which, in turn, became my wife again, apparently raised from the dead.

It was at the end of the third performance that the Princess proposed marriage. I replied that I was married already. She said that that made no difference, that she would be a sister to my other wife, and together they would rule all other wives I might acquire. My wife, who was present when the interpreter told us this, thought that it was all an exquisite joke, but I could see that there was a very serious side to the matter. To refuse the Princess was to insult the King, and perhaps meant death, for in those outlandish parts the rulers are autocrats more powerful than the Czar.

I therefore asked the Princess to delay the matter for a day or two. Meanwhile I went privately to the British Consul at the coast and laid the facts before him. He advised me, inasmuch as I was a magician, to get out of the difficulty as best I could, and left me to devise the means and methods.

Long and anxiously I pondered the matter, and at last I saw light. I would offer myself as a burnt offering in "The Phoenix" illusion and let the Princess imagine that I had really burned myself up. I sent word to the palace that I would give my last performance that evening, and I also conveyed the information to the Princess that I would at the same time give her my answer. Meanwhile I mapped out my line of retreat, and made arrangements for the forwarding of my heavy baggage to the river on whose other side lay safety.

Everything went off smoothly enough, and at last the anxious moment arrived,



when I was to disappear. My wife stood by the cauldron, ready for the ordeal, and the eyes of all were fixed on the stage in strained expectation, when, with a sudden movement, I swept my wife to one side, waved my hand in farewell to the Princess, leapt into the cauldron, and was immediately wrapped in fiery tongues of flame. Cries of horror arose from all parts of the building, and the Princess, springing to her feet, would no doubt have followed me had she not been restrained by her attendants. Meanwhi'e, snugly ensconced in a big basket I was being borne away by my confederates to freedom and safety. My wife, of course, made a great show of grief at my "death," and, vowing she would not stay another hour in the place where she had lost her husband, ordered everything to be packed that night, and started at once for the coast. As soon as we were safely on the river she opened the basket and let me out. But it was an adventure I do not care to go through again, not even for a Princess.

Many extraordinary experiences fell to my lot in China, where the natives were firmly convinced that, if not the Evil One himself, I was eminently his best disciple. Be that as it may, I certainly managed to interest the Chinamen, who, as a rule, never visit a European theatre, and they flocked in their thousands to my show. At Shanghai, where, though "billed" for only six nights, I performed for as many weeks to an audience of about 2,000 people every time, I was afforded a very clear indication of the source to which my powers were attributed by the natives. Immediately the curtain was lowered at the end of my performance a troop of Chinamen would march solemnly on to the stage and fire off several hundreds of crackers which they had secretly planted near the footlights. This I learnt was simply by way of purging the atmosphere of my supposed diabolical influence.

Again, at Canton, I found a curious restriction existing, somewhat resembling our ancient curfew. Every street in the city has a gate, which is locked at eight every night, so in order to get an audience I had to seek the good offices of the *taotai*, or mayor, and get him to allow the gates to be left unlocked. Another restriction, universal throughout China, forbids any woman to appear on the stage, and before giving my

performance in some of the towns I had to deposit as much as £200 as a guarantee that the law should not be infringed. Even pictures thrown on to a screen by the cinematograph must be without the female form divine!

In Cochin China, I had a singular experience. The playhouse at Saigon was the property of the French Government, which in the most fatherly way, paid all expenses and admitted everyone free. Even the orchestra was not charged for. The fact is that the volatile French officials are only too glad to attract passing companies to their shores, and do everything they can to make their stay a pleasant one.

On the conclusion of this Eastern tour I paid a flying visit to my home in San Francisco, and on my way there had an amusing experience with a "bunco steerer," who, if not a priest, was, at any rate, habited like one. This degenerate divine spent most of the day in the smoking-room playing poker, at which he appeared to be an adept. At all events his winnings were considerable; but it was not long before I began to suspect that his success was due to something more than mere "gambler's luck." One night I detected him in an act of barefaced cheating, and determined to teach him a lesson. Accordingly, with the connivance of some of the passengers, Lord Ranfurly being one of them, I managed on the following evening to deal the peccant priest four aces, while at the same time I provided another player with a royal flush.

Then "bluffing" began, and the cheat became so excited that he sent for a *confrere* and borrowed a hundred pounds from him. The *denouement* is better imagined than described. The money won was handed to the captain of the ship, the while the wretched divine was ready to die of shame and anxiety. However, when the vessel reached port, the money was handed back to him, with a strongly worded recommendation to sin no more. It is to be hoped the lesson proved efficacious.

And this reminds me of a somewhat similar adventure I met with many years ago when crossing the Atlantic in the *City of Rome*. One of the saloon passengers, a young fellow of good family and ample means, had fallen into the hands of a trio of card-sharpers, who one evening "rooked"

him to the tune of a thousand pounds. Learning what had happened, I told him that he had been tricked. At first he refused to believe me, but eventually, on my undertaking to beat the sharpers at their own game and to win back the money he had lost, he agreed to let me take his place at the card table the following evening.

The three "rooks" were, of course, delighted to find another victim in their hands, and lost no time in getting to work. Well, the game went on, the stakes constantly doubling, until the pool passed the aggregate of the young gentleman's losses, and still continued to rise. Then, when I considered the time was ripe, I "called."

"The pool is mine!" cried my *visa vis*, throwing down his cards. "I have four jacks!"

"No," said my right-hand neighbour, "it is mine. See, I have four queens!"

"And I," exclaimed the man on my left, triumphantly, "have four kings!"

"Gentlemen," said I, "you are all wrong! The pool is mine. *Four aces!*" And I threw them down.

There was a murmur of astonishment at this, and one of the sharpers, springing to his feet, exclaimed, "We have been cheated!"

"Yes," I said, "I have cheated the cheats!" Then, turning to the captain and other officers, who, by pre-arrangement had turned

up to witness the exposure of the gang, I continued: "These men are card-sharpers, gentlemen, and have been 'rooking' this gentleman"—pointing to their victim. "For two nights I have been watching them, and I arranged this game to expose them."

As I spoke, one of the rogues whipped out a revolver and was on the point of firing at me when the captain seized his arm and called for help. The three sharpers were promptly arrested, taken away, and placed in irons. As I had suspected they turned out to be old offenders, and were soon recognised when handed over to the New York police. They were placed on trial, convicted, and sent to prison for two years. All the money lost by their victim was recovered, and there was still a balance remaining. This was handed to the captain for the benefit of a marine charity.

It only remains to add that I had "planted" the cards during the shuffling, which I did very elaborately and in two ways. After they had been cut I placed them obliquely corner to corner, lifted the edges, and let them spring back, overlapping. In this way I got a glimpse of the front of the corners. I then shuffled the cards in the orthodox way, going through both processes several times. I was thus enabled to "plant" the cards as they came out, with the result that I have described.

## A VISIT AT CONCORD TO F. B. SANBORN

BY ANGLO-AMERICANUS.

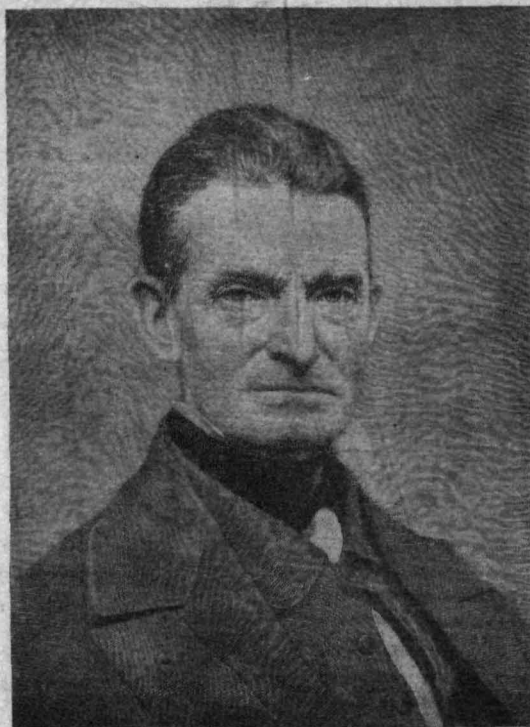
A visit to the little town of Concord, Massachusetts, ranks with people of many parts of the world as a pilgrimage. Men are alive there to-day, who in their childhood climbed on the knees of Thoreau, of Emerson, or of Alcott. Some of the intimate friends of Theodore Parker, of Margaret Fuller, of Elizabeth Peabody, still remain. Plain living and high thinking is still more or less the rule of households there. In fact, to live in this New England town and absorb its memories and traditions throughout one's youth, strikes

the outsider as tantamount to being educated in some university of morals. Doubtless all the holy cities of the world ought to impress the beholder in this way. No doubt the man-making influence ought to pervade them all. There must be children growing up to manhood in the streets of Mecca! And in those of Jerusalem! To these, what a wonderful schooling is in the very name of home! Rome or Benares has traditions which are perhaps too complex to form an inevitable mould for the character of the individual. But Mecca, and Jerusalem, and this little American Concord, with their simpler idealisms, can hardly

fail to run men hot into the forms that their fathers have created. From this point of view, it seems but reasonable that distinguished lives should often date their rise from Concord. Even the fact that two or three generations ago a fine variety of grape was established here, out of the wild stock of the country, appears not meaningless. The first shot was fired here for American Independence, by farmers called from plough to gun at a moment's notice, and known thenceforth as the Minute-Men. Nathaniel Hawthorne rose here, the classic romancist of American letters. Here were lived those lives of "Little Women" and "Good Wives" that are famous amongst the childhood of the English-speaking world. French, the living sculptor, belongs to Concord, as well as Hoars and Adamses, statesmen and judges, past all counting.

There is however one reason for the strenuous and compelling quality of the Concord tradition, which lies somewhat deeper than the eye can immediately pierce. Fifty years have not yet passed since the terrible struggle between North and South gave men on both sides the most precious opportunity that can be offered to humanity—the opportunity of dying for their principles. And Concord, by reason of its spiritual remoteness from the commercial centres, its small size, and its strength of family history, carries the imprint of the Civil War more consciously than most places. The memory of the War of Independence is now much paled here, in the light of this more recent conflict. Throughout New England, and inevitably therefore, in a town so cloister-and-collegiate-like as Concord, we still come upon persons who remember the days of negro slavery, the gradual awakening of opinion on the question in the North, the fretfulness of the South, and all the events that led up to the War of the Union 1861 to 1865. Many of the generation now slightly past middle life, had parents who placed their homes on what was known as the "Underground Railway", or kept "underground kitchens", to aid in the escape of runaway slaves. Every year a few more of these remaining veterans of the struggle are gathered to their rest, yet still some of the most prominent figures, such as Colonel Wentworth Higginson and Mrs. Julia Ward Howe—the woman who

wrote the Battle Hymn of the Republic—remain. Of this remaining group, no name is more important, or more precious to America, than that of Mr. F. B. Sanborn, the friend and biographer of the hero-martyr John Brown—at the foot of whose scaf-



JOHN BROWN.

fold the Civil War may be said to have been initiated. This year—on Dec. 2nd, 1909—the fiftieth anniversary of this execution will be commemorated. It is easily understood, therefore, that those who have the privilege of an introduction to Mr. F. B. Sanborn, will consider no visit to Concord complete, without calling on him, and listening as long as he allows, to what he has to tell.

On this favourite subject, of his old friend and hero, Mr. Sanborn is "easy to draw." "I would go anywhere, under any circumstances," he said to a friend of our own, "to talk about John Brown!" For us, therefore, admitted to his own fireside, there was no need to beat about the bush. We had only to plunge boldly into the matter in hand, to set ourselves to the unravelling



of a proved and tested concept of human freedom, and to follow a single thread of personal interpretation through the great events in American history, during the past half-century.

"John Brown's body lies a-mouldering in the grave,  
But his soul goes marching on!"

sang the Northern soldiers, as they marched to meet the foe. The same words are in the mouths of the Negro troops, as they march, under Captain Shaw, in Saint-Gauden's great bronze on Boston Common, to join the main force against the South. It was to fit the rude rhythm of the air to which they sang this, indeed, that Julia Ward Howe wrote the words of her great Battle Hymn.

"Mine eyes have seen the glory of the coming  
of the Lord."

He is trampling out the vintage where the  
grapes of wrath are stored,  
He hath loosed the fateful lightnings of his  
terrible swift sword!

His truth goes marching on!  
In the beauty of the lilies, Christ was born  
across the sea  
With the glory in His bosom that transfigures  
you and me.

As He died to make men holy,  
Let us die to make men free.  
Our God goes on.

But it is one thing to read of the sequence of events in the stone-cold pages of the chronological record, and quite another to catch the tale, as it pours molten from the lips of one who has lived through it. John Brown died on his soldier-guarded scaffold in Virginia, at the hands of the State on whose Government he had made war.

"No dying speech was permitted to him, nor were the citizens allowed to approach the scaffold, which was surrounded only by militia. He desired to make no speech, but only to endure his fate with dignity and in silence. The ceremonies of his public murder were duly performed: and when his body had swung for nearly an hour on the gibbet, in sight of earth and heaven, for a witness against our nation, it was lowered to its coffin and delivered to his widow, who received and accompanied it through shuddering cities to the forest hillside where it lies buried. The most eloquent lips in America pronounced his funeral eulogy beside this grave; while in hundreds of cities and villages his death was sadly commemorated. The Civil War followed hard upon his execution; and the place of his capture and death became the frequent battle-ground of the fratricidal armies. Not until freedom was declared and the slaves liberated as Brown had planned,—by force,—was victory assured to the cause of the country."

Such were the facts, as they followed

one another, but what was the connection between them? How and why did the name of the rebel against Virginia become the most sacred of symbols amongst the soldiers who marched to the defense of the Union? Above all, and in the first place, who and what manner of man was John Brown himself? What was his passion? What his plan? How did clearness of human foresight and blind obedience of inspiration mingle, in the magnificent rashness of his crowning act? In other words, what made John Brown a great man? for greatness always implies a will that can yield itself to be carried on an Infinite Stream, of which it knows not the whence or whither.

On this question of his hero's personality, Mr. Sanborn answers us without the slightest difficulty. John Brown, according to him, was that rare being, a man born devoid of fear. This is a character that appears but seldom, though perhaps George Washington and possibly also Napoleon, was an example of it. In addition to this, John Brown's whole nature was focussed in his conscience. Life in his ideal was to him the whole. He was like an old Puritan surviving under modern conditions. These two facts made him a great man. Given such elements, face to face with a problem like slavery, there was bound to be trouble.

Such then, were the outstanding characteristics of this remarkable man. Of the man as a whole, we can well believe his biographer when he says:—

"Above and beyond these personal qualities, John Brown was what we may best term a *historic* character: that is to say, he had, like Cromwell, a certain predestined relation to the political crisis of his time, for which his character fitted him, and which, had he striven against it, he could not have avoided."\*

The same thing was said by John Brown himself, when, directly after sentence of death had been pronounced on him, he remarked to a friend:

"I had no more to do with the course I pursued, than a shot leaving a cannon has to do with the spot where it shall fall."

In order to understand the work of John Brown in precipitating the Anti-Slavery struggle in America, we have to consider the mode in which moral ideas are always made to emerge as motives for human con-

\*John Brown: Life and Letters. By F. B. Sanborn, p. 636.

flict on the great scale. In such cases, there is always a long preliminary period in which the idea is propagated under the canons of peace,—as if it were an idea merely. In this stage, the agitation is purely constitutional. There is no thought of defying recognised authority, and those who are engaged in the dissemination of conviction, cherish the most visionary conceptions of the acts of generosity that may be expected from such bodies as slaveholders' corporations. It is possible indeed that the individual, worn by the strife of rule, and subjected to the full stress of conscience, in the determination of action, may occasionally, though not often, rise to the height where he can more or less willingly say:—

"I give this heavy crown from off my head,  
This weight of unshed tears from out my heart."

But are we to infer from this, that a body of men whose whole habit has been of self-interest and luxury, won by the exploitation of their fellows—men, in fact, like the slaveholders of Virginia, Georgia, Alabama, and the Carolinas, before 1863—are likely or able to abdicate their own advantage, when the hour strikes? This is not the lesson of history. Instead, we see the principle suddenly embodied in the being of some man, whose personality henceforth becomes a banner and rallying-point for all its advocates, even while he is moved to transcend abruptly the limits of the legal and constitutional agitation. He plunges boldly out of the legitimate, into that sphere where men fight for the stake at issue, even to the death, and with him as their guarantee of righteousness, others follow, and the blood of nations is drawn.

In accordance with this law, if law it be, the Anti-slavery Agitation had been going on, from New England\* as a centre, for some thirty or forty years, amongst men who never dreamt of its being settled, otherwise than by some great Statute of Self-Denial, on the part of the United States at large; men who had no thought of cannon or gunpowder; men who would have shuddered, many of them, at the idea of precipitating war and bloodshed. Yet, while these could never settle the question, it was to them and their work that the na-

tion's clear conception of the iniquity of slavery was due. It was as the blossom of their long labours that, on the eve of conflict, such sentences could be read as:—

"This is a world of compensation: and he who would be no slave, must consent to have no slave. Those who deny freedom to others, deserve it not for themselves, and, under a just God, cannot long retain it."†

It was inevitable that there should be a legislative struggle over so vexed a question, so long as it was not mere theory, but an actual living concern of the legislators, and victory was now on one side, and again on the other. Thus, in 1850, a law was passed confining slavery strictly to certain Southern states. Fugitive slaves, however, wherever caught, within the area of the Union, were to be returned to their owners, like strayed horses or cattle. This law was once enforced in Boston, where a runaway slave was escorted in chains, through the streets, and people who saw it still grow pale as they tell of the horror of the sight. In 1854, a bill was passed, providing that in territories newly raised to the rank of states, the question of slaveholding or non-slave holding should be determined by the vote of the inhabitants themselves—thus establishing the principle of local option in slavery.

This law made the state now known as Kansas into a scene of guerilla warfare between the supporters and antagonists of slaveholding. It was here and at this time (1856-1859) that John Brown passed from the life of a peaceful citizen into the condition of a notable captain of irregular troops. He became the terror of would-be slaveholders. It was of his life here that he said to someone, with quiet confidence in his power to defend himself, "It is perfectly well understood that I shall not be taken." The passion with which the question was fought out in Kansas is only to be comprehended when we remember that the fighters for the most part looked upon that state as their future home, and Puritan men, who understood the nature of slavery, contemplated with horror the prospect of seeing it always across their own thresholds. By the Constitution of the United States, the right to keep slaves was for ever secured to certain

\* New England is a name applied to the six states of: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut.

† Lincoln's letter accepting the nomination for the Presidency. See, on this whole subject, Pearson's Magazine for October and November, 1908.

Southern states. Thus as long as those states were loyal to the Union, they could claim the whole strength of the Supreme Government in favour of the institution. The importation of new slaves had been declared piracy, so early as 1820, and any further extension of the slaveholding area, beyond a certain part of Missouri, had also been forbidden, in the same year. It was against this latter clause that the struggle of 1854-1859 was waged in the Legislature and in Kansas.

With regard to the guerilla warfare in Kansas, Mr. Sanborn points out in his book\* the extraordinary insignificance, in their totality, of the skirmishes fought there. He says:—

"The total loss of life on both sides during 1856 by the casualties of war did not exceed a hundred men, and the property destroyed was hardly so much as a hundred thousand dollars. Yet though this computation makes the struggle appear trivial, it was not so in fact; while in the qualities of mind which it developed it became all important. In Kansas, first of all, the patient and too submissive citizen of the North learned to stand firm against Southern arrogance and assumption; for that scantily settled prairie exhibited more courage to the square inch than the most populous Northern states had before displayed. John Brown alone was worth all the trouble that Kansas gave the nation, and his significance atones for the littleness of the affair, even as we now view it."

Throughout this struggle, its hero was adding still more to the passion and strength of conviction that were to make of him in truth the shot fired from the cannon to give the signal for the coming conflict. His nature was one that never allowed him to look upon a task of difficulty or danger as if the responsibility for its execution depended wholly upon others. He could not help appropriating the arduous and the heroic. Slavery was iniquitous: therefore slavery must be abolished: therefore he, John Brown, must hurl himself against its assembled powers, happy if by his death, others might be free. Long before the Kansas struggle, he had felt the necessity of action instead of eloquence. His instincts were for deeds, and he planned to occupy land in the South as a slaveholder, using trusty coloured men as his nominal slaves, and through them indoctrinating real slaves with the hope of freedom. After his Kansas experiences, however, he saw no hope of abolition, without the use of force.

\* John Brown, Life and letters, p. 283.

Slavery, he now knew, could not be ended, without bloodshed. He felt, therefore, that the first step would be to destroy the money-value of slave-property, and this was only to be done, by rendering such property insecure. "He was not averse to the shedding of blood, and thought the practice of carrying arms would be a good one for the coloured people to adopt, as it would give them a sense of their manhood. No people, he said, could have self-respect, or be respected, who would not fight for their freedom." (p.419). His plan, then, was to take about twenty-five picked men, at first, establish them in the hills, and begin on a small scale. He would supply them with arms and ammunition, post them in squads of five on a line of twenty-five miles. The most persuasive and judicious of these should then go down to the fields from time to time, and induce the slaves to join them, seeking and selecting the most restless and daring. Those who afterwards proved too timid, should be aided to escape. Thus he did not plan an insurrection, but he did contemplate the creation of an armed force which should act in the very heart of the South. For supplies, it was his intention to subsist his men upon the enemy. Slavery, he said, was a state of war, and the slave had a right to everything necessary to his freedom.

Such was the plan of John Brown, when he set out with his twenty-two companions, to make his famous raid on Harper's Ferry. As a matter of fact, this point of attack was ill-chosen for the first step in such a scheme. It consists of a village round the junction of two rivers, commanded on both sides by beetling heights, and on entering it, Brown placed himself, as it were, in a steel trap, in which, between Washington on the one side and Baltimore on the other, he was certain to be taken, either alive or dead. Had he passed out of it immediately, and made for the mountains, he could never, says his biographer, have been captured, for his knowledge and intrepidity were far beyond those of his pursuers. But unfortunately for himself, he lingered. He entered the valley, and established himself and his force there in the arsenal, which he captured on the evening of Oct. 16th. Fighting began before noon on the 17th. Two sons fell at his side, but Brown betrayed no loss of composure.



On the morning of the 18th he was taken prisoner, with considerable brutality, and on Dec. 3rd, by the authority of the Government of Virginia, on whom it was held that he had made war, he suffered death by hanging, in the year 1859.

By this time, however, John Brown was longing above all things for the opportunity of becoming the national sacrifice. At the point where his own sagacity had failed, he saw the enfolding Providence of a wiser will. He felt that he and all his acts were in the hands of God. So early as Feb. 14th 1858, he had written to Mr. Sanborn the following letter:—

"My dear Friend—Mr. Morton has taken the liberty of saying to me that you felt half-inclined to make a common cause with me. I greatly rejoice at this: for I believe when you come to look at the ample field I labour in, and the rich harvest which not only this entire country, but the whole world during the present and future generations may reap from its successful cultivation, you will feel that you are out of your element till you are in it, an entire unit. What an inconceivable amount of good you might effect by your counsel, your example, your encouragement, your natural and acquired ability for active service! And then, how very little we can possibly lose! Certainly the cause is enough to *live* for, if not to—for. I have only had this one opportunity, in a life of nearly sixty years: and could I be continued ten times as long again, I might not again have another equal opportunity. God has honoured but comparatively a very small part of mankind with any possible chance for such mighty and soul-satisfying rewards. But, my dear friend, if you should make up your mind to do so, I trust it will be wholly from the promptings of your own spirit, after having thoroughly counted the cost. I would flatter no man into such a measure, if I could do it ever so easily.

"I expect nothing but to endure hardness; but I expect to effect a mighty conquest, even though it be like the last victory of Samson. I felt for a number of years, in earlier life, a steady, strong desire to die; but since I saw any prospect of becoming a 'reaper' in the great harvest, I have not only felt quite willing to live, but have enjoyed life much; and am now rather anxious to live for a few years more.

Your sincere friend,  
JOHN BROWN."

This mood never failed him. His friend Colonel Montgomery of Kansas, offered to rescue him, but he refused, saying his relations with his jailers were such that to be rescued would be a breach of honour. A sculptor who went to see him in prison to take measurements for a bust found him sitting in a chair quietly reading, but heavily loaded with chains. Both hands were chained, and his feet chained to the floor. Only those who saw him in that

miserable prison, adds the artist, could have any conception of the moral grandeur of his presence. "Even in prison," says Mr. Sanborn, "his work went on. The moral weight of his personality wrought out its destiny."

What was the net result of the sacrifice of John Brown? The result was, as he had planned, to divide opinion in the North, and thus to form a party that would, if the occasion rose, go any lengths against slavery. Yet even now, had the South not fired the first shot, it is difficult to see what could have been done. The whole strength of the Union was pledged to the protection of slavery within its own limits of the South. Why did not the South seek recognition as a separate nation from France and England? In all probability they would have been glad to give this at the beginning, though they dared not, at the end of the struggle. However, these things might have been, it remains clear that great men never rise alone. John Brown was the first, but he was not the last. Grant and Lincoln were also living, and between them, the struggle would be fought to its bitter end.

The last lines written by Brown, on the morning of his execution, stated once more, in clear terse words, his conviction that slavery could never be ended, but by bloodshed. It has been the fashion with some and even, as I think foolishly—with our author, to call his execution "a murder." But in what sense is this right? Surely, by all the laws of man the judge is justified, when, in the great crises of history he erects the scaffold, and in a man's death, puts on its trial the cause of all mankind. It is not to the law, not even to public opinion but to the poet alone, that we can go, to ask for the inner meaning of this awful sight. To call the execution "a murder" seems a misuse of language.

"Right forever on the scaffold, Wrong forever on the throne.  
Lo that scaffold sways the future, and behind the dim unknown,  
Standeth GOD within the shadow,  
Keeping watch above His own!"

No, the execution of John Brown was no murder, it was a sacrifice. Curiously enough, it was hoped by his friends, to the end, that the Governor of Virginia would have sent him a pardon. No defeat of his purpose

could have been so bitter as this would have proved. To have done so, might have been wise on the part of the Governor: it could have hardly been called rational. How could he have explained such an act to the world? Greater, far greater, was the drama that made of that scaffold an altar, and of the name of the criminal a banner and a vow for the armies of freedom.

Says Sanborn\*:—

"A week before the execution, Theodore Parker had written from Rome to Francis Jackson in Boston: 'A few years ago it did not seem difficult, first to check slavery, and then to end it, without any bloodshed. I think this cannot be done now, nor ever in the future. All the great charters of humanity have been writ in blood. I once hoped that of American Democracy would be engraved in less costly ink; but it is plain now that our pilgrimage must lead through a Red Sea, wherein many a Pharaoh will go under and perish.' So it happened; and not only the Pharaohs but the leaders of the people perished. Standing on

\* Sanborn. *Life and Letters of John Brown*. p. 517.

the battle field at Gettysburg, four years after Brown's execution (Nov. 19, 1863), Abraham Lincoln pronounced his eulogy on those who 'gave their lives that the nation might live,' calling on his hearers to resolve 'that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that Government of the people, by the people, and for the people, shall not perish from the earth.' Not long afterwards, Lincoln himself fell, the last great victim to the struggle, as John Brown had been its first great martyr. Henceforth their names are joined and their words remembered together,—the speech of the condemned convict at Charlestown and that of the successful statesman at Gettysburg going down to posterity as the highest range of eloquence in our time. But those brave men whom Lincoln commemorated went forth to battle at the call of a great people; they were sustained by the resources and the ardor of millions. I must daily remember my old friend, lonely, poor, persecuted, making a stand with his handful of followers on the outposts of Freedom, our own batteries trained upon him, as the furious enemy swept him away in the storm of their vengeance; and then I see that history will exalt his fame with that of the liberators of mankind, who sealed their testament of benefactions with the blood of noble hearts."

## PABHOSA

**H**OW many educated Indians are there who are even acquainted with the name of the place which stands at the top of this article! Yet from an antiquarian point of view, it is as important as Kapilvastu, Sarnath and Buddha Gaya, for it is the famous Prabhosa hill of the Buddhist Scriptures and is intimately associated with many incidents in the life of the Lord Buddha. Wrote an English visitor to Pabhosa:

"The hill is one of the most remarkable objects in the Allahabad District and will some day form an object of attraction to tourists."\*

Situated on the banks of the Jumna, some thirty miles above Allahabad, Pabhosa can be approached either by land or water. The journey by land is a tedious and by no means a comfortable one. It is far from the railway line—indeed the nearest railway station is at least twelve miles distant from this place. There is no metalled road leading to it. One has to travel to this

place from the railway station either by walking or riding a bullock cart or a pony.

The alternative route by water is the more comfortable one. Travelling by boat is that usually adopted by visitors. But the Jumna is becoming high and dry and so the journey by boat is not so pleasant as it ought to be. If the wind is favorable and there is sufficient water in the river, it takes about three days to reach Pabhosa in a country boat from Allahabad. The boat has to be towed a long distance every day, which causes delay.

The walk of half a mile from the landing stage brings one to the *dharmasala*, in which there is an inscription in modern Sanskrit and Devanagari character giving the name of the builder and the date of the building. Fuhrer has translated the inscription as follows:—

"(This) image of the glorious Jina (Parsvanatha) has been consecrated under the rule of the noble English, on a site made auspicious by the consecration and invocation of the glorious Jina Padmaprabha, on the upper side of the hill of Prabhosa, outside the town of Kausambi, by Sadhu Sri Hira Lal, son of

\* Mr. S. J. Cockburn on Sita's window or Buddha's Shadow Cave in the Journal of the Asiatic Society of Bengal, Vol. LVI. Part I. No. 1—1887, p. 33.

Sadhu Sri Manikya Chand, younger brother of Sumeru Chand, brother of Sadhu Sri Mehar (*i.e.* Mihir) Chand, son of Pheru Mall, younger brother of Sadhu Sri Rayaji Mall, inhabitant of the town of Prayaga (Allahabad), belonging to the Goyala *gotra* the Agrotaka family, and being (spiritual) client of *Bhattaraka* the illustrious Lalitakirttijit, in the line of *Bhattaraka* the illustrious Jagatkirtti, the descendant of Lohacharya, in the Pushkara *gana*, the Mathura *gachcha*, and the Kashthasaingha, on Friday, the 6th day of the dark fortnight of the month Margasirsha, in Samvat 1881. May it be propitious!"

It was perhaps this inscription which furnished the clue to the discovery of Kausambi when General Sir Alexander Cunningham, the Director General of the Archeological Survey, was making enquiries about that historical place. Curiously enough General Cunningham was not acquainted with this inscription. Had he been, he would not have wasted so much time or used such arguments in the identification of Kausambi as is evident from his first Archeological Survey Report of 1863. The General wrote:—

"In January 1861 Mr. E. C. Bayley informed me that he believed the ancient Kosambi would be found in the old village of Kosam, on the Jumna, about 30 miles above Allahabad. In the following month I met Babu Shiva Prasad, of the Educational Department, who takes a deep and intelligent interest in all Archeological subjects, and from him I learned that *Kosom* is still known as *Kosambi nagar*, \* \* \*"

Pabhosa is a sacred place to the Jains where thousands congregate every winter for pilgrimage. Shiva Prasad himself was a Jain and as such must have visited this spot several times and from the inscription in the *dharmashala*, there was no difficulty for him to identify the village Kosam with the ancient *Kosambi*.

In the village at the foot of the hill, there is a tank called Deokund. To the east of the tank there is a small temple built on a raised platform, which does not show much of beauty or symmetry, but is built of the materials belonging to some ancient temples of Buddhistic or Jain faith. Not far from it under a tree are collected together many fragments of sculptures which are worshipped by the villagers, as is evident from the red paint with which these are besmeared.

To reach the temple of Pareshnath, a flight of steps one hundred and ten in number has to be ascended. These steps as well as the temple were built by a wealthy Jain, in the twenties of the last century as recorded

in the inscription whose translation has been already given above.

The temple possesses a small white marble image of Neminatha and a large copper statue of Parsvanatha. The priest of the temple is a Hindu Brahman, which shows the tolerant character of the votaries of both the Hindu and Jain faiths. That the Hindu sovereigns were tolerant to the Jains is evident from the inscriptional records. It is mentioned in the 2nd volume (pp. 56-57) of the new edition (1908 and 9) of the Imperial Gazetteer of India that—

"The settlement of a sectarian dispute has given us a record which narrates how King Bukkaraya of Vijayanagara brought about a reconciliation between the Jains and the Vaishnavas of Sravana-Belgola, and embodies a compact under which the Jains were to enjoy equal freedom and protection with the Vaishnavas in respect of their rites and processions."

But that for which Pabhosa should form the object of attraction to the tourists is the cave hewn in the solid rock overhanging the temple. This cave is locally known as *Sita-mayi-ka rasoya* or Sita's kitchen. Mr. Cockburn was the first European to describe this cave. In the Journal of the Asiatic Society of Bengal already referred to above, he wrote:—

I would identify this cave with the lofty stone cavern of a venomous dragon, in which Buddha was supposed to have left his shadow, and the spot visited by Hwen Thsang in the seventh century. \* \* General Cunningham at first supposed the cave to have been carried away by the encroachments of the Jumna. He subsequently seems to have found a cave. But it seems to me from the reference to the three standing Jain figures cut in the rock, that he alludes to a rock-shelter behind the temple, and immediately below these three figures. He says, 'the cave is artificial and is simply an old quarry with a pillar left in front for the roof.'

"Sita's window on the contrary is one of the most perfect and typical rock-hewn caverns in existence."

But Mr. Cockburn did not enter the cave. That was reserved for Dr. Fuhrer, the Archeological Surveyor of the United Provinces, who entered it on the 24th March, 1887. In the *Epigraphica Indica*, vol II, pp. 240 *et seq*, he wrote:—

"Above the solid rock, in which the cavern is hewn, several large boulders of hard grey quartzite are lying, one upon another, in a sloping position. No doubt, the access to this cave from below was removed by the quarry men, as it would seem, shortly after the eighth century A. D. In order to effect an entrance into the cave and to copy its inscription outside \* \* which is visible to the naked eye from below, I intended first to erect a staging from the temple



below up to the cave and inscription, but finding this to be extremely dangerous on account of the locality and its surroundings, I had a wooden crib made to let down by means of strong ropes from above the cave. As, however, the neighbourhood of the cavern was infested by numerous swarms of wild bees, the cave had to be entered by night \* \* \*

There are inscriptions both on the outside and inside the cave in characters ranging from 1st century B. C. to 8th century A. D. Mr. Cockburn took impressions of the inscription outside the cave. He has mentioned the manner in which he accomplished this task. He wrote:—

"The cave has one main entrance, a window about 3 x 2. \* \* The top of the window is about 4 feet from the top edge of the precipice. \* \* Owing to its inaccessible position I was unable to enter the cave. \* \* I had not sufficient confidence in the native boatmen, or in their tackle, to have myself let over the face of the precipice by a rope. \* \*"

"I succeeded in feeling the whole of the inscription with my hand by lying down and having my legs held, while I hung my arm and shoulder over the precipice. I was thus enabled to darken the letters with a lead pencil and pass a wetted towel over the inscribed surface which I polished briskly with my hand, thus improving the lights and shadows.

"It occurred to me that a large looking-glass, tied to poles and hung vertically a few feet in front of the inscription, should reflect the letters truly if held square. I accordingly put the idea into practice, but of course got the image reversed. I however, found that I could get a better view of the letters with the large telescope than I could from the reflected image. The inscription might easily be photographed thus."

Dr. Fuhrer succeeded in taking impressions of all the inscriptions both inside and outside the cave. These are published in the *Epigraphica Indica* from which their translations are reproduced below:—

"On the rock outside the cave. "By Asadhasena, the son of Gopali Vaihidari (*i. e. the Vaihidara-princess*), and maternal uncle of king Bahasatimitra (*Brihaspatimitra*) son of Gopali, a cave was caused to be made in the tenth year of..... of Kassapiya Arhats (*i. e. either the Buddhists of the Kasyapiya school, or the pupils of Vardhamana who was a Kasyapa by gotra*)."

"Inside the cave. "Caused to be made by Ashadhasena, son of the Vaihidari (*i. e. Vaihidara-princess*, and) son of King Bhagavata, son of Tevani (*i. e. Traivarna princess*, and) son of King Vaingapala, son of Sonakayana (*Sannakayana*) of Adhichhatra."

Fuhrer describes the cave as follows:—

"The cave is entirely hewn in the solid rock, the marks of the chisel being apparent throughout; the left side is occupied by a stone couch and pillow, or *sej*, for the hermit's use. The roof is of very curious formation, being cut into vaulted shelves or cupboards, on each side of the centre; these shelves occupy about half of the roof, and the remainder is plain. The main entrance, a door measuring 22" by 19", has

a stone lintel and plain pilaster of red colored sandstone on each side, with square holes above and below, seemingly to bar up the entrance. The lintel of the door is 10 feet from the upper edge of the precipice. To the left of the door, at a distance of 23" are two small windows of irregular shape, one with a diameter of 15" and the other of 17". The thickness of this wall is only 9 inches. \* \* Inside, the cave measures 9 feet on the left and 8'6" on the right in length, by 74" in width and 33" in height. The stone bed, or *sej*, is 9 feet in length, 1'8" in breadth, and 1'2" in height. On it are ten short pilgrims' records: five of the early Gupta period, four of the fifth or sixth, and one of the eighth century A.D. On the west wall of the cave, opposite to the entrance door, there are three inscriptions: one of the second or first century B.C. (Facsimile II) and two short records of visitors in early Gupta characters."

This cave is of no less historical interest than are the caves of Nasik and Kenheri. Yet its interior is inaccessible up to this day to visitors. From its position speculation has been rife as to how it was approached when it was tenanted. According to Mr. Cockburn:—

"there is a rock shelter above the cave. The floor of the rock shelter forms a ledge a yard wide. On this ledge a long flat shallow groove has been cut in the rock evidently for the reception of a metal bar. Within the groove and also without it are sundry small deep holes cut in the rock for the insertion of metal pins and staples which were probably fixed with lead. From the metal bar, I would suppose, depended a chain ladder with a small platform below, to gain access to the cave."

But there is little trace left of the platform or the chain ladder, if these ever existed. Pabhosa is the place of pilgrimage of the votaries of the Jaina sect. Surely the platform and the ladder would have been repaired or rebuilt by the pilgrims long ago, had they known the tradition of their existence. The cave was tenanted by Buddhist monks. And perhaps they possessed *Irdhipada*. Mr. Walhouse, a member of the Madras Civil Service, writing in the *Indian Antiquary* for December 1880, defined *Irdhipada*.

"*Irdhi* is the miraculous power distinguishing a Rahat, one who has passed the Four Paths, and will at death attain *Nirvana*. Its special characteristic is the power of instant locomotion and flight through the air from place to place, hence it is called *Irdhipada*, *i. e.*, the Divine Foot, on account of the assistance it renders to those possessing it. Both Brahmanical and Buddhist books, when alluding to this power, always speaks of it as something familiar and well-known. Fah-Hian, the Chinese pilgrim to India in the 4th century, observes in a matter-of-course way as though it were nothing unusual that 'Rahats continually fly,' and again, 'the men of that country

frequently see persons come flying to the temple, (some rock-temple), the religious men occupying the upper chambers are constantly on the wing.' (*Beal's Travels of Fah Hian*). \* \* Cells high up on sheer rocky faces have provoked speculation as to how they were tenanted. Fah Hian's statement may suggest some hint."

Then Mr. Walhouse says:—

"What is to be thought of this strange belief so contrary to the laws of inertia and gravity, and scientifically so incomprehensible and, abstractedly, impossible, but which is yet said to have prevailed so widely in countries far separated in space and time? The only reply can be that people have related what they believed to be facts."

If that be true, then no ladder was needed to the tenant of the cave to reach it. This question of *Irdhi-pada* is so important that it deserves the attention of all seekers after truth in this age of scepticism and materialism. But as the people in this age do not possess that power something should be done to make the interior of the cave

accessible to visitors. Mr. Cockburn suggested that the Government should take steps to replace the chain ladder. This suggestion should be as soon as possible carried into execution.

There are several sculptures hewn on the face of the rock which are very well done. On the top of the hill, there must have been a temple some centuries back, for its ruins are scattered all over the place. Probably the site of the temple is now occupied by the Trigonometrical Survey pillar. On the solid rock on the top of the hill are to be seen engravings of footprints and other symbols and figures of the Buddhists and Jains.

Charming is the natural scenery exhibited from the top, and the lovers of the sublime and the beautiful cannot find a more romantic spot in the Allahabad district than the classical hill of Prabhasa.

## THE MESSAGE OF THE EAST

### II.

**W**HAT then is the message of the East? In its most universal form it is still that message which the West has for nineteen centuries ignored: The kingdom of God is within you: Look within—Thou art the Buddha: Thou art that. As the message of the West has been one of diversity, analysis, and the separate self, so the message of the East is one of the unity of all life, of synthesis, and the Universal self.

Art, philosophy, and morality are greater than empirical knowledge in as much as they transcend the physical order of the world in space, time and causality. "The investigations of the scientific," says a modern German writer,\* "are always in definite relation to the knowledge of their day.....On the other hand, we can ascribe to the work of the great philosopher, as to that of the great artist, an imperishable, unchangeable presentation of the world,

not disappearing with time.....Which of the merely scientific has felt in himself an unconditioned comprehension of all men and all things, or even the capacity to verify any single thing in his mind and by his mind? On the contrary, has not the whole history of the science of the last thousand years been directed against this?"

It is the *dharma* of the artist to present to us this timeless vision of the universe, conceived not as an external phenomenon, but as a picture within himself.

Genius may be metaphorically described as a permeability of the diaphragm, or a thinning of the veil, which, as it were, separates the conscious from the super-conscious self. It is a remarkable characteristic of genius that ideas ('inspiration') seem to come altogether from without the consciousness. They originate in part in a region external to the mere intellect, being apprehended by the reason (*buddhi*) acting as a sixth sense organ (intuition). It is characteristic of the ideas thus apprehended, that they are apprehended as a whole. A great poem or picture or musical com-

\* Weininger.—The writings of Goethe, Kant, Schopenhauer, Deussen, and Weininger are, for Germany, landmarks of the message of the East.

position is thus first more or less clearly 'seen' or 'heard' as a unity. By concentration, the details of this presentation may be developed, like the image on a photographic plate. The greatest genius is one in whom this process of development is most perfectly accomplished, or who sees or hears, and is able to retain, the presentation most completely.

Talent, *per contra*, is a matter of physical aptitude, combined with that 'infinite capacity for taking pains' which is so inaccurate a description of genius. This talent is necessary to the adequate expression of genius: it is essential to the process of giving visible or audible form to the ideas thus apprehended in a manner independent of succession in time. The talented genius is a prophet; the genius without talent is like a *pacceka Buddha*, of service only to himself for the time being. The man of talent without genius has, again, his due place and work, which are only when, as is now too often the case, he rejects the help of tradition and attempts the work of creation, of which genius alone is capable.

Of course, this rigid distinction between genius and talent is artificial. No human being can be wholly devoid of either, and the various proportions in which the two exist vary infinitely. Both may equally be strengthened by those who are prepared for the necessary practice, subjective and objective respectively.

It has never been supposed by oriental artists that the object of art is the reproduction of the external forms of nature. Such a conception, as we have seen, is only the natural product of a life divorced from beauty, for which a substitute has to be supplied. The exact imitation of nature, indeed, has been seen by all true artists and philosophers to be both impossible and unnecessary. "For why", says Deussen "should the artist wish to imitate laboriously and inadequately what nature offers everywhere in unattainable perfection",—*viz.* individual, and, in so far, limited, manifestation of ideas?

In the realm of nature, we see the thousand-fold repeated reflections of ideas in these individual manifestations. It is the business of the artist by yoga, that is by self-identification with the soul of these reflections, to fully understand them and reveal their inner

significance. "Guided by an insight into the nature of things which fathoms deeper than all abstract knowledge, he is able to understand the 'half uttered words of nature', to infer from what she forms that which she intends to form, to anticipate from the direction she takes the end she is herself unable to reach." It is further possible by Imagination—the first and indispensable quality of genius, to apprehend ideas which, though subsisting in the cosmic, and more particularly in the race-consciousness, have not yet assumed, and may never assume (save thus in art) a form visible to the physical eye. The forms of Gods or nature spirits, flowers or animals of 'otherworlds' are illustrations of this possibility. So also with personifications of abstract qualities and natural forces. Lastly, and far from least, we have the presentation of the imagined forms of legendary heroes, in which the race-idea finds its most complete expression.\* Our individual belief in the 'real existence', past or present, of all or any of these is more or less irrelevant, for all of these alike possess an ideal being subsisting in the race-consciousness.

With this race-consciousness, the ideas may seem to die, more strictly to pass into a subconscious region: or passing beyond the bounds of race, they may attain a deathless life in the imagination of the whole world. It is not otherwise with the forms of God—for these are not His forms, but the forms through which we apprehend Him. He 'takes the forms imagined by His worshippers.' It is these forms which subsist in the race-consciousness and are imitated by the artist.

Ideal art thus partakes of two natures, inextricably combined, just as in a human personality there are both subconsciousness and superconsciousness, related respectively to past experience and potential experience. The first part of ideal art is the presentation of concepts, which are unities re-established by memory out of the multiplicity of individual experiences. Memory, racial and individual, eliminates the unessential and impermanent and so idealises. The second

\* The 'historical painter' of to-day is usually little more than the illustration of an archaeological treatise. The true work of the artist, painter or poet, is not however to relate what happened, but to represent all that might have happened. An individual historical character concerning whom much is known is too much 'characterised' to be presented as a type. It is otherwise with the legendary heroes whose being has for ages swayed the hearts of men. These alone live in the world of the imagination, exerting an influence more powerful and more enduring than that of any individual.



part of ideal art is the presentation of ideal forms, apprehended by intuition, or imagination, that is, literally, the visualisation of Ideas. The artist, by Imagination approaches near to the mind of God (Ishvara), and apprehends the forms on a higher plane in his own consciousness, undarkened by adaptation to external circumstances and by individual characteristics (imperfections). Ideal art is thus related, on the one hand, to empirical experience, and, on the other, to the transcendental reality that lies outside of space and time.

It will be seen that all art is thus in one sense realistic and imitative, understanding reality in a deeper sense than the phenomenal (empirical.) But as we have already said, this imitation is only justified when it selects, emphasizes and appreciates the beautiful and the true. The message of the East is then that there exist a greater beauty and truth than that of this phenomenal world; and that the artist, like Jra Angelico, must imitate the beauty which is in Heaven, rather than its imperfect reflection in individual physical forms. And where are this greater beauty and truth to be found? The kingdom of Heaven is within you.

We now see that the permanent function of ordinary realism in art—the endeavour to reproduce a natural form rather than the idea of it—is very insignificant. This endeavour, indeed, belongs to not so much art at all, as to empirical science.

All of these considerations have a very distinct bearing on the teaching of drawing. Drawing was at one time taught only to those who needed a knowledge of it for purposes of an hereditary art or craft. It is now rightly regarded as an essential part of a general education. But a fatal confusion of science with art has destroyed much of its value. The exact reproduction of natural forms is mainly an education of hand and eye, and should be regarded as a part of education in empirical science—and as such, of course, most desirable. Distinct from this aim, is the teaching of drawing as an education of the imagination and emotional side of the self, and as a means to the fuller grasp of the national culture. The means to this end are drawing from memory; and the copying and learning by heart of traditional forms. These at

least would imply some real education of the child, and would not actually unfit him for the calling of an artist, as the teaching of drawing now does.

The further education of the *artist* would proceed on the same lines drawing the figure from memory, etc. But in his education there must be more than this. He must be put in touch with all the beauty and romance in his own national culture. But above all he needs to train and develop the one great distinctive power of the true artist—visual imagination. These things are essentials in the training of the artist. Modern practice considers technique alone. The art teacher who should teach also metaphysics and romance would soon be relieved of his position. But in the old days of pupil-discipleship, whether in East or West, the apprentice learnt not merely technique, but life in his master's workshop.

It may be observed that the artist cannot draw from memory, cannot idealise in that way, unless he is intimately familiar with nature and human life. This is why the modern student of applied art, whose life is divorced from those realities with which the old artists were in daily touch, is obliged to take a flower, put it in a vase, and sit down to 'conventionalise' it by a process of taking thought—a process utterly foreign to any period of great achievement in art, perhaps indeed, unknown to the world before the nineteenth century.

In India, life and art have always, at least until modern times,\* been in close touch; and a community of culture which no longer exists in Europe or in India united artist and public in a common understanding. The great ends of life, the cultivation of the soul and the worship of God, have been the dominant notes of the long continued rhythmic and disciplined life of the Indian people. The beauty of art and life must stand and fall together—none may gather grapes of thorns nor figs of thistles. The great art of pre-mediaeval India, to a realisation of which the Western world is just awakening, is filled with this message for rhythm and discipline and love in life. It is through the understanding of this inseparable relation of art to life that

\* The fact that many crafts now survive only in degraded forms, dependent on the tourist trade, without which they would perish, shows how art and life are now disconnected, and marks the contrast between past and present.

so many artists in modern times have been led through their art to the profound consideration of social problems, knowing that there can be no new birth of art while life itself is mean.

It is in relation to the training of the usual imagination that the message of the East is most clear. In the great period of Indian art, not only did the conception of the Great Yogi (Buddha) dominate the divine ideal, but the artist was himself to be a yogi. Not until all that the word yoga (yoking, union) implies in Indian culture is understood, will the Western mind grasp the full significance of the message of the East.

"The imager", says Sukracarya "should attain to the images of gods by contemplation only." This single sentence embodies the essential philosophy of Indian art. Instead of painting a study in still life from a model posing as a god or hero, the artist is to perfect and define a visual mental image, and then only to begin the work of carving or painting. The character of Indian religious culture makes the comprehension and adoption of this process easy. It is the message of Eastern art psychology to emphasize the possibility and manner of developing this power of subjective visual imagination.

Not merely is the artist to form such visual mental images—after due preparation of prayer and fasting, and in the absence of any profane stranger—but he is even to identify himself with the imagined form. Only so can he completely understand it and express its real inwardness. This self-identification with the imagined form is the *samyama* of yoga philosophy, and is expressly enjoined in many Mahayana Buddhist Silpa Sastras, and implied in Sukracarya. It is no doubt the explanation of the extraordinary sense of reality conveyed by even the most un-human forms of image belonging to the living period of Indian sculpture.\*

The same general principles were followed in the case of more concrete subjects, such as flowers and animals. The artist painted not from a specimen before his eyes, but from careful observation stored in his memory, refreshed, if need be, by further

study. It will be seen at once also that the same principles explain the character of the decorative art. Ornament is never an attempt to reproduce the form of any flower but consists in the use of abstract flower forms as motifs, presented in rhythmic and disciplined design.

One other message of Indian art, identical with that of mediæval Europe—is that the greatest art is always both religious and popular. By 'popular' I mean not (as now) 'subservient to an uncultivated taste,' but in the highest sense, 'for the people.' Under mediæval conditions, the masterpieces of art were produced more directly for the people—because for God—than is possible under modern conditions where art is secular and has become the privilege of the rich alone.

Furthermore, we have before us the gospel of *tradition*. Examine any detail of an Indian design, consider any phrase of Indian literature, or for that matter, of any great traditional art, and at first you are struck by its apparent spontaneity, and you think 'How great the genius of the man who thought of this, who first saw that—what was his name? Where did he live?' But trace back the motif, and you will find that it has been the common property of generations and its first appearance is lost in a past which you cannot analyse. The meaning of this is, that traditional art is the art not of a few superior individuals, but of a race. Its separate phrases are no more traceable to individuals than the recurring phrases of an epic literature. They are modified and added to by succeeding generations until the living force of the tradition fades, and they become stereotyped and finally degenerate. While the tradition lives, the individual artist of each generation speaks through these phrases with the power of one who is the mouthpiece of the race, not as the utterer of individual fancy. He is as one with authority, and not as the scribes.

Strong interest in the individuality of artists is comparatively modern. The great men of old, the sculptors of Egypt, of pre-mediæval India, of mediæval Europe, like the makers of nearly all heroic literature, are nameless. Artists' names are not recorded on the sculptures of Borobudur or attached to various recensions of the epics. They did not *make* this thing or that: in

\* The whole of this part of the subject is much in need of further investigation. See 'The aims of Indian art,' by the present writer, and Foucher's 'L'Iconographie Bonddhique.' Foucher unfortunately treats the subject briefly, devoting most of his attention to archaeological details.

their own words they *saw* or *heard* it. They did not aim at originality—they wanted only to tell and retell the great stories that swayed the hearts of men. They spoke in no secret language of a cultured few. Like the kings of Ceylon, they 'made themselves one with the religion and the people.' The great genius when he came, did not stand by himself, a solitary figure, misunderstood and without helpers. He was but one of many workers, each in his degree so refined by labour, that the spirit of his race could use him as a tool. For, "only when the artist has stripped himself of *self-love*, inertia and indulgence, can the divine hand of beauty take him, and unite with his fingers the record of love." Each one in turn took up the language of his day, used it and added something to it and passed it on as a sacred charge to those who followed him.

The doctrine that art is for art's sake, or science for science's sake would have seemed to India a confusion of means with ends. The one is a satisfaction of sensuous pleasure produced by combinations of form and colour, the other a satisfaction of curiosity, apart from any question of the relation of these things to the purpose of life. These satisfactions are not in themselves wrong—save in so far as the whole empirical order of existence is 'wrong' (*avidya*)—but they lead nowhither, and are certain in the end to pall.

The real and great significance of art, on the other hand, lies in the emancipation which we, artist and beholder, find in it from the bonds of our limited selves. In the words of Goethe:—

Each age has sung of beauty—  
He who perceives it, *is from himself set free*.

The art which arouses sensuous pleasure only is limited in time and space. True art, by "unveiling and interpreting the innermost being of this whole world," transmutes the momentary into the universal and awakens in us an inexplicable and indescribable emotion—we are lifted above and out of ourselves. In a disinterested and selfless contemplation of the sublime, freed from individual desire or fear, we attain a momentary *samadhi*, from which we again awaken to the 'hard facts' of the 'real' world. But we can never forget these moments in which our self has

been forgotten, when we have stood for a moment apart from the empirical and unreal things of time and space. It is by these experiences that our self is realised and widened; praising what is beautiful, we receive it into our souls and are nourished by it, becoming worthy and good men; knowing by such intimations of immortality that the goal of our existence is to be sought beyond the limitations of empirical experience, in a freedom from the bonds of the individual self, the sense of I and my. These things are the message of the East.

#### POSTSCRIPT.

Since writing the above I have seen Prof. V. V. Sovani's article "a Brief Survey of Sanskrit criticism on Poetry" in No. 10 of Vol. II, of the 'Vedic Magazine and Gurukula Samachar.' It appears that the ancients held that the essential features of poetry consisted in the use of metaphors and figurative expressions, verbal ingenuities and similar 'ornaments.' The modern critics make *rasa* (emotion, burden) the essential feature, to which the ornaments are merely secondary. The first view is that of art for art's sake: the second, art for the sake of life and all that it means.

Amongst the later school, Bhadranyaka says that after we have understood the ordinary sense of a piece of poetry, together with its tropes, by the function *arthava* (meaning) there comes into play the function of poetry called *bhavakatva* (imagination) which divests the hero of his individual character and makes him identical with us, and then it is that we experience the function of poetry called *bhojakva* (delight).

The great philosopher Abhinavagupta-padacanjanja further explains that when we enjoy a beautiful piece of poetry, *we realise our own higher self*. What is called *bhoga* (delight) is nothing but the revelation of our own higher nature, conditioned by *sattva* (truth), but previously obscured by *rajas* (selfish activity) and *tamas* (inertness). Since our higher nature is essentially blissful, the delight we experience is comparable to Brahmanic bliss.

It will be seen that these views of the significance of poetry correspond to those outlined above in relation to the plastic



arts. I do not know if any similar study or criticism of these arts can be found in Sanskrit literature; if that should be the case, I should be very grateful to anyone who will direct me to the proper quarter. In any case, however, it will be seen that

criticism such as the above is really of a perfectly general character, and applicable to the plastic arts and to music as well as to literature.

A. K. COOMARASWAMY.

## THE FATAL GARLAND

BY SRIMATI SVARNA KUMARI DEVI

### CHAPTER X.

AS a meteor flashing through space gives one bright light and is then consumed by its own combustion, so man when carried to a supreme height by a strong emotion, soon finds himself exhausted and weak. The light of the soul cannot shine long on this dust-clad star, and the strong nature that soars to its height must pay the penalty. Shoktimoi exhausted and weary felt like one left in a maze at dead of night. Everything seemed to whirl around her. The very ground beneath her feet threatened to give way, and she had to summon all her strength to find refuge under a tree, which reached, she fell prostrate to the ground. For the first time in her life she lost consciousness, and alone at the late hours of the night the poor child lay helpless and forsaken. But youth and a strong constitution asserted themselves, and gradually consciousness returned unaided. Around her were the weird shadows of the forest trees, and above the stars had appeared. She glanced from heaven to earth, and the beauty of the night was reflected in her glorious eyes. But she saw it not, the stars had no lustre for her, the forest loneliness no fear. The cry of despair was in her heart, and this was all she knew. She raised herself into a sitting position and leaned against the trunk of a tree. She gazed at her right hand, and burning tears fell upon it, for still it held the faded wreath with which she would have adorned the Prince. But the wreath was now faded in truth, for the love, the faith, the hope that had clung to it so long

were dead for evermore. And as she gazed the pain in her heart grew deeper and deeper until the tears dried in her eyes, and the very blood seemed to freeze in her veins. She thought of those cruel words the Maharani of Dinajpore had spoken, she felt their poison, still they crushed her not, but filled her heart once more with strength. She pressed her teeth into her beautiful lips, and then, as if killing the last thing that was dear to her on earth, she unstrung the wreath and took the faded flowers in her hand, crushed them with her strong fingers and flung them to the ground. Then she rose and trampled them under foot. Ah, strong and much tried soul, what did you not suffer that moment, crushed at your feet lay the fairest flowers of your heart, a life's great love, and faith, and hope! She stood and stared on them with lips firmly pressed and vacant gaze. They must have suffered as this maiden did, who would know all she felt that moment.

Now the bitterness gave way to tears, her pale lips trembled with the pain of despair, and throwing her fair form down on the lost hope of her life, she writhed like one in pain and wept like a child and cried out,

"Oh Rajkumar, Rajkumar, behold your work!"

And then she struck her chest with her clenched fist and like one maddened called out aloud.

"Away with foolish fancies, I want revenge, oh God, revenge, revenge!"

She shuddered at the sound of her own voice and remained speechless, motionless, lifeless, until the still woods echoed back

the cry, "Revenge, oh God, revenge, revenge."

### CHAPTER XI.

As she lay prostrate on the ground she felt the touch of a hand. Startled she rose, "Who are you?" asked her angry voice,

"I am a Mussalman."

It took a girl of Shokti's courage not to be frightened at that advanced hour of the night, faced by a stranger in the woods alone, and this stranger a Mussalman, upon whom a Hindu in those days looked with special abhorrence. But she had a strong heart, this storm-tossed Hindu maiden, and the force of circumstances had trained her to rely upon herself. She was not alarmed at the sight of the stranger, but vexed at the thought that a Mussalman dared to put his hand on her. She recoiled from his touch and harshly said, "Wretch, forbear, how dare you to touch me?"

The man wore the Fakir's garb of white and a string of beads around his neck. "I thought you had fainted" he answered gently.

"And if I had fainted," came Shokti's proud reply, "what would that be to you, why should you touch me?"

The stranger seated himself at the foot of a tree. He unwound his turban and put it together again. That done he replied calmly.

"There is but one Creator, and all men are fashioned of one clay,—children of one father all, you and I and all that lives. Why do you hold yourself so proudly aloof?"

"Stand aside, you are a man, I am a woman. You are a Mohamedan, I am a Hindu. You are of a low race, your creed is low,—my race, my religion are the loftiest on earth. The same God may have fashioned you and me, but not in the same mould. Between you and me there can be no equality."

The man laughed. Irony sounded forth from his voice as he spoke. "Has the great God made different laws for each? There is but one Eternal Consciousness that governs rich and poor alike and knows neither Hindu nor Mussalman. Omnipotent justice governs all, and before the Creator no difference exists."

How strangely his words sounded, were they not the same that she herself had uttered one hour ago? They seemed like an echo of the curse she had spoken with her own lips. Who was this mysterious intruder, who seemed to read her very heart? At first she had taken him for one of those itinerant impostors who swarm the highroads of India and claim to be holy men, but now she thought him to be one of those few who really attain to enlightenment. His words disconcerted her. She mused a while and then replied,

"If that be true, Oh Sage, then whence have we this sense of inequality?"

"Because of ignorance, illusion."

"And why all this illusion? If the Creator be omnipotent, why does he not remove this ignorance from suffering mankind?"

"For the preservation of His creation, for the accomplishment of his designs, illusion must exist. The world would cease to be, were it removed."

"Then the Creator wills man's suffering? This seems like cruelty, why then speak of a great mercy?"

"Patience, the Creator is all in all. Both cruelty and mercy are of his essence. Live in accordance with the Law and mercy will be yours, oppose it, and your lot is woe."

Shokti could not grasp all the stranger said. The pain in her heart burned too deeply still, and following the impulse that moved her, she thought aloud rather than spoke when she exclaimed,

"Wills the Creator vengeance too? If He is all in all, why is vengeance such a deadly sin?"

"If it were so very sinful, why gave the Eternal this feeling to mankind? Were there no retribution for injustice done, the Creator himself would cease to be just. Revenge is the retribution of injustice."

"Revenge, oh God, revenge." The girl uttered these words involuntarily. "It is revenge I want, but knows this world a retribution for faithlessness, for broken hearts?"

"The shedding of blood, the shedding of blood! May God help you", said the Fakir in a deep voice, as if uttering a prophecy.

Shokti's noble nature revolted, the gory picture the Mussalman held up before her made her shudder. "No", she called out in lofty indignation, "I do not want his

death, I want his heart, his love, this alone would answer. I want to see the day when Ganesh Dev will be ready to sacrifice all for me,—mother, state, family and wealth. I want to see him ready to face hell for my sake. This is the vengeance I desire, naught else would satisfy me.”

The Mussalman laughed. “The woman who might trample under foot the hearts of a hundred men, who might have Emperors at her feet, pleads humbly for this lowly boon.”

And now again those oft-repeated words. Astrologers with one accord predicted a great destiny for Shokti. In her horoscope it was written that in her eighteenth year the daughter of Bonawari Lal would become a great Queen. Her father doubted not that this would be fulfilled and therefore had left her unmarried so long. Until now Shokti had herself believed it, but this night had shattered her faith. Therefore when once more she heard the same predictions, her heart grew angry and bitterly she said,—

“Enough of this, I want to hear no more. Those mocking words do not befit a holy man. The woman who failed to win the heart of him she loves, will never triumph over hundreds.”

“I do not mock. The great God gave you life that you should mete out joy and sorrow to many.”

Shokti laughed, but her laughter rang with despair. “I once thought,” she said coldly, “that I was destined for great things, but to-night I see how vain have been my thoughts. A humble maiden I, how could I be a queen?”

\*“How did Matsyagandha become a queen?” She was surprised to hear him express so much knowledge of ancient Hindu lore, and her faith in him grew stronger. But he continued “The eye of my spirit has been opened, and I see this land of Bengal from end to end, and I see reigning as its Queen, Shoktimoi, Empress of Bengal.”

The fakir spoke as one who knew, and in her eagerness she forgot her sorrow. “Shoktimoi, Queen of Bengal? Oh, Fakir, no, such hopes I may not harbour. The hope I had soared far less high than that, and even it has seen its doom to-day.”

“It was destroyed but to give way to

greater destiny. The stars are calling you to greater things than give your life to common love. The Sultan’s son has seen and learned to love you, he wants that you should be his Queen. I am a messenger from him to you.”

So far Shokti had not understood the stranger. Her mind was so engrossed with the thought of Ganesh Dev, that it did not occur to her he could have meant another, and she feared to trust his prophecy. But now that she saw he meant another, she mistrusted him no longer. She suddenly saw a kingdom at her feet, she saw herself no longer the despised daughter of Bonawari Lal, slighted by the Raja of Dinajpore and insulted by his mother, but the ruler of the destinies of those who would cast her adrift. And the thought of this filled her with greater emotion than that of being an empress. Two passions had reigned in Shokti’s heart since early days—her great love for the Prince and her desire for high estate, and she had nourished these two dreams with her heart’s blood. One of these boons was cruelly snatched from her forever. Ganesh Dev was hers no more, she had lost him without hope. But the hand of power stretched out to her in welcome greeting; should she accept it or refuse? She spoke not at once, but thought deeply and at last replied.

“He is a Mussalman, I am a Hindu.”

“That is your mind’s delusion. God is one, and Hindu and Mussalman alike worship Him, but under different names and in a different form. To avoid another on that account is a great sin, a want of true religion.”

Shokti heard him not, she thought still of the man she loved. What was high estate, what power without him? And the voice came from her heart when the maiden softly spoke.

“Ganesh Dev, I want him.”

“He will never be yours.”

“Never?”

“Never!”

“You know it?”

“Ganesh Dev will never marry you. Now choose. An empire awaits you. Will you be the Sultana, the Empress of all Bengal, or ———.”

He could not finish. The girl had risen to depart and interrupted him. “That is

\* Matsyagandha is one of the characters in the Mahabharata.



enough. I now must go. To-morrow I will give you my answer."

## CHAPTER XII.

The girl was on the forest path alone, around her reigned dread terrors. From the vast gloom of space weird shadows seemed to spring upon her, seemed to pursue her and with soundless mocking laughter repeat those words of destiny.

"He will never be yours, never, never!"

And Shokti's strong heart shuddered, she hastened on with quickened step. Through the branches shone a distant light, and towards it she bent her way.

At the edge of the forest stood a temple, old and crumbling, dedicated to Kali, the goddess. She had reached it now and finding the door unlocked entered the building. But there was no image in this room, the dim lamp-light revealed only the form of a woman seated on a deer-skin. She wore the ascetic garb, and her face was calm and benignant. She was the priestess of the temple. She saw Shokti and spoke to her in tender reproach.

"Child, I have been anxious on your account. Where have you been so late? I did not know you were so unconventional, or I might not have kept you here."

Shokti's father had died at this temple and before passing away left Shokti in the priestess' care. The girl took the reproof calmly and made no attempt to defend herself. "The Rajkumar was here," was all she replied.

The priestess understood the cause of her delay and guessed who was the Rajkumar. Still she asked,—

"Who is the Rajkumar?"

"A friend of my childhood, Ganesh Dev, the present Rajah of Dinajpore."

"Then Surya Dev is dead?"

Shokti replied in the affirmative, and the priestess murmured, "Peace be unto him, Om," and she continued her meditation.

"Did you know him, mother?" asked Shokti interrupting her reverie.

The priestess remained silent still, but later replied, "Child, you are now a woman. Even though the Prince was your playmate in your childhood, it is not fitting that you should meet him now."

"We are married," came the girl's reply.

"Married!" exclaimed the priestess, "your father did not tell me you were married."

"My father knew it not, ours was a Gandharva-Marriage.\* And now Shokti related the little scene of her childhood, when she had married the Prince at play in the garden by the lake. The priestess smiled compassionately. "Poor child," she said, "who would blame you for your fancy, for what is the world but a play-ground? Our Lord Krishna† was himself at play, and you are but a child, simple and innocent, as yet untouched by the world and all its woe. Who would then be surprised that you should take a childhood's play in earnest? But what says the Prince to all this? Would he take the bride he won in boyish merriment as the consort of his life?"

Unfortunate child, how lonely she felt. Was there then no one who understood her? Even the priestess doubted that the Prince was hers, and yet she knew nothing of this evening's occurrence. Was there then no hope, no one to take her to be Ganesh Dev's wife, would all re-echo those cruel words, "He will never be yours,—never, never?" These words haunted the unfortunate girl and almost maddened her. Struck by the fierce blast of despair, the tenderer feelings of her nature became frozen, and boldly she exclaimed, "If he accepts me not as his wife, I shall bring ruin upon him."

Only a while ago she had shuddered to hear these words from the lips of the Fakir, but now she had uttered them herself and flinched not in doing so. She remained silent for a while to subdue the passion that raged within. Then she spoke again, and now she was calm.

‡"Devi mother" I will tell you all. I have been rejected and abandoned. My heart now desires naught but revenge. I want Ganesh Dev, I want to see him at my feet. And if I gain him not, I shall—"

"Peace, child, peace. The desire for vengeance fits not woman. The world, my child, was not created to grant all the desires that mortals crave. Can you move the earth with a touch of your hand? Did

\* One of the eight forms of marriage in India. The rite is simple, the contracting parties only throw a wreath around each other's neck. It is always a secret marriage. It is, however, not now recognised.

† The Indian Christ.

‡ Goddess.

Providence give you a pledge ere you were born that all obstructions should be removed from your path, that the rose of life should have no thorn for you? Your anger, child, is vain. The marriage of a child-hood's play binds not the Prince to you for life. And they who suffer, suffer of themselves, man's *karma* brings him woe or joy. You may appear to him a beggar, and has a beggar any rights? Before heaven he has wronged you not. \* If you would but understand it, you are making an unjust claim upon him."

"An unjust claim?" Shokti reiterated these words and threw back her head in proud defiance as she did so. "I have the highest claim on him, mine is the claim of love, of faith, of the heart. It is a sin to turn a beggar from the door when he relies on faith upon the giver's kindness. How far greater then is not the sin when one rejects the maiden who gave him her heart, her soul? And, mother, though you say I know not right and wrong as the world knows it, I know the dictates of the heart, I know the voice of God to which my soul responds, I know justice from sin in the eye of the Eternal. And he who broke his faith with me, sinned against the highest law, the purest creed the gods yet gave to man, the religion of the heart, the highest duty due to love."

"My child, you reason wrongly. High is the creed the young heart dictates, I gainsay it not. But know my child, that it is limited; for the love of two souls is all it encompasses. And if your love stands alone, if it is not reciprocated by him on whom it falls, your law is powerless, your theory gone. True, when two love and one breaks faith, the pure creed of the heart, faith, duty—these are violated. I may go further still. If a man inspires false hopes in a woman by pretentious acts, even then her sorrow falls upon him, he is a faithless man. But, my child, let not your fancies carry you too far. Imagine not that he is tied to you by a mere childish play. One-sided love can make no claim, it becomes a humble petitioner for favour. If the demand is just, the claim is also just, but when one makes an unjust claim, he must not lament when refused."

"If this love was mine alone, why did he daily act as if he loved me? Why did he

put the garland round my neck and make me his queen?"

"That was a playful act. Put not a man's responsibility into a deed a boy so lightly did."

"Was I not also young those days? Still I have loved him and I love him now, and yet his oath must be all a childhood's play?"

"Listen, be calm, my child. I doubt not that your aspirations are noble. But remember love is the sentiment of youth, especially in man. You have not met since child-hood, his love for you had not a chance to grow, nor did he choose you for his wife as bridegroom chooses. So he has wronged you not, either before the world or in the heart. If your mind were calm you would soon see this."

"No, mother, there you are wrong. Even today each word, each glance revealed his hidden love. But he is weak, he is a coward, he fears his mother's anger and therefore discarded the maiden of his heart. He heeds false accusations. 'Bonwari Lal's sister has disgraced her race?' Oh, evil woman, your words are false! And if a God there be, the day will come when your offspring shall kneel at the feet of the daughter of Bonowari Lal, and you yourself will be humbled. This is my prophecy, my curse; God's hand be on you, woman, for the evil you have wrought."

### CHAPTER XIII.

Shokti's excitement had carried her beyond herself, but now she stood silent. Her heart beat faster than it should beat, and she paused to breathe. The priestess too was silent, but presently she spoke.

"Blame not the fates too much, my child, but see the hand of God behind the Law. He gives us sorrow for our good. And if the Prince loves you and still rejects, he heeds the voice of conscience and of duty. He sacrificed his own life's happiness with yours. If he abandoned you while loving you, can life have joy for him hereafter? Seek not to wreak dread vengeance on the man, but honour him, pray for his weal. What course did the divine Ram Chandra take? Had Ganesh married you, he feared he would bring shame upon his race, therefore he gave you up, and he chose wisely."

"Yes I should pray, for he chose wisely,"

Shokti laughed in scorn as she spoke, "what greater duty has a man than that of love? Ram Chandra gave no sign of greatness when he banished Sita from his court. His people honoured him for that, but woman knows what Sita must have suffered and cannot call his action noble. That deed of his, the great injustice of that act has stained his name, however posterity may applaud him.

"If Sita Devi was his wife, she was his subject also. He cast her off, knowing that she was pure, he feared his people's displeasure, failed in his duty as a king, as a just man and a husband, he sinned against both men and God."

"But—"

"No, mother, there can be no 'but.' The Prince through fear of evil calumny refuses her who gave her heart to him, whose wedded husband he is even now. Love, life, devotion, soul—my all, I gave him, and these he cast ruthlessly to the winds. And you say he sins not against his conscience? He sins against himself and me. For I must wed, you know. Custom demands it. Yes, I must wed, but I cannot give my heart. And I should honour him? He is a coward, is unmanly, unjust, sinful! One of my race, they say, disgraced her name,—my aunt. She has gone hence, and heaven itself is purer for her presence. False, false, false."

The sound of Shokti's angry voice seemed to desecrate the nightly stillness, but now once more the girl was silent. But the \**Yogini* spoke as calmly as before.

"Peace, child, for God alone knows the whole truth. Behold I am she, whom they have cursed, your aunt, and I am still on earth. Whether I shall find my place in heaven I know not, but as yet I have not found a corner even in hell."

Shokti became amazed and looked at the woman in silent wonder.

"Listen, my child," continued the *Yogini*, "hear my sad tale and learn a lesson from it. I once thought as now you think, that the heart's law is the highest, the only law in fact. The idol of my soul was like a God to me. Whatever God's world holds of beauty, truth, godness and purity, I wove into his name and worshipped him. His word was truth to me, his deeds pure righteousness. He stood aloof from other

men, I thought him all divine, no evil taint could touch him. But alas, I saw my idol crumble at my feet, my faith had been in vain. If the great God himself would come in human form and live on earth, he would have to conform to its conditions. Learn to regulate the law of the heart by the laws of the world, and its purity and nobility is preserved, but defy the laws that man has made, and the law that governs your heart can never assert itself."

"But it is the woman alone, the pure, the loving, the simple-hearted who suffers, who loses joy and peace. But they who sin, the demigods of this earth, make a pastime of life by destroying the happiness of the innocent who trusted them. I now see what has wrought your doom. As Ganesh did unto me, so did his father unto you. And still you pray for him."

Shokti had abruptly interrupted her aunt, she could no longer listen in silence. And now she continued as before. "Revenge, I say not once but thousand-fold. Oh God, is then Thy justice dead? Thou hast created woman as she is, tender and trusting, why? Only that man should trample on her, Thy weaker creature?"

"Reproach not thy Creator, child. For know that they He dooms to suffer are by his mercy chosen. The animal resorts to force when tyranny attempts to fetter it. But man was made for higher aims. It is divine indeed to suffer tyranny and still to bless. Pray for the happiness of him who caused you woe, and the divinity in you will then assert itself. Violence is earth's inheritance, but love leads to the gods, it is a heavenly boon. Its strength is great, immeasurable. It bears the woes of others gladly, and sorrow cannot bear it down. This is the great Creator's boon to man. He granted him this priceless blessing."

"Let them forbear who find happiness in forbearance. Oppression and injustice are unbearable to me."

"Child, be calm, revenge is His, the great God will avenge. Weak mortals cannot judge good and evil, right and wrong. A woman's nature is devotion, and true love knows not vengeance. Child, you have suffered much, the pain of unrequited love burns deeply in your heart. If you would gain peace, conquer the cry for vengeance in your soul and try to bless where evil has

\* Femal devotee.



been meted out to you. Strive to obtain this peace, you will require nought else."

"If God had meant all this for me, he would have made my nature so that I could grasp it. Lo the difference in the flower and thorn, and yet both are the children of one plant, both needed for the same design to make complete the life of the one parent tree. One God created both, and his plans are worked out by good and evil. He whom the world calls good, opposes sin by piety and virtue, and he whom men call bad opposes evil deeds by force, but violence or virtue, both claim one goal, both are the common features of one race, and to fulfil God's purpose both must be. When you were born the stars prepared your path that you might conquer sin by righteousness and noble deeds. But I was born to suppress sin by sin itself. I do not know what in long ages of the past my deeds have been,

that the Creator should bestow on me a fate so fatal, so unfortunate, but I must carry out His purpose. I want revenge! If he becomes my own, then are Ganesh Dev's evil deeds forgotten and condoned. If not, then by the worship of God's thunderbolt as embodied in Kali—"

"Child, Kali is not the satisfier of revengeful spirits," the priestess interrupted, "but the avenging goddess of all evil done. If you worship the gods to obtain vengeance, your creed is fiendish. The *Shastras* do not teach revenge. The Hindu religion is divine."

"I cannot follow any faith that considers not the punishment of injustice divine. I now go to the goddess, and if she grants me all my heart's desires then will the Hindu faith be mine, if not, I'll cast it from me."

(To be continued.)

## A POWER BEHIND THE THRONE

NICOLÒ Manucci's "*Storia do Mogor*," an authorized translation of which has been published, is a valuable contribution to the history of Mogul India in the latter half of the seventeenth century, which throws a fresh light on some of the events of that stirring period. As a physician attached to the retinue of Prince Shah Alam, Manucci had the privilege of being intimately associated with the principal members of the royal household, men and women alike, and of studying life at the Court of Delhi, and the impressions which he has recorded are in many respects, quaint and original. One can glean from these pages how wide and varied were the influences which entered into the Government of the Mogul empire, not the least important of which was the influence of woman. Susceptibility to the charms of the fair sex was a notorious weakness of most Mogul emperors, and women, on their part, though they occupied a subordinate position and observed strict privacy and seclusion, were not averse to display, whenever possible, their inherent love of supremacy. Numerous were the

intrigues and conspiracies which had their origin in the twilight of the harem and the history of the period contains several instances of women who had constituted themselves into a power behind the throne and guided the course of events in the kingdom.

Few historians have made mention of the Portuguese wife of Akbar, Maria Makari, who, according to a recent writer, exercised a strong influence upon the religion of her husband. With her advent in the royal seraglio was inaugurated an era of toleration of the Christian religion and the establishment of Roman Catholic churches in Delhi. Inspired by patriotism, she lost no opportunity to advance the interests of her own countrymen even to the exclusion of other European nations, who were, at the time, negotiating with the Mogul autocrat, with the object of securing various rights and privileges on the Indian soil. It was, however, an evil day for the Portuguese when Shah Jahan ascended the throne, for his wife Mumtaz-Mahal bore them no good will. Trained in the religious school

of her aunt Nurjahan, she was orthodox to the verge of fanaticism, intolerant of other religions, especially the Christian religion, and against the Portuguese she had a peculiar prejudice, the cause of which, according to some historians, was that the Portuguese at Hoogli had given shelter to two of her daughters whom the Jesuits had converted to Christianity. The version which Manucci gives is that the Portuguese had carried away two of her slave girls. However, under her influence, Shah Jahan registered a vow to exterminate the Christians and to extirpate their faith from his dominions. Accordingly, in 1632, he sent his forces against the Portuguese at Hoogli. The settlement was sacked and many were either killed or captured, but before the prisoners were brought to Delhi the Queen had died and they escaped torture and death. Thus did the fanatic vengeance of a woman affect the happiness of thousands when she had been in her grave 12 months. Apart from her religious prejudices, Mumtaz-Mahal was a model wife whose devotion to her husband was only equal to his in return. Exquisitely beautiful and fascinating in her manners, she combined in her the wisdom of her grandfather, Aias the good, the minister of Akbar, and the integrity of her father Asafkhan, the minister of Jehangir. Happy in her wedded life, she bore 14 children and died in giving birth to the last. "Before I quit this life" she told her husband on her deathbed, "I have two requests to make to you. Promise me that you will never marry again, that no more of your children may dispute with mine your love and riches; swear to me, moreover, that you will raise over my remains a tomb that will render my name immortal." Shah Jahan observed to the letter the last request of her he had loved so well. He took no other wife; and in her memory he built the Taj Mahal, which, to this day, bears witness to his devotion. Little did the dying woman anticipate that "the dispute for riches" which she had feared for her children from others was to be realised by dissensions among themselves which quarter of a century afterwards culminated in the fratricidal wars which for their brutality and bloodshed have few parallels in history. In these wars, the two daughters of Mumtaz-Mahal ranged them-

selves on opposite sides. The elder, the beautiful and talented Jahanara, who was the favourite of her father and commanded enormous influence over him, was fired by the virtuous ambition of marrying, a happiness denied to Mogul princesses, and espoused the cause of Dara who had promised to find a husband for her. The younger, the spiteful and crafty Raushanara who hated the elder sister with the rancour of a Juno, helped Aurangzib. She checkmated her sister at every move and posted Aurangzib of what went on in the palace. After the battle of Samugarh, Raushanara advised the victorious Aurangzib to imprison the weakened emperor and warned him that if he did not do so, Dara would return and the horrors of civil war would be revived. She clamoured for the death of Dara and when that ill-fated prince was betrayed and brought to Delhi, she exerted all her eloquence against him and urged his execution. Aurangzib, however, had taken a true measure of his sister, for after he was firmly established on the throne, he consigned her to obscurity, and eventually when her name became a public scandal and his stern morality was outraged, had her killed by means of poison. Jahanara, on the other hand, who shared her father's captivity and ministered to his wants until his death with more than a daughter's devotion, lived to a ripe age, honoured and respected in the land. She was allowed to keep her state in splendid seclusion unmolested by the brother she had consistently opposed. In the critical situation of 1666 which nearly alienated Aurangzib from the support of his Persian nobles whom he had wrongly accused of being in league with Shah Abbas of Persia, it was Jahanara's timely intervention which averted a civil war and for which Aurangzib could not be too grateful. She died at the age of 67. Beyond the walls of Delhi lies her grave marked by a piece of pure white marble with a little grass piously watered. "Let no rich canopy surmount my resting place" was her dying injunction inscribed on the headstone "This grass is the best covering for the grave of a lowly heart, the humble and transitory ornament of the world, the disciple of the holy man of Chist, the daughter of the Emperor Shah Jahan." Her public memorials are the great

rest house for travellers in Delhi and the splendid mosque at Agra.

Maria Makhari was not the only power in petticoats that made itself felt in the reign of Akbar. In the earlier years, young Akbar was to a large extent in the leading strings of his nurse Mahamanka who had brought up Akbar amidst the vicissitudes of his childhood and whom in grateful remembrance of the past Akbar had raised to the position of Chief of the Harem. At that time the administration was virtually in the hands of Bairam Khan, whose severity and jealousy were as hateful to the people as his masterful management was distasteful to the young emperor. The nurse used her power to undermine the Emperor's esteem for his tutor and worked upon his natural impatience of the Khan-Khanan's arrogance, and taking advantage of a visit to Delhi where he was free from the regent's domination, she induced him to break his cords. Akbar publicly announced that he had assumed charge of the government and sent the deposed minister on pilgrimage to Mecca. With Bairam's fall, the nurse's triumph was complete and henceforth she became responsible for the actual discharge of the duties of the minister in which capacity she became for a time invaluable. Her quick intelligence and devotion to the public interests won for her the popular esteem. So strong was her sense of justice that when her own son in whom all her hopes were bound, was, under the orders of Akbar, thrown over the battlements of the palace and killed as a punishment for an outrageous murder that he had committed, she told the emperor that "His Majesty had done well." The death of her son, however, was a deathblow to her and after forty days she died of a broken heart. "His Majesty was deeply grieved at the death of this pattern of chastity. Her body was sent to Delhi with all respect and honour and the Emperor himself followed it for some steps. The nobles and officers of the State all testified their respect and the Emperor ordered a splendid

monument to be erected over her and her son."

In the history of a Mogul harem, the perverted atmosphere of which was generally calculated to foster selfishness and a spirit of self-aggrandisement and to stifle whatever is highest and noblest in woman, it is a pleasant relief to come across some rare instances of women who have displayed a loftiness of character worthy of all praise. Among such may be mentioned the daughter of Aurangzib, whose romantic intercession on behalf of Sivaji on the occasion of his visit to Delhi saved him from a dangerous predicament. During this visit, Aurangzib showed a curious lack of political sagacity in his reception of the Mahratta. Instead of according the courteous treatment due to an honoured guest, he let Sivaji stand unnoticed among the Omrahs of inferior status. Deeply affronted, the Mahratta became indignant and quitted the royal presence without taking ceremonious leave. The infuriated monarch immediately ordered his confinement and the consequence would have been serious indeed to Sivaji were it not for the intercession of the princess who had watched the proceedings from behind the curtain and had been struck with admiration at the bold and undaunted indignation of the Mahratta. No sooner did the Emperor repair to his apartments than she followed him there and throwing herself at his feet, begged him to revoke his order. Aurangzib yielded to her entreaties and consented "to indulge Sivaji with an abatement of that obeisance which conquered princes owe to the emperor of the Moguls." In the warmth of her zeal, the princess sent to Sivaji a message of hope. A second interview was brought about during which Sivaji conducted himself with undiminished hauteur and is said to have demanded the hand of the princess in marriage—a proposal which possibly emanated from a sense of chivalry and gratitude for the princess, but which the Emperor, in the pride of power, ridiculed as impertinent and insolent.

KESARI.



## WILLIAM HOWITT ON THE EARLY HISTORY OF, THE EAST INDIA COMPANY

**"D**IVIDE and conquer: or the mysterious foundations of the British Empire in India, by William Howitt" is the title of a pamphlet published by S. Sowaran Singh, Manager, Bharat-Mata Book Agency, Lahore. This pamphlet of 90 pages is a reprint of two remarkable papers written over half a century ago by an English author of note whose moral sense was evidently outraged by the doings of some of his countrymen who were engaged in laying the foundations of the British Empire in India. No one who has read these papers can be hoodwinked by the attempts so often made by Anglo-Indian writers, like some of the contributors to the "Rulers of India" series, to whitewash the characters of such of their countrymen as resorted to questionable practices in winning territory for England and amassing wealth for themselves. The papers abound in merciless exposures and powerful condemnations of the hypocrisy, perfidy and treachery which are shown to have been employed in depriving Indian princes of their dominions, and of the peculation and rapacity of which men in the highest capacities are shown to have been guilty. The first paper entitled "The English in India: System of Territorial Conquest" begins by showing why Europeans did not proceed to act against the people of India as the Spaniards acted towards the Red Indians. The writer says:—

The Indian natives were too powerful and populous to permit the Europeans to march at once into the heart of their territories, as they had done into South America to massacre the people or to subject them to instant slavery and death. The old inhabitants of the Empire, the Hindoos, were indeed, in general, a comparatively feeble and gentle race, but there were numerous and striking exceptions; the mountaineers were, as mountaineers in other countries, of a hardy, active and martial character. The Marhattas, the Rohilas, the Seiks, the Rajputs and others, were fierce and formidable tribes.

Before noticing the dealings of the

English with individual Indian princes, the writer states, in the following words, the general policy which he discovered underlying those dealings:—

The means of usurpation have been glozing and hypocritical arts, which are more dangerous from their subtlety than naked violence, and more detestable because wearing the face, and using the language, of friendship and justice. A fatal friendship, indeed, has that of the English been to all those princes that were allured by it. It has pulled them every one from their thrones, or has left them there the contemptible puppets of a power that works its arbitrary will through them. But friendship or enmity, the result has been eventually the same to them. If they resisted alliance with the encroaching English, they were soon charged with evil intentions, fallen upon, and conquered, if they acquiesced in the proffered alliance, they soon became ensnared in those webs of diplomacy from which they never escaped, without the loss of honour and hereditary dominions, of every thing, indeed, but the lot of prisoners where they had been kings. The first step in the English friendship with the native princes, has generally been to assist them against their neighbours with troops, or to locate troops with them to protect them from aggression. For these services such enormous recompense was stipulated for, that the unwary princes, entrapped by their fears of their native foes rather than of their pretended friends, soon found that they were utterly unable to discharge them.

The writer then describes in scathing terms how, after making a treaty with Sirajuddaula, Clive entered into a conspiracy to oust him from his throne; how he accomplished this purpose with the aid of the traitor Mir Jafar who deserted his master in the midst of the battle of Plassey and went over to the English with all his forces and was placed upon the throne on his promising to pay one crore of rupees to the East India Company, seventy lakhs to the English and other inhabitants of Calcutta, fifty lakhs to the Company's army and navy, and on his paying Rs. 2,80,000 to the Company's Governor Drake, a similar sum to Clive, and somewhat smaller sums to other colleagues of the Governor; how Mir Jafar was deposed in favour of his son-in-law Mir Kasim and how Mir Jafar was

again restored in consideration of another colossal sum. Then follows an account of how the English formed a friendship with the Nawab of Arcot, how they subjected him to extortionate demands in return for their military services in his wrongful wars against the Raja of Tanjor and the Polygar chiefs, how the dominions of these princes were added to those of the Nawab, and how the English proceeded to appropriate the whole kingdom of their friend when he lay in his deathbed by bringing false charges against his son, who was deposed as soon as he ascended his father's throne.

The writer next notices the dealings of Warren Hastings with the Raja of Benares who had materially helped the English in their war with the Nawab of Oudh, but who, instead of being rewarded for his services, was subjected to exorbitant and recurring demands in addition to his annual tribute. Finding himself unable to meet these demands the Raja, it is stated, sent a private gift of two lakhs of rupees to Warren Hastings with a view to induce him to put a stop to these exactions. The writer goes on to describe how, while Warren Hastings pocketed the bribe, he soon compelled the Raja to make an offer of twenty lakhs of rupees "for the public service"; how scornfully this offer was rejected; how the Raja was required to pay fifty lakhs instead, how being unable to do so, he was arrested in his own capital; how shamefully the terms of the capitulation under which the fort of Bijapur (sheltering the female members of the Raja's family) surrendered, were violated, and how the ladies were plundered and insulted in consequence of a suggestion which is said to have emanated from Warren Hastings.

The writer then reviews the consequences of the friendship which Warren Hastings made with the Nawab of Oudh who was at first helped to conquer the territory of the Rohillas but was gradually reduced to the position of a puppet who could be bullied, fleeced and deposed at will. After describing the atrocities perpetrated in extorting £550,000 from the Begums of Oudh the writer says:—

"But what more than all moves one's indignation against this base English Inquisitor was, that he received as his share of these spoils the sum of ten lakhs, or £100,000!—and that notwithstanding the laws of the Company against the receipt of presents."

The rest of the first paper deals with the relations of the English with the Emperor of Delhi and Hydar Ali and Tippu Sultan of Mysore, and is full of trenchant comments.

The second paper entitled "Treatment of the Natives" exposes the extortions practised on a gigantic scale by the governors and other officers of the East India Company upon the ruling chiefs of India and by the Company's servants and agents upon the people of the territories in which the Company had acquired the right of collecting taxes. Long lists are quoted showing the enormous sums which were discovered by the Committee of the House of Commons in 1773 to have been levied by the Company's Governor and Council in Calcutta from the unfortunate princes who had fallen under their power. These sums are shown to amount to £5,940,498 of which £2,169,665 appear as "presents," and the author exclaims: "these are pretty sums to have fallen into the pockets of the English, chiefly as *douceurs*, in ten years. Let the account be carried on for all India at a similar rate for a century, and what a sum! Lord Clive's *jaghir* alone was worth £30,000 per annum. And besides this, it appears from the above documents that he also pocketed in these transactions £292,333." Harrowing accounts are given of the violence and oppression which were heaped upon the hapless millions of Bengal in extorting revenue from them or in compelling them to buy the Company's goods or sell their things to the Company. The climax of horrors is reached in the narrative of the tortures inflicted upon men and the outrages perpetrated upon women by a powerful tyrant, to whom Warren Hastings, well knowing his character, farmed the revenues of the district of Dinajpore on his making a present of four lakhs of rupees.

It does not appear from the English dictionary of National Biography, in which William Howitt and his wife Mary Howitt are noticed as miscellaneous writers, that he ever came to or had any connection with India. The papers now reprinted under the title "Divide and Conquer" probably formed a part of his work named "Colonisation and Christianity, a History of the treatment of Natives by Europeans." It may be said that a stay-at-home Englishman is

not competent to write on matters relating to India of which he had no personal knowledge; but his facts are supported by references to, or quotations from, official records such as letters of the Board of Directors of the East India Company, the proceedings of the House of Commons Committee, and well-known works on the history of India such as those of Mill and Orme. The value of his comments lies in the fact that they were made by a disinterested man who cared for the honour of his country and race,

who had much higher notions of patriotism than men who glory in the gains of their country and countrymen, however immorally acquired, and who had evidently realised the truth which was eloquently expressed by an American thinker many years after his death in the words—

"Nations can win success, can be rich and powerful, can cover the earth with their armies and the seas with their fleets, and yet be selfish, small and mean."

BHARADWAJA.

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## SOME FEATURES OF THE AMERICAN GIRL'S COLLEGE LIFE

"THE efficient force of the human race will be multiplied in proportion as women, by culture and education, are fitted for new and broader spheres of action." Through the education of women must the intellectual as well as the moral tone of society be raised. Think how far-reaching is the influence of a good woman, as a teacher upon pupils in the schoolroom, as a mother upon children in the home, and as a woman in daily contact with her associates. What greater aspiration, what nobler ambition, than to so fit and strengthen oneself, that the duty of living and teaching others to live in the truest sense, shall be performed?

The truth and saneness of this purpose has so appealed to the American people that they have readily responded. We find scattered all over our broad land, colleges and universities of every kind, denominational, non-sectarian, state, and endowed institutions. The majority of these are co-educational, and for the past fifty years women have more and more availed themselves of these opportunities. Each year hundreds of girl graduates are sent forth from the colleges. The American college girl graduate has a distinctive personality. Her potentialities, once latent, have become actual strength. The high ideals and noble purposes engendered by a distinct aim in life, are hers. This equipment her college has given her.

To the University of Illinois come each year hundreds of young women, the proportion to men at present being one to four, or about nine hundred women to thirty-six hundred men. The University must confront many of the actual problems of community life, among others, the housing of its students. Many parents think it necessary to move to our University town during their children's college courses. A small portion of the students, more of the girls, find real homes among friends. Upon the rest devolves the task of searching for a rooming-place upon their arrival. The members of the Young Women's Christian Association are of great assistance at this time. They meet trains, and, by keeping a list of available rooms, are able to direct strange girls to suitable homes. There are many of these situated near the campus, usually large, convenient and desirable. Board must generally be found outside of the rooming-house, but this experience proves novel and interesting, in that one's circle of acquaintance is thus enlarged. The Young Women's Christian Association conducts a free labor bureau through which young women who wish to defray part of their expenses can find employment.

The sorority and club houses are comparatively recent institutions. These are the homes of the sororities, young women banded together by mutual consent and in the pursuit of common interests. Each



group has emblems peculiar to itself. A pin of official shape, engraved with the Greek letters which stand for the name of the sorority, is worn by each member. A particular flower and a certain combination of colors are used in decorative schemes for parties. These societies are secret. A girl is admitted into membership by invitation, and immediately finds herself one of a group of perhaps twenty, bound together in the closest intimacy, with opportunities for forming true and lasting friendships. The older and more experienced members bear most of the responsibility in the management of the affairs of the house. In every such home is found an older woman, a matron or chaperone as she is called, who creates a warm place in the hearts of her girls by generous and sympathetic thought for their welfare.

There is a wide range of subjects open to women students at the University of Illinois. In fact she is barred from none. Just a few of those especially adapted for women will be mentioned here. The College of Literature and Arts offers a liberal education in languages, literature, history and science, for those who wish to teach or to lay a broad basis for later studies. The Department of Household Science is admirably equipped. It is housed in the north wing of the Woman's Building, and here are found kitchens, laboratories, and rooms for scientific instruction in every branch of household economy, *i. e.*, food, clothing, textile fabrics, house architecture, house furnishings,—in fact, everything that equips one for perfect home-making. All of these courses are thoroughly practical. The School of Library Science offers instruction



CROWNING THE MAY QUEEN AT THE ANNUAL MAY POLE, UNIVERSITY OF ILLINOIS.

to students who wish to specialize in library work. It requires three years of college work before entering upon the two years Library Course. The School of Music, the Department of Art and Design, the Department of Physical Training for Women, all offer work admirably fitted for the needs and special requirements of every student.

But besides these intellectual activities, besides the learning acquired from books, college women need social experience,—a

knowledge that will enable them to adjust themselves to varied environment and make them ready to meet every emergency.

Every girl, by virtue of belonging to the University, becomes a member of the Woman's League, an organization whose officers are chosen each year by the girls at large. The League is divided into groups, each group taking turns at entertaining. Two years ago there was built on the South Campus, a beautiful Woman's Building



ILLIOLA LITERARY SOCIETY. PRESIDENT MISS PARSONS, FOURTH FROM THE LEFT, LOWEST ROW.

devoted exclusively to the girls. Its spacious parlors, fitted in mission furniture, with elegant tapestry and rugs, with gems of paintings upon the walls and with a fine piano, afford an atmosphere perfectly ideal for carrying out the most novel and entertaining forms of entertainment. One especially attractive occasion was a Children's party

to which each girl came dressed as a child of whatever nationality she chose. Many were the quaint costumes. With hair falling in braids or curls, with short dresses and pretty little aprons, the participants, by eager interest in games and appreciation of the good things to eat, created an atmosphere that carried them back ten years or more. On another occasion, an informal party for the out-going Senior girls was given.

In the Woman's Building is found the office of the Dean of Women who devotes her entire time to the interests and social welfare of her girls. Here also are splendid facilities for the physical training of women. The central part of the building consists of a large gymnasium with a swimming pool, dressing-rooms and baths. It would be well to state that every student is given an examination to ascertain her physical condition and suitable exercise is prescribed. Adjacent to the Woman's Building and surrounded by shrubbery is the outdoor play-ground with ample room for games and athletic sports.

Beside the clubs and sororities which admit of some two-hundred members in all, one finds many happy, congenial households of girls. In these, evening parties and spreads, for girls only, are frequently held at which the chafing-dish holds the center of the scene. Fudge, welsh-rarebit, creamed-chicken, chocolate, and many another delicious dainty are deftly concocted and quickly disappear. Moments such as these, when dignity is cast aside, when minds are freed from studious worry, such moments make it possible for these college girls to know each other and to form friendships that last long after college days are over.

The pleasant Young Woman's Christian Association House just across from the Campus attracts many girls to its social gatherings. The house is tastefully furnished and equipped with a good library. Here the good times often take the form of games and music, especially the singing of college songs. College songs, above everything else, inspire loyalty and love in the hearts of the students for their Alma Mater. In the warm spring days, college "sings" are held, when the girls and boys gather at some chosen spot on our beautiful campus and make the air ring with their joyous voices.

There are many events in which both men and women have a share. Such are dancing parties which can be held on Friday and Saturday evenings only, according to a general University regulation. Prominent members of the faculty act as chaperones and certain of the parties are held in the University Armory.

No account of Illinois spirit would be complete without a mention of athletics, —baseball, football, basketball, and track work. College girls take an unbounded interest in all of these and great is their enthusiasm when they can help cheer a team to victory.

Certain activities combine educational with social features. In college literary societies ways are opened for the pleasant intimacies and general culture, that the opportunity for the development of originality always affords. Debates, oratorical contests, original stories and poems, special topics, and even dramatic exhibitions sustain an interest among the societies' members. There are three literary societies for women, limited in membership to about forty in each. The scholarship and general standing of a girl must be up to the mark before she is asked to join one. The initiation of new members and all business meetings are secret but the general meetings are open to visitors. Original efforts along every line are encouraged. An interesting experiment is being tried by one of the societies. A woman well-versed in the principles of parliamentary law presented this subject before the young women. Their intention now is to form themselves into a City Council and carry on the business pertaining to such a body. Such a novel procedure may give them insight into the mechanism of our municipal bodies. In such suggestive ways as this, these societies create interest in, and lead their members along new, and to them, untried lines of thought.

Pleasant relations are established between the men's and women's literary societies by receptions to each other, and participation in banquets. Often the societies join together and present to the University public excellent productions in the way of amateur dramatics. Enough genuine talent is always found to make such efforts successful.

Unusual advantages are constantly offered in the way of lectures, musical recitals and concerts. The Star Lecture Course presents eight or ten numbers in our large Auditorium during the year, by the most distinguished men of the country. A Christmas concert and an elaborate May Festival are given each year by the Choral Society which is made up of men and women singers.

Along in May comes the annual May Pole. This is given on the North Campus and is one of the prettiest occasions of the year. Throngs of spectators gather in the early dusk of the evening to watch the event. The Processional March is led by the stately senior girls in cap and gown, followed by two hundred white-robed maidens. The May Pole, whose top is heavy with flowers and foliage, and from which fall many streamers of blue and gold bunting, stands in the center of the scene. After the march follow many picturesque, quaint dances,—now rapid, now slow,—now backward, now forward,—whose intricacies dazzle one's imagination. As darkness falls, highly colored Japanese lanterns lend their light to the dying rays of the sinking sun. The Pageant Procession, ending in the impressive crowning of the beautiful May Queen, completes the event.

Convocations, the calling together of the student body as a whole, are frequently held in the Auditorium. Classes are dismissed, and from two thousand to three thousand students avail themselves of the privilege of hearing the President, a member of the faculty, or some noted visitor speak. Such events as Lincoln's birthday and Illinois day are celebrated in this way.

In these and in many more college activities, women have an equal share with men. After four short years of this democratic, freedom-inspiring atmosphere, what then? What do women do with their educations?

This is a subject broad enough to include many times the space here accorded. But allow a brief word. It is this development of originality, of independent thought, of readiness for emergency, that is going to prepare a girl for life,—to make her quick to grasp and to utilize the present situation. If it be her lot to return to her home, let her be ready to accept the old conditions with new interest. If she become a teacher, as



do many women graduates, then truly she is a far-reaching force in society. Others find themselves, and enter upon literary and artistic careers. Professional careers are claiming women more and more, and the woman physician has quickly and unquestionably found her place. The founding of libraries all over the country has created the need of a great number of librarians, and in this capacity, women find peculiarly congenial employment. Some of our brightest, strongest women have experienced the delight of initiating new forms of activity. They have revolutionized old customs and substituted new, labor-saving, and more efficient methods for bringing results. Two enterprising young women have undertaken the running of a farm. To the audible amusement of the neighboring farmers, who, themselves, could barely make ends meet, they hired a man on full time and began operations. In this, the third year of the experiment, they are firmly established and have branched out into special lines, as the running of a greenhouse and the raising of fine breeds of chickens and turkeys. Now, the neighboring farmers come to them for advice!

Viewed with the light that the success of the system of modern co-education has given us, what is to be the social and econo-

mic status of the woman of the future? She has proven worthy of the confidence placed in her, and has herself benefited, without retarding the progress of her co-workers, in the equal standard and quality of instruction. She has appreciated the seriousness of education. Her daily association with men in the class-room, on the campus, and at social and other functions, far from lessening the respect that is due her, has brought about a clearer and purer moral atmosphere. The genuineness of womanhood has been strengthened and the strength of manhood has become more genuine. Co-education has been tested and has proven its application to human welfare.

The principles that govern woman's place in the social order must be guided by the progress of civilization. Her position must remain distinct from that of man, but it will be marked by a differentiation, not in degree, but in nature. Ultimately, woman, by the exercise of the highest intellectual powers, will create in society that equilibrium that makes for complete living. Through education, which in its broadest sense, is "as long as life and but another name for living", must this goal be reached. Then, and then only, will womanhood give to mankind its gift in full measure.

GRACE KELLEY.

## "THE GATE-KEEPERS OF INDIA"

THE Indian Muhammadans whose spokesmen like the late Sir Syed Ahmed Khan during the early days of the Indian National Congress used to preach that agitation for political rights and privileges—especially the representative system of government in any form—was against the genius of the creed of Islam, have now forgotten what they used to say twenty years back and have taken to the Western methods of political agitation in right earnest. This is a significant sign of the times and we congratulate our Muhammadan brethren on their turning a new leaf in their political philosophy. In theory at least they do not differ now from the

political creed of the Indian National Congress and so there is still hope of their uniting with the Hindus and making common cause with them for the weal of the Indian Nation.

But it is a pity that some of them are playing to the tune of the scheming, designing and unscrupulous men who do not belong to their race or creed but whose sole object is to make a breach between Hindus and Muhammadans and thus prevent their ever coalescing in matters mundane. Some of our Muhammadan brethren are asking for preferential treatment under the new Reform Scheme because of their supposed political importance. For our

own part, we fail to see in what their political importance consists. Does it consist in the numerical strength, education or wealth—individual or collective—of the followers of the crescent? Does it consist in the preservation of a larger number of states whose rulers are Muhammadans? Or does it consist in their possessing more courage and fighting capacity than every other Indian community? The above questions are to be answered in the negative.

One of the Indian Muhammadan gentlemen has pleaded for the preferential treatment of the members of his community on the assumption that his co-religionists are the "Gate-keepers" of India. We fail to understand the meaning of the expression "Gate-keepers of India." Does this gentleman mean to convey the idea that the Muhammadan element preponderates in the Indian Army? If so, he and others of his way of thinking should be disillusioned of that idea as soon as possible.

The strength of the Native army in British India is as follows:—

Artillery ... ..	10,711
Cavalry ... ..	24,651
Sappers, Miners, &c. ... ..	5,058
Infantry ... ..	121,541
	<hr/>
	161,961

Indians are excluded from the regular artillery, except as camp-followers. But they are enlisted as soldiers to serve in what are known as Mountain Batteries. There are thirteen of these Batteries in India. Regarding their composition it is stated in the Indian Army List:—

"Composition of each Battery:—Half Punjabi Mussalmans and half Sikhs and other Hindus."

So roughly speaking there are 5000 Mussalmans & 5000 Hindus in the artillery in India.

In the Indian Cavalry, there are over thirteen thousand Hindu soldiers and about eleven thousand Mussalmans.

There are three corps of Sappers and Miners in the Indian Army whose total strength as given above is 5,058. From the Army List it is impossible to make out the exact number of Hindus and Mussalmans in these corps. But approximately these corps consist of one-third Mussalmans and two-third Hindus and other classes, such as Native Christians, Burmese, &c.

In the Infantry branch of the Native Army, there are about one hundred thousand of Hindus and thirty thousand Mussalmans.

Infantry is the most important arm of military service, for the infantry regiments form the backbone of the army of all nations and countries. So it cannot be said with any show of reason that if India is held by the sword, it is held by the bayonet of the Muhammadan soldiers.

The military importance of the Indian Mussalmans somewhat dwindles into insignificance when it is remembered that a large proportion of foreign Muhammadans is now to be found in the rank and file of the Indian regiments. Properly speaking, the Hazaras, Afridis and several other tribes of Pathans are not Indians. They may be in a sense the gate-keepers of India, because they are on the Indian frontier and receive subsidy from the Indian Government to keep the mountain passes closed against foreign invasion. But have these gate-keepers been always loyal? If so, why do so many frontier expeditions, raids and ghazi outrages take place almost every year? Then, who are the rifle thieves? Where do the stolen rifles go to? Did not the Tirah expedition disclose the superior armament of the Afridis over the Native sepoy—Afridis who got their arms by stealing and other unfair and underhand means?

It is not necessary to point out the reason or reasons which have induced the Indian Government to enlist frontier and transfrontier tribesmen in the Indian Army. Some of these reasons we have already referred to in our article on "Foreign mercenaries in the Indian Army" which appeared in the *Modern Review* for February 1908. But although these Pathans are enlisted in the Indian Army in large numbers every year, they are not often trusted and considered loyal by some of the Indian military authorities. It is said that on one occasion during the Second Afghan War some Pathan soldiers fired their guns without orders in order to warn the enemy of the approach of the British army. It is also a significant fact that during the frontier expeditions of 1897-1898, one of the regiments composed for the most part of Pathan soldiers had to be transferred rather hurriedly from one of the frontier stations to another station several hundred miles down country.

Blood being thicker than water, Pathans with their traditions of independence—those who “are content with discord, \* \* content with alarms, \* \* content with blood, but \* will never be content with a master,” cannot be reasonably expected to be loyal to alien masters in placing the foreign yoke on the necks of their own co-religionists. So the Indian Mussalmans cannot call themselves in any sense the Gate-keepers of India, because a few mercenary Pathans are paid to render the

services of Gate-keepers. The Indian Mussalmans also forget that by placing themselves in the same category as the “Gate-keepers,” they run the risk of bringing their loyalty into suspicion and question. No, they are in the same boat with the Hindus, their interests and their aspirations are and should be the same as those of the Hindus. So they should not try to separate themselves from the Hindus and play into the hands of scheming, and designing and unscrupulous men of alien race and creed.

## THE WILES OF A PLEADER

(A SHORT STORY)

### I

SUBODH Chandra Haldar has been practising as a pleader for four years now, but still he does not seem to be getting on well. At the time he took his degree in law, all his friends were unanimous in their opinion that he was a clever man and would rise in his profession quickly. But alas, they have proved false prophets. Yet, it cannot be said that this failure was due to his lack of learning or his want of tact. A graduate of the University,—the different letters of the alphabet bore testimony to his academical knowledge. Then, he was tactful beyond his years. Soon after he obtained his degree, he decided to go and start practice at the district bar of Dinajshahi. He had heard that there was plenty of legal work to be had there, and also that the local bar was not a strong one in point of ability. Before leaving Calcutta, he went to pay his respects to a vakil living at Bhowanipur, who had known Subodh for a number of years and was kind to him. Subodh carried a small canvas bag with him and after exchanging the usual salutations, he said to the vakil—

“Will you do me a favour, Sir?”

“What is it?”

“I have got some little presents for you here in this bag. Will you be good enough to accept them?”

This excited the old gentleman's curiosity not a little. He enquired—“What is it, Subodh? What have you brought for me?”

Subodh opened the bag and drew out of it a new *chapkan* of shining black alpaca and a brand new *shamla*. Placing the articles before the vakil, he said—“Do me the favour to accept these as presents.”

The gentleman was rather taken aback at this unexpected proposal and said—“Well, but what is the meaning of it?”

Subodh replied smiling—“My motives are not at all disinterested. I shall expect something in return from you also.”

“Pray speak out. I don't understand you, Subodh. What can I do for you?”

Subodh said—“Kindly take these and let me have in return your old *chapkan* and *shamla*, if you don't mind.”

The veteran pleader began to see light. He burst out laughing and said—“Bravo Subodh, a fine idea this, to be sure.”

“Thanks very much”—said Subodh.—“You see, the position is this. I am going to try my luck in a town where I am a perfect stranger. That alone is damaging enough. Added to this, if the clients there see me clad in a new *chapkan* and *shamla* they would at once discover that I am only a raw recruit. Who do you think will come near me then?”

The vakil was much amused and said—“Quite right, Subodh, you are perfectly right. Let me assure you that you would rise in your profession—and that, quickly. We



want such acute men at the bar—we really do.”

Subodh returned home in high spirits with an old *chapkán* and *shámlá* in his bag. With a view to further conceal his youthfulness, he next went to a *Kaviraj* and bought a phial of medicated oil for applying to his forelocks and turning the hair grey. But in a moment of weakness he confided the secret to his wife. The next day he heard that the cat had knocked down the bottle from the table where it stood and all the contents were spilt on the floor.

But alas, how hard the times have become! A man such as this has been attending the Bar Library of Dinajshahi for four long years and still the clients are keeping their distance.

Subodh's house stood in a much frequented street of the town. It was a small two-storied building with a little compound in front and a gate just bordering the street. The rent of the house has remained unpaid for three or four months. The *modi* (grocer) who supplied him has run up a bill close on a hundred rupees. The *marwari* who supplied him with clothes has stopped any further credit. The landlord, the *modi*, the *marwari* have begun to grow rather impertinent to Subodh of late. Although Lakshmi (the goddess of wealth) has withheld her favours from Subodh all these years, the goddess of children has been very good to him. He has had two daughters and a son born to him at Dinajshahi. He has also secured the friendship of a brother pleader, Jagat Prasanna Babu. Jagat's father was a local pleader before him and some of the old clients have not deserted the son.

## II

It was a winter morning. Sitting in his office room, Subodh Babu was drinking a cup of tea, sweetened with *goor*, as sugar was rather expensive. Thanks to Swadeshi, he need not feel ashamed at it now. Lately he has frequently been heard saying to his friends with evident pride—"Don't you trust the shopkeepers, gentlemen. What they sell as country sugar is really imported from Java. Many people think that yellow sugar is always country produce and it is only the crystal white variety that comes from foreign lands. But that is a great

mistake. Thousands of tons of yellow sugar are imported every year from Java and elsewhere. I would prefer *goor* any day, gentlemen, to be absolutely on the safe side."

Finishing his tea, Subodh shouted for the house-maid to take the cup and saucer away but nobody came. He then carried the cup to the inner apartments himself and there his wife told him that a little while ago the house-maid had raised a storm for the arrears of her wages, and had finally left, threatening a law-suit.

Poor Subodh heaved a deep sigh and preparing a *chelum* of tobacco, came back to his office. When at College, he never smoked a *hooka*, because it was not the fashion to do so. When he joined the bar he found that all the senior pleaders indulged in tobacco and in certain "other things" also. It was only the junior bar who neither smoked nor drank. So Subodh lost no time in providing himself with a *hooka*. A seer of tobacco of the eight-anna quality lasted him a fortnight. He made enquiries about the "other things" but discovered that a decent bottle could not be had for less than three rupees. So he stopped at tobacco. When at the end of the year he found that briefs were just as rare as at the beginning, although he had been faithfully smoking his *hooka* all the time, he thought of giving it up out of sheer desperation. He did not smoke for a day or two and then found that he had caught a Tartar. However anxious he might be to give up his *hooka*, the *hooka* would not give him up. So he took to it again but this time it was only with the four-annas a seer quality of tobacco.

The clock struck ten. It being a Sunday, there was no bother about going to Court. Subodh smoked on and gradually fell into a brown study. The little patrimony that he had brought with him, was gone long ago. Then he began to sell his wife's jewellery—one article at a time—but that stock was fast coming to an end also. How much longer could he go on in this way? What would become of him afterwards? Lately he had been diligently studying the "Wanted" columns of different newspapers and had sent off shoals of applications, but so far without success. Expenses were increasing every day but the income was next to nothing. He made a little money now and then by

executing commissions but that was not enough. Subodh Babu went worrying himself in this manner, taking an occasional pull at his *hooka*. The hawkers of *mohanbhog*, the *gowalas* selling *ghee*, were passing along the street at intervals, plaintively shouting for customers. Sitting in his lonely office room, poor Subodh finished a whole *chelum* of tobacco of the four-annas a seer quality.

Some one's footsteps became audible in the compound outside. Subodh started up, muttering to himself—"Who is that? A client, perhaps?" He had an old battered brief relating to a case long ago decided, which he used to keep handy for show. He quickly snatched it up from the side table and in a moment became deeply immersed in its dirty pages.

The footsteps climbed up the verandah and the next moment Jagat Prasanna Babu made his appearance with a newspaper in his hand. Subodh pushed the old brief aside and hailed his friend with delight, saying—"Glad to see you, old chap. It is an unexpected pleasure, so early in the day."

"Oh, I was so tired sitting all by myself"—Jagat responded—"So I thought I would just look in and have a chat."

"I am glad. I also was longing for company. What's the paper—today's *Bengalee*? Let me have a look."

Subodh Babu took the paper and opened the page where the situations vacant advertisements usually appeared. Jagat interrupted him, saying—"Have you heard the news? Mr. Fuller is arriving here at 7 A. M. the day after tomorrow."

Subodh said—"Is he? I wish His Honor joy. He doesn't intend calling on me, does he?"

"Suppose he does. You would be at home to him, would n't you?"

"No Jagat"—went on Subodh in his bantering way—"That won't suit me at all. Mine is a Swadeshi household and besides, my servant has just run away. How am I to entertain His Honor?"

Jagat said, in the same spirit—"Do you know Subodh, it may be to your advantage to entertain him. Poor man, wherever he goes, nobody gives him a welcome. No Municipality has so far voted him an address. In many towns, the District Boards in their meetings have proposed addresses of wel-

come but have been outvoted by the non-official members."

Subodh, by way of joke, said—"If you think that my reward may take the shape of a comfortable berth under the Government, I am willing to present Mr. Fuller with an address of welcome myself."

"Haven't you heard that a pleader in East Bengal composed some verses in praise of Mr. Fuller and he has since been appointed a Government Pleader?"

This was a critical point in Subodh's life. What he had said in joke, he began to consider in an earnest manner. After thinking for a few moments he said—"You are right. A Government Pleadership would be the salvation for me, Jagat. But how am I to proceed in this matter?"

Jagat Babu took it merely as a joke and said—"Can you compose a poem in English?"

"No, I haven't rhymed two words together in my life."

"Try. Compose a poem and get it printed in gold. Distribute it to all and sundry, including the officials, the day Mr. Fuller arrives,—and forward a copy to His Honor also. The Government Pleader of Faridsing, though the Chairman of the Municipality there, did not care to present an address of welcome to Mr. Fuller. I hear that there is trouble over the matter and I shouldn't be at all surprised if you stepped into his shoes in the near future."

Subodh sat silently, engaged in deep meditation.

Jagat Babu in his waggish style went on—"Take your pen and a sheet of paper. I will help you. I used to write verses at one time. How should we begin? 'Hail Fuller—Lord of East Bengal'—what next? How should we rhyme it?"

Subodh sat silently thinking as before. Jagat went on—"Let's rather have 'Hail Bamfylde Fuller—Lord of half Bengal'—it sounds majestic. What would the next line be? We can rhyme 'Bengal' with 'all', 'call', 'fall'—there are plenty more. Yes, yes, let's have.

Hail Bamfylde Fuller—Lord of half Bengal,  
How glad are Dinajshahi people all  
To—to—

How should it run? Won't you make a single suggestion? What, I compose the whole of the poem and you become the

Government Pleader? Very comfortable for you!"

Subodh broke silence, saying—"No Jagat, don't go on in that way. I am thinking of something else."

"I have got it"—Jagat continued—"yes,—

To welcome thee to their most ancient town—  
The worthy representative of the Crown.

No. I think 'glorious' would be a better word than 'worthy'. Just listen to the whole of it—and take it down—

Hail Bamfylde Fuller.—Lord of half Bengal,  
How glad are Dinajshahi people all  
To welcome thee to their most ancient town—  
The glorious representative of the Crown.

Take it down Subodh, quick. Such a jewel of a poem should not be lost to the world."

Subodh said—"Look here Jagat, can you lend me fifty rupees?"

Jagat, feigning annoyance, said—"I say, Subodh, this is very aggravating. Just fancy, your introducing such a prosaic subject in the midst of such an ideal occupation. Go to—I won't help you to write the poem."

No smiles played on the lips of Subodh. His eyebrows were puckered. He said—"No Jagat, it is no longer a joke with me. Lend me fifty rupees, like a good chap. I have an idea."

"Really? What may it be?"

"It is an excellent opportunity and I thank you for suggesting the idea to me, though you did not mean it seriously. I want to bamboozle the Government and get something decent out of it. I am determined to try."

Jagat was not prepared for this. "What do you mean to do?"—he asked.

"I will accord a welcome to Mr. Fuller."

"What nonsense! Who are you, pray? Not a Rajah, not a Zemindar, not even a Rai Bahadur. Do you think that you will have an opportunity? Do you expect the Collector to ask you to be present on the railway platform when His Honor arrives? You surely don't imagine that you are going to be invited to the durbar or get a card for private interview?"

"It doesn't matter, Jagat. I am going to do something which will certainly have the effect of bringing me to the prominent notice of Mr. Fuller. That will go a long way towards the attainment of my desire."

Jagat Babu looked very grave. After a moment's reflection he said—"Don't be a lunatic. The whole country has determined not to welcome him, will you alone do it? Like a traitor to your country, will you act against the wishes of our political leaders, from motives of self-interest?"

Subodh replied—"Jagat, you are talking like a school-boy. Here I am, rotting away for four years at Dinajshahi, selling my wife's jewels to buy my bread; have the 'political leaders' ever enquired of me, whether there was anything in my house for to-morrow's dinner? Do you know, I cannot afford to buy a sufficient supply of milk for my little ones—only the youngest born has a seer of milk every day—and my wife feeds the others with a kind of porridge made of boiled *sooji* mixed with sugar. No housemaid stays long, for they are never paid their wages regularly. My wife's hands are getting tough and bony by doing constant housework. If I get an opportunity of doing something for myself, why shouldn't I? If I can obtain a Government Pledership by humouring this new Assam Government a little, where is the harm? One gets tired of going about in torn clothes and tattered shoes and being insulted at every turn of the road by one's creditors."

Jagat Babu maintained silence for a little while. Then he said—"What do you intend doing?"

"I will decorate my house nicely."

"Will that serve your purpose?"

"Oh no,—that's only a prelude—only the sowing of the seed. After that, things will take shape themselves. Affairs will take such a turn that I am bound to attract Mr. Fuller's favourable notice;—and my desire will be accomplished."

"Are you sure of the final result? You might reap nothing but thorns of abuse and calumny, you know."

"I am quite sure. But I will require your good offices."

"What should I do?"

"That I will tell you from time to time as the affair develops. Just at present, you need only go about vilifying me to people as a traitor to my country."

Jagat said smiling—"Oh yes, I can do that easy enough."

"But you must be very careful, my boy.



Don't let anybody suspect that there is this understanding between you and myself."

"I shall take care."

"That's good. But I want the money to-day."

"All right. I will send it through my clerk as soon as I get home."—Jagat rose to go.

Subodh walked to the gate with him. Before leaving, Jagat said—"Couspiracy is intoxicating. Not a bad game, this. I feel as though I am getting drunk with it. But I am not sanguine of your plan succeeding at all, Subodh, I tell you."

Subodh said with mock reverence—"God grant that the new Assam Government continue in its present fit of insanity a little while longer,—and I *will* succeed."

Shaking hands, the friends parted.

### III

It is Monday. To-morrow the Lieutenant Governor is due to arrive; but yet, the people of the town are not making the slightest preparation to welcome the distinguished visitor. The sorrow and the insult resulting from the Partition of Bengal are rankling in the bosoms of all. The members of the Municipal Board, by an overwhelming majority, have outvoted the proposal to present His Honor with an address of welcome. The District Board have refused to pass a similar resolution though proposed from the chair by the collector himself. The big landholders of the district who always took a prominent part in all public affairs have suddenly taken ill, and gone away to different places for a change of air. A Mahomedan Deputy Magistrate and his co-religionist the Special Sub-Registrar of the town have, after much effort, started a brand new association called the Anjumania Islamia, consisting of about twenty members all told, and this Association have got up an address. Unfortunately no non-official member knew enough English to read out the address at the Durbar. The good Nawab of Dacca, being apprised of this difficulty by a telegram, has forthwith sent one of his English-knowing relations to Dinajshahi to assist them in their pleasant function.

On Monday morning the people of the town beheld a curious spectacle. About ten or twelve men were busily engaged in

decorating the outside of Subodh Babu's house. Quantities of *jhow* and *deodar* leaves were seen heaped on his verandah. A few freshly cut banana trees were also visible. Speedily an arch constructed of split bamboos rose over his gateway. In half an hour the arch was covered over with the beautiful foliage of the *deodar*. On either side of the gate a banana tree was implanted. At the foot of each tree stood a new *ghurra* full of water, freshly painted over in yellow. Wreathes of marigold encircled each window facing the street. The outside wall was decorated all over with circular patches composed of *jhow* leaves, with a bunch of bright flowers of different colours fixed at the centre. To keep the flowers and the foliage fresh, one man was solely employed to bathe them with sprays of water at frequent intervals.

This kept Subodh Babu engaged till one o'clock. He then quickly finished his breakfast, wrote out a petition to the District Superintendent of Police, and ran to the police office. The petition contained a prayer for permission to display some fireworks at his own compound on the next day, in honor of the Lieutenant Governor's visit to the town. Needless to say that the petition was granted as soon as it was put up before the D. S. P.

Returning home, Subodh again busied himself in looking after the decorations. He took a long piece of wooden plank and pasted it over with white paper. Then with a pair of scissors, he cut out of a sheet of scarlet paper certain letters of the alphabet intended to form a sentence welcoming Mr. Fuller to Dinajshahi. He was carefully fixing these letters on the white board when some young men and boys of the National School paid him a visit. The foremost of them saluted him politely and said—"What is all this, Sir?"

Subodh feigning a baby-like simplicity, replied—"The Lieutenant Governor is coming to-morrow, you see. I am therefore decorating my house as a sign of welcome to him."

"But, Sir, nobody else is doing it. Why should you?"

"Why? What's the harm?"

"Every one is in mourning because of the partition of Bengal. This is not the occasion for festivity."

"Every body is in mourning, did you say? But why? I find every body just as jolly as ever."

"Do you then think, Sir, that the Partition of Bengal is a matter for rejoicing?"

Subodh was flabbergasted at this remark. Only the other day, at a public meeting to protest against the Partition, he had harangued the audience in language such as this:—"My brother Bengalees,—till we have avenged this Partition,—this cutting in twain the beloved body of our Mother Bengal with a cruel sword as it were—let us not indulge in any kind of luxury or festivity, &c., &c."

Subodh kept a stolid silence. The boys tried to persuade him to desist, and strip off the decorations. At last he found his voice to say—"It would be foolish to do that after spending so much money over it."

The boys said—"Kindly tell us what you have spent, and we will make good the amount to you. All the students are willing to subscribe out of their tiffin-money at school."

Subodh felt a sudden pang shoot through his bosom. But he was not the man to desist from his purpose for merely sentimental reasons. In a voice of pretended annoyance he said—"Leave me alone. You boys have begun to poke your noses into everybody's affairs. Go home and mind your studies."

The boys left with a sigh of disappointment. It suddenly struck Subodh Babu that they were just as likely as not to come at night and tear up the decorations. They were up to any kind of mischief. So he put on his cutcherry dress and went to see the Police Superintendent. Arriving at his bungalow he was told that the Superintendent had gone to see the Collector. Subodh Babu, therefore, went to the Collector's *Kothi* and sent in his card to the D. S. P.

He was sent for immediately. He found the Superintendent and the Collector sitting together. Subodh *Salaamed* them both and stood, waiting their pleasure.

"What can I do for you, Babu?"—the D. S. P. said.

"Sir, I have decorated my house in honor of the Lieutenant Governor's arrival tomorrow. I have reason to apprehend that school-boys would come at night and tear up the decorations."

"Are you the gentleman who applied to-day for permission to display fire-works?"

"Yes, Sir."

The D. S. P. turned to the Collector and said—"It was about this gentleman that I was speaking."

The Collector looked at Subodh with a benignant smile, saying—"Are you a pleader?"

"Yes, Sir."

"That's good. I am glad to see you are so loyal. Would you like to attend His Honor's *darbar* tomorrow?"

"Yes, Sir—that would be a great privilege."

"All right. I will give you an invitation card. Your name, please?"

Subodh gave his name. The Collector took a blank card, filled it in himself and gave it to Subodh. The Police Superintendent said—"Never mind, Babu. Your decorations shall be safe. I will order four constables to mount guard in front of your house to-night."

Subodh saluted both the officers in a very deferential manner and took his departure.

\* \* \* \*

The Lieutenant Governor arrived the next day at the appointed hour. Subodh Babu took his stand near his gate, in full dress, *shamla* and all. The phaeton conveying the distinguished visitor drew near. The Commissioner of the Division and the Collector were also in the same carriage. As the equipage approached the gate, Subodh bent himself nearly double and *salaamed* His Honor. Mr. Fuller with a smiling face returned the salute. For a moment he cast his glance at the flags and festoons, and the plank surmounting the archway over the gate, bearing the inscription—

LONG LIVE FULLER.

WELCOME TO DINAJSHAHI.

A faint smile played on His Honor's lips. The next moment the phaeton was out of sight.

\* \* \* \*

The *darbar* was to be held at ten o'clock. A big *pandal* had been set up on the *maidan*. After nine, Subodh hired a hackney carriage and drove to the place. He dismissed the *gharry* on arriving there, intending to walk back.

The durbar was very thinly attended. There were only two or three members of the zemindar class. All the gazetted officers of the Government—Deputy Magistrates, Munsiffs, had mustered in full force. Other servants of the Government,—ministerial officers and *amlas* were also in evidence. These latter had been especially ordered to be there so that the place might not look too empty. But this had been a sore trial to the *amlas*. They were poorly paid, and managed to make both ends meet somehow. They possessed only one suit of cutcherry dress each,—hardly fit to be seen at a durbar in. Some of them had to borrow the suit they were wearing now. Those who had no such opportunity, have appeared in their everyday cutcherry costume—much the worse for constant wear. They couldn't help it, poor fellows. They might run the risk of losing their berths if they didn't come. Besides government servants, non-official gentlemen, either Hindus or Mohamedans, were very few in number. There were about fifteen Mohamedans present, representing the Anjumania Islamia.

In due time, His Honor entered the pandal. He looked venerable in his grey hairs. His face was lit up with a genial smile. All present stood up. The Collector then called upon the Anjumania Islamia to read their address of welcome. This done, the document was enclosed in a silver casket and presented to His Honor. The Mohamedans had printed Mr. Fuller's name as *Sir Bamfylde Fuller*, thus happily anticipating the honor conferred on him by Government some months later. Mr. Fuller stood up and delivered a speech in English and then another in Hindustani. Then came the ceremony of introductions.

The Collector presented to His Honor one by one all the important personages there. Subodh deliberately pushed his way through the crowd and mustered courage to take his stand quite close to the Collector. The latter smiled at Subodh indulgently and presented him. Mr. Fuller shook hands with him cordially and said—

"Are you the gentleman who saluted me on my way from the Railway station this morning?"

"Yes Your Honor."

"Your house was beautifully decorated. I admire your taste. Are you a pleader?"

"Yes, Your Honor."

"The pleaders are generally very disloyal. I am highly annoyed with them. You, I find, have refused to dance like a monkey to the piping of Surendra Nath Banerjee."

"I don't forget my duty, Your Honor, at the instance of other men."

"Very good. Come this afternoon to the Circuit House for private interview,"—and Subodh was dismissed. Other people were introduced.

By and by the durbar broke up. Subodh was leaving when the Collector came up to him hurriedly and handing him a blank card for private interview said—"You are a lucky man. His Honor has especially asked for you. Come in time."

Subodh thanked the Collector profusely and left.

On his way home, his thoughts were—"What is all this? The most unexpected things are happening. Only the day before yesterday Jagat said in a sarcastic manner 'You surely don't imagine that you are going to be invited to the durbar or get a card for private interview?' Yet, all this have come to pass. Will the Government Pleaders then slip through my hands? Are the days of tribulation over then? Is my lucky star beginning to rise?"

Subodh slowly wended his way to his home. When he had arrived at a short distance from it, he stopped and viewed the decorations. He felt very flattered that the Lieutenant-Governor himself had admired his taste. He looked on for a few moments with a gaze of rapture. He was about to proceed again when a very disagreeable thing happened.

The house near which he had taken his stand belonged to another pleader. Some mischievous urchins of the house, who were on the roof, emptied a pail of water thickened with mud and cow-dung, directly over his head. Subodh cast his horrified looks above. Somebody shouted in derision—"Long live Subodh Baboo. Welcome to Pandemonium."

The dirty water, thoroughly besmearing his *shamla*, descended to his *chupkan* in several currents. Then soaking the *chapkan* through and through, it flowed down his trousers and found entrance into his shoes. In this condition, Subodh Babu hurried home as fast as his legs could carry him.



## IV

His only decent cutcherry dress spoilt, Subodh did not know how to attend the private interview.

Bath and breakfast over, he called on a friend who was a Deputy Magistrate, told him every thing and asked for the loan of a suit.

The Deputy said—"Certainly Subodh Babu, I will lend you a suit with great pleasure. But what puzzles me is this. You gentlemen, who belong to an independent profession, why should you lend yourself to all this tomfoolery? We are servants of the Government and have no choice but to submit. But you—why go out of your way to decorate your house, attend the durbar, go to the private interview and all that?"

Subodh Babu felt discomfited. He found his voice to say—"His Honor himself has asked me to the private interview. Would it be proper for me not to attend?"

The Deputy Magistrate suddenly recollected that he had acted very unwisely in saying all this to Subodh Babu. What if his friend should go to the collector and report the conversation? He would get into trouble with the authorities for such disloyal sentiments. Consequently he hastened to reply—"Oh yes, certainly—you must go. As His Honor has condescended to ask you personally, you ought to go by all means. Excuse me a moment, I will get you the suit."

The private interview was over. The display of fire-works in the evening was also accomplished. At nine o'clock, Subodh covering his face up carefully with a shawl, called on Jagat Babu.

Jagat welcomed him saying—"Bravo Subodh, Bravo! Things are turning out exactly as you said. Did you speak to the L. G. about a Government pleadership?"

"Oh no, that would have spoilt everything. He would have at once suspected that my loyalty was merely make-believe. Every thing in good time, my boy."

"What is your next step then?"

"Have you got telegram forms?"

"Yes."

"Let me have some, please."

Jagat Babu did as he was requested.

Subodh explained saying—"We ought to send a report to the *Bengalee*, the *Amrita Bazar Patrika* and the *Bande Mataram*."

"What about?"

"All about myself, of course."

"That has been done. The *Bengalee* correspondent Sukumar Babu has mentioned you in his report of the durbar. He has also added that you were the only member of the bar to attend."

"But has he mentioned the cow-dung and water incident?"

"I don't think he has."

"That's the most important thing. Look at this, I have drafted a telegram giving the full details. I don't think Sukumar has reviled me enough in his telegram. That is of prime importance. The cow-dung incident and the welcome to Pandemonium is highly dramatic and would tickle people's imagination immensely. These ought to be especially mentioned."

Jagat Babu copied out the draft telegram and sent it off immediately. Subodh then bade him good night.

The next morning as Subodh just came out and sat in his office, two Sub-Inspectors of Police came and saluted him. One said—"Is it true, Sir, that when you were returning from the durbar yesterday, somebody emptied a pail of cow-dung and water over your head from the roof of the house opposite?"

"Yes it was so."

"This has reached the ears of the Sahibs. Should you like to prosecute this case, the Superintendent of Police has ordered us to render you every possible assistance. We will find out for you who the culprits are and who can depose as witnesses. Unfortunately this is not a case cognisable by the police. Had it been so, we would have arrested all the inmates of the house, young and old, yesterday and clapped them into *hazat*. You ought to file a petition of complaint this very day."

Subodh replied—"But I haven't seen any one. Against whom should I complain?"

"We will immediately get you the names of all the young boys in that house. Their father, the pleader, must have abetted the offence. You mention them all as accused persons. Leave it to us to procure evidence against each and all of them. We will get the case proved to the very hilt."

Subodh remained in thoughtful silence for a little while. At last he said—"Give my *salaams* to the Police Sahib, Darogaji, and tell him that I very much appreciate his

kindness. But as I have seen none and shall be able to identify none, it is absolutely no use lodging a complaint."

The Darogas left, very much disappointed.

Subodh Babu then began to pull at his *hooka* vigorously and thought—"Poor boys!—They have done me a very good turn indeed. By this time, the news is all over Calcutta with the morning papers, I believe. This will go a long way towards the fulfilment of my desire."

Subodh was right. Within three days the whole country rang with the news. The vernacular papers, copying the item from their English contemporaries (without acknowledgment) wrote long leading articles in terms not exactly complimentary to Subodh Babu. Some editors wrote—"Such traitors to the country should forthwith be placed outside the pale of society." One facetious writer published a poem entitled—"The purification of Subodh Babu." In it he said that cow-dung and water was a highly purifying agent of sin. The contamination resulting to Subodh Babu from shaking hands with Mr. Fuller at the durbar, has been washed clean with cow-dung and water. Prominent mention of Subodh Babu was made in the columns of the *Englishman* and other Anglo-Indian dailies also. These papers wrote—"There is no doubt that at the present moment there are thousands of educated natives in the New Province who are truly loyal to the British Government; but they dare not give expression to their real sentiments for fear of being molested by the *budmashes*." They praised Subodh Babu's courage of conviction. On the other hand things were pretty hot for poor Subodh at Dinajshahi. The pleaders in the Bar Library hourly passed the most offensive remarks in his hearing. During his absence one member enquired of Jagat Babu—"I say, what is your friend's motive in behaving like this? Does he want to become a Deputy Magistrate, or a Police Inspector, or what?"

Jagat Babu replied with evident annoyance—"Don't ask me, for I am as much puzzled as you are."

"But, he is such a friend of yours;—you ought to know."

"Friend, indeed! I refuse to recognise a man of such a disgraceful character as a friend."

"Have you had no talk with him? What-

ever is the matter with him? Has he gone mad?"

"I have not been on speaking terms with him since that day"—replied Jagat, with much dignity.

## V

A week after the departure of the Lieutenant Governor came the wedding day of a daughter of Kishori Mohan Babu, a leading member of the local bar. This gentleman was advanced in years and of a very kindly disposition. When everybody was denouncing poor Subodh in terms of unmitigated abuse, Kishori Babu was the only man who occasionally used to take up Subodh's part. He said one day—"Subodh was quite wrong in doing what he has done. There is no doubt of that. But we must also consider that he is very young and thoughtless. Oh no, you fellows mustn't go on persecuting the poor man like that. The amount of vilification that he has had in the newspapers is quite enough to drive one mad. That ought to be considered quite a sufficient punishment for him. Never mention it again."—Acting against the advice of some brother pleaders, Kishori Babu has invited Subodh also to partake of the marriage feast at his house.

It was evening. Subodh Babu sat in his office room, enjoying his *hooka*. Jagat well wrapped up in a shawl to conceal his identity, walked in.

Subodh gave him a hearty welcome. "Well, Jagat," he said—"it is so seldom that one sees you now-a-days."

"Yes, I daren't come openly to you. Everybody knows that I have cut you dead. But what about the real affair? Do you see any signs of success? I hope that abuse and denunciation are not going to be the only reward for your trouble."

"Oh no! Everything in due time. We must hold our souls in patience till the psychological moment should arrive."

"I saw in the papers to-day that the Government Pleader of Faridsing has been compelled to send in his resignation. Why not fire off an application?"

"Oh dear no! Not a Government Pleadership. The bar would be too hot for me anywhere after all that has happened."

"What do you desire then?"

"I would much rather become a Deputy

Magistrate. It carries a handsome salary—a settled income; and then, the position is considered to be a high one too.”

“The starting salary of a Deputy Magistrate is only two hundred rupees. Why not apply for a Deputy Superintendship of Police? You get two hundred and fifty to start with.”

Subodh replied with vehemence—“What, become a policeman and turn a real traitor to the country? These days during which I have only posed as a traitor, have been too much for me, I tell you. By becoming a Deputy Superintendent of Police my duty in this province will frequently be to go and hurl regulation lathies at the heads of poor urchins who have shouted *Bande Mataram*, to hunt down boys who in their youthful zeal have thrown away half a seer of Liverpool salt. No, thank you, not the Police Service for me. I would much rather go on starving at the bar.”

“To become a Deputy Magistrate, you must send in your application. The Government will not come begging at your door, will they?”

“Of course I will apply—but things are not right enough yet. Something more requires to be done.”

“What else?”

“I will tell you. You must get me boycotted. That’s the thing. Boycott me all of you and then my claims with the Assam Government will be *pucca*.”

“I can boycott you to-morrow—but will that do? How can I persuade others to do it?”

“Kishori Babu has asked me to his daughter’s wedding.”

“Will you go?”

“Certainly.”

“Some people at first raised a difficulty about asking you, but Kishori Babu, like the good soul he is, stood by you and they relented.”

“That’s unfortunate. You can do one thing. Just as we all sit down to dinner, you kick up a row and refuse to eat with me.”

“But what about the others?”

“Oh, my dear fellow, you don’t know human nature. You will find at least a dozen men there who would follow suit immediately. Then I will come away and send off long telegrams to the newspapers.”

Jagat hesitated a good deal. He said—“It would be a difficult manœuvre;—I shouldn’t like to try it.”

“But you must. It is all-important. The Government cannot fail to recognise my claim, once I have been boycotted.”

Jagat at last agreed to it after much coaxing and persuasion. He drank a cup of tea with Subodh and then left.

The next day, Jagat did as was arranged upon. About forty men sat down to dinner in a big hall and before the basket loaded with *pooris* made its appearance, Jagat jumped to his feet and said—“Gentlemen, you will excuse me. I am unable to dine in this company. Over there I see a man who by his conduct has forfeited his claim to be considered a member of our caste. I refuse to eat with Babu Subodh Chandra Haldar—a traitor to the country’s best interests.”

Several other young men also stood up and declared that they were exactly of the same opinion and would rather go away hungry than eat with Subodh Babu.

A great hubbub followed. Many persons were seen getting ready to depart. At this juncture Subodh stood up and said—“Gentlemen, pray be seated. It is not proper that so many of you should go away because of one man. I would much rather go away myself, gentlemen, and leave you to enjoy yourselves.”—Having delivered this speech, Subodh shot out of the room.

Poor Kishori Babu was greatly distressed at this unexpected calamity. He ran after Subodh, caught hold of him near the gate of his house, and besought him to remain and have his dinner in a separate room, all by himself.

Subodh set himself free from the poor old man’s grasp with a violent jerk, saying—“No, thank you, sir. I did not come here to be insulted like this. It is too much—really too much.”

Coming home, he drafted a long telegram giving a full description of the incidents of the evening with embellishments calculated to greatly heighten the effect, and despatched copies of it to different Calcutta dailies regardless of cost. He of course took care not to put his own name down as the sender of these telegrams. Once again the newspaperdom of Calcutta, both Indian and Anglo-Indian, was on fire. Some Indian



newspapers wrote—"The noble example set by Dinajshahi in thus boycotting a traitor to the country should be followed everywhere." The Anglo-Indian papers greatly sympathised with Subodh and wanted to know why the Government could not protect its loyal subjects from outrage at the hands of seditionists.

\* \* \* \* \*

A week elapsed. Subodh sent in his application to Shillong praying to be provided with a Deputy Collectorship. He mentioned that he had been boycotted not only in social matters but professionally also and had thus been deprived of the means of his livelihood.

A fortnight passed—no news from Shillong. Subodh began to get a little nervous about it. The Government, he thought, was not to be hoodwinked,—no Deputy Collectorship for him—and his chances at the bar gone for ever too.

Sunday came round. Subodh finished his cup of tea sweetened with *goor* and abandoned himself to his *hooka* and vain regrets. He was thinking of the worldly wisdom contained in the fable of the dog and the shadow, when suddenly Jagat made his appearance with a smile on his lips and a newspaper in his hand. Subodh was astonished to see him throw prudence to the winds and come in this open manner.

"Hallo, Jagat—Is that the *Bengalee*?"

"No, it is the *Englishman*."

"Anything fresh?"

"Yes,—something very fresh indeed."

"What's it?"

"Guess."

"I give it up. Come, let me see what it is."

Jagat showed him a paragraph which ran as follows:—"We understand on good authority that Babu Subodh Chandra Haldar, B.L., has been appointed by the E. B. and Assam Government to the post of an eighth grade Deputy Collector. This gentleman was a pleader of considerable eminence at Dinajshahi, at any rate till the recent visit of His Honor the Lieutenant Governor of the province to that town, when Babu Subodh was rash enough to decorate his house as a mark of rejoicing and pay his loyal homage to His Honor at the durbar. The story of the persecution suffered by this brave and loyal Bengalee at the hands of his fellow-townsmen is well known to our readers. We thoroughly approve of the appointment."

Subodh read the paragraph twice over and then said with a sigh—"It is too good to be true. There is nothing in the *Gazette* yet."

"Never mind the *Gazette*"—Jagat said in a tone of assurance.—"A paragraph in the *Englishman* is just as good as an announcement in the official gazette. You ought to know that, Subodh."

Jagat was right. The very next issue of the E. B. and Assam Gazette contained the announcement.

Subodh is now a Deputy Magistrate at Dacca. He no longer drinks his tea sweetened with *goor*. Pure Swadeshi crystal sugar manufactured at Cossipur now serves the purpose. He has taken to eight-annas a seer tobacco again.

*Translated from the Bengali of*  
PRABHAT KUMAR MUKERJI.

## A PLEA FOR AN INDIAN JUVENILE COURT

### I.—THE FOUNDATION PRINCIPLES OF THE CHILDREN'S COURT.

"Just one word on the future of the country—the country as it will be twenty, thirty or forty years hence. A good deal depends upon how we handle business, how we do our great industrial work, how we handle the farms and ranches, but what counts most is the kind of men and women that are at that time in the country. No nation is safe unless in the average family there are healthy and happy children. If these

children are not brought up well, they are not merely a curse to themselves and their parents, but they mean the ruin of the state in the future." Theodore Roosevelt, Ex-President of the United States of America.

**C**OMPULSORY education for the child has come to be regarded by all intelligent Indians as a momentous issue, upon whose solution rests the destiny of the nation, and let it be hoped that not

many years will elapse before every child, male and female, born in India, will have the opportunity to secure a practical education: but how about the so-called "bad" child—the little one who is "mischievous"—"delinquent"—"criminally inclined"? What is India going to do about making the bad child good? The nation cannot afford to neglect it. Only a cruel-hearted people can bear to sit with hands folded and overlook the problem of the child offender against society's laws instead of assiduously engaging themselves in attempting to solve it.



THE LITTLE MOTHER.

She looks after the baby while the mother is drudging in a factory or mill.

In a previous paper entitled: "Making the Bad Child Good," which appeared in the *Modern Review*, December, 1908, the attempt was made to show the modern method of making the bad child good through the agency of the Juvenile Court: but in that paper the writer merely skirted about the edge of the question. The present and the many following articles have been written with a view to influencing Indian society

to consider the problem of the child in a sane, up-to-date manner; and employ remedial measures calculated to save the little one from ruin and thereby check, not only the inordinate waste of children that is going on in Hindostan today, but virtually turn the material hitherto looked upon as waste matter into a fertilizer to enrich the national crop of prosperity.

While it is clearly recognized by the writer that the institution of the Juvenile Court as it exists in the United States, cannot be transplanted bodily to Hindostan, he is firmly of the conviction that the legal and administrative machinery of the American Juvenile Court can be remodelled to suit the peculiar requirements of India. This remodelling, to be sure, cannot be done by a single person. It will have to be worked out by collections of individuals well-versed in law and also in child psychology and sociology. But since, sooner or later, India shall have to face the solution of the child-offender problem, information on the various aspects of the question has been correlated and presented in this series with a view to stirring up action in the first place, and in the second, to provide the foundation upon which the superstructure of the Indian Juvenile Court can be raised.

No court can be conducted without legal machinery—and the Juvenile Court is no exception to this rule; but in the Children's Court, the administration of the law is of much more moment than the law itself. The personality of the judge, and his methods count for a great deal—much depends upon his tact and insight into life. Indeed, the judge is the pivotal point of the Juvenile Court. On him depends success or failure. It is for this primary reason that we should study the workings of model juvenile courts, analyze the principles upon which they are founded, and study the legal aspect of the question. With a view to treating the subject of Juvenile Courts in all its ramifications, the present paper will discuss at length the basic principles on which the Court is founded. This will be followed by an article which will present the picture of a model court whose daily business it is to reform "naughty" children with a view to showing the practical workings of the Juvenile Court and its administrative methods. A third paper will deal with the legal aspect of the

Juvenile Court, and so on. The series will thus be made to present the whole question from different view-points and will do so in a calm, dispassionate manner. The effort will be made to chronicle theories whose utility, time has proven, rather than to advance individual opinions whose practical beneficence has not yet been established. This is done with the patent intention of making the articles reliable.

The Juvenile Court is just what its name implies—a tribunal especially designed to handle children's cases—a Court where the little folks never come in contact with old, hardened criminals—where they are advised and helped as *children*; not punished as law-breakers—a place where the little folks are dealt with as a loving, careful wise father would treat them—where no stigma is attached to the attention which the law bestows on them—a factory of character, where the raw products of neglected or evil-inclined or bad boys and girls are turned into good, happy, useful men and women—a mill of the Gods, where the dross is ground out of children, leaving only the pure gold of good.

The Juvenile Court rests secure upon the foundation of humane and loving treatment of the child. The doctrine of fear does not enter its doors. Deterrent punishment is not its guiding principle. The average boy or girl who is punished by a criminal court and put into the penitentiary is not encouraged to do right or made to shun wrong. The punishment merely encourages the youngster to avoid being caught red-handed in the commission of an offence. The judge may consider that he is inflicting a deterrent punishment on the juvenile offender; but in reality he is merely inspiring in the mind of the punished child a hatred of the law, law-maker and law-administrator and of the policeman's club. A prominent American jurist has declared that a single probation officer who is earnestly and enthusiastically engaged in his work, will be able to do more in a single year to prevent crime than the best District Attorney can do in five years by prosecuting crime. The late Judge Murray F. Tuley, one of the oldest and most respected members of the Circuit Court of Chicago, declared publicly that the Juvenile Court of that city had done more during its brief existence to decrease

crime than all the courts of the State could do in twenty years.

It is the theory of those interested in child-saving today, that every little one has a God-given right to the enjoyment of the joy and happiness which are peculiarly synonymous with child-life, and belong to the world of the youngster. Out of this world the child should not be lifted and cast into another—the world of the grown-up. On the contrary, the Juvenile judge seeks to impress upon the young offender the fact that he is his friend and helper and means to assist him in securing for him the enjoyment of the rights and privileges that are his birthright. The judge, however, impresses his friendliness upon the mind of the child without permitting him to mistake kindness for weakness. The boy must understand the judge and the judge the boy—the boy must be enlisted in favor of his own good and uplift instead of assuming a mental attitude of opposition which would hinder and hamper the efforts of the judge to save him from rack and ruin, secure for him the happy childhood which every boy ought to have, and render him a useful citizen.

The delinquent child, broadly speaking, is the child of the street—of a city street. His badness is mainly a matter of circumstance. Over-crowded cities without provision for healthy, public playgrounds, incline the neglected child toward perversion. The slums and ghettos—East Ends—were never designed by God to be the homes of growing boys and girls. Their atmosphere is sickening, physically, and choking, morally. Children brought up in such environs have poor chance of developing into upright men and women. The influence of good parentage, of school, of church, combined are powerless, under circumstances such as exist in the poor quarters of the large towns, to save children from going to destruction, unless exerted in concert with the protecting care of intelligent parents and guardians, who see to it that the child does not succumb to the temptations of city life. Where the parents are poverty-stricken and ignorant, or where they take no interest in the proper development of their children, the boy or girl has a poor chance to form a good character. The lack of physical nourishment, proper food, cleanliness, whole-



some sanitary conditions and sufficient clothing is not only responsible for a great deal of unhappiness and suffering among children, but directly contributes to their delinquency. The children of the boulevard would be no better than the children of the ghetto, if subjected to the same evil influences. The Juvenile Court works on the theory that if a child is expected to reform, it is only just and fair to improve such conditions as far as possible.

It is not alone the child of poor and illiterate parents who stands in need of the protection of the State through the intervention of the Juvenile Court. Like the beggars that cross London Bridge, the State has to act *in loco parentis* to children, "some in rags, and some in tags, and some in velvet gowns"—and the velvet-clad children form by no means a startling minority. In the eyes of the law, the resident of a palatial building, whose child goes astray while the parents are out automobile riding or attending a social function, is as much a neglected child as the little one whose parents are drunkards and incapable of bringing it up in the way it should go. Both children are equally wards of the State, and it is considered just as necessary for the Juvenile Court to see to it that good influences are brought to bear upon the child of the rich, in order to develop it into a good citizen, as the child of the slums. All grades of society meet on an equal footing in the Children's Court.

The judge of a Western Juvenile Court relates that recently he came across a typical example of the neglect of children by intelligent mothers. The mothers were highly cultured women and had organised clubs in which they discussed questions of the social and moral betterment of society. All of them engaged in dispensing practical philanthropy. But while these good women were thinking and talking about the condition of poorer people, at their Thursday afternoon meetings, their own daughters at home were going to the bad. The girls, finding that they were always left alone on a certain day of the week, invited their boy friends to come to the house, and engaged with them in revels that ruined their bodies, minds, and reputations.

The power of example is one of the most potent forces to be taken into consideration

by the Juvenile Court in dealing with the child-problems that are constantly coming up before it. It is the most natural thing in the world for little folks to copy the words and ways of their elders. In this respect, children are like monkeys. Their eyes and ears never let any act or word escape them; and they are inspired with a deep desire to imitate their elders. For instance, more than half of all city school boys in the United States are addicted to "swearing", because they constantly hear men swear, both at home and on the street, and they think it is smart and a sign of manhood to make use of oaths in conversation. Not infrequently this spirit of emulation leads the youngsters to commit actual crimes. Fred, aged ten, heard his father remark that he had had trouble with a neighbor, and wished he could "get even" with him. Fred immediately took upon himself the anger of his father, and two nights later set fire to the neighbor's barn, destroying it as well as two cows and three horses. The boy did not attempt to conceal the fact that he had burned the barn in order to "revenge" his father's wrongs. Another boy, George, aged nine, set an apartment building on fire and destroyed Rs. 75,000 worth of property. He was suspected and frankly admitted the deed. He said, however, that it was no more than his father would have done. This at once gave a clew to the circumstances. Upon inquiry it was discovered that the boy had witnessed a quarrel between his father and mother, in the course of which the father set a lace curtain on fire and said that for "two cents" he would burn up the whole building. Two days later the boy quarreled with his mother. He waited until she had left the apartment and then deliberately set the lace curtains on fire. This caused the destruction of the building. The boy was taken away from his parents, who were living unhappily together, and paroled to a gentleman who guaranteed to improve his morals.

These are examples where parents suggested a child into bad thoughts and thence into bad actions; but some parents do even worse than that—they incite their children to do wrong in a more direct manner. The child of tender age is sent to the liquor shop to buy wine for his parents, and thus comes in contact with vice in its foulest forms. Some parents incite their children to steal

coal from railroad yards, pilfer rags, junk, and brass or lead from wagons. These parents furnish first training in crime, dull the moral susceptibilities of the child, and put him on the high road that leads to destruction.

How can the child learn to respect the rights of others, to obey the laws, when the parents do not do so. What good does it do for the boy to learn in Church or Sunday school, "Thou shalt not steal"—"Thou shalt not take the name of the lord, thy God, in vain"—when its parents teach it to steal, send it out to pilfer whatever it can get its hands on; and make use of the foulest

oaths in speaking to it? Why punish a child for doing what it is taught to do by those whom it looks up to for training? Why not, on the contrary, give him the opportunity to learn better things? To put him in gaol will not reform the boy, even though it may satisfy the complainant whom the youth may have damaged through ignorance of the rights of others. Society of today is built upon an "eye for an eye and a tooth for a tooth" basis, and the person whom the boy has wronged unwittingly will feel aggrieved if the lad is not treated as a criminal and punished for his offence; but in the eyes of the Juvenile



TYPICAL GROUP OF MOTHERS WHOSE SONS AND DAUGHTERS GET INTO TROUBLE.

Court judge, the boy is of far greater moment than the property he has ruined, and he treats him calmly and sanely—deals with the case so that the boy will have an opportunity to develop the sense of right and wrong and of responsibility, which has been dulled in him.

Again, the youth may commit what would be, in the eyes of the law a crime, but in reality is a benevolent act. His parents may be poverty-stricken. He may have a young sister who is unshod, and has

to trudge over damp, cold, snow-laden, hard, slippery pavements. It would be theft, indeed—a crime against the rich owner of the shoe store, if the boy should steal a pair of shoes for his bare-foot sister; but is society justified in punishing this boy for being benevolent to his sister, even if he has had to break man's law to be so?

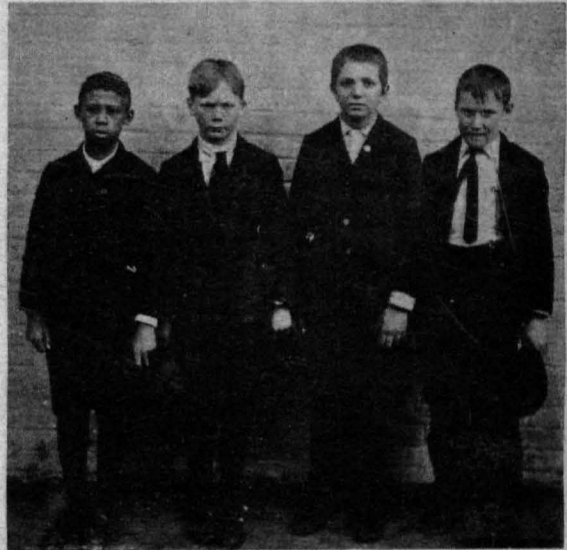
The boy may live in a district whose moral tone is distinctly low. The boys with whom he associates are of the toughest character. Our boy may be the

best of youngsters, but he cannot but be spoiled by the degenerating influences around him. He goes to the public school where he comes in contact with boys and girls of all kinds and is thus open to influences, good and bad. Suppose he learns badness from his companions—breaks some man-made law—some convention of society. Is he to be punished and thereby embittered against society, or should he be helped to lift himself out of the mire in which he has become imbedded?

There may be a gang of boys bent upon mischief, or actually engaged in mischief-making. The gang members have a code of honor. To use an Americanism, they will not "snitch," that is to say, turn informers upon one another. Is the effort to be made to break the will of the youth so he will tell on his companions, and thus make him a wretch of an informer? Is the endeavor to be made to break up the gang? Or, on the contrary, is the "spirit of the gang" to be strengthened and directed toward more laudible objects? Boy-savers have found that by working in line with this "gang spirit," by cultivating it in the youth, but endeavoring to raise it to a higher level, it is possible to reach and reform many lads who otherwise would be invulnerable to coaxing, cajoling or driving.

Thus far nothing has been said of dependency and truancy—two phases of child-saving work that receive a large share of the attention of the Juvenile Court. By no means all of the little ones who come before the Juvenile Judge are delinquents. Delinquency is the last link in the chain that binds criminality with respectability. The first link is dependency. There is nothing necessarily bad about a dependent child. Perhaps its parents are dead, or drunkards, or for some other reason are incapable of raising a child so it will be a good citizen and will secure those birthrights of every American child, "life, liberty and the pursuit of happiness." Perhaps the parents are well-to-do, educated, refined, and in every way able to provide a good home for their offspring, but have lost control over the headstrong child. In all such instances the Juvenile Court steps in, snatches the child from the dangerous quick-sands, and sets its feet on solid rock—finds a new home for it, where it will receive loving

care from tender-hearted, watchful foster-parents, or impresses it with the majesty of the law in order to discipline it. The whole idea is to keep the child from becoming a delinquent, and, when it grows older, a criminal. Dependency is the first step on the road to crime. Truancy is the second. This implies a compulsory education law, without which child saving

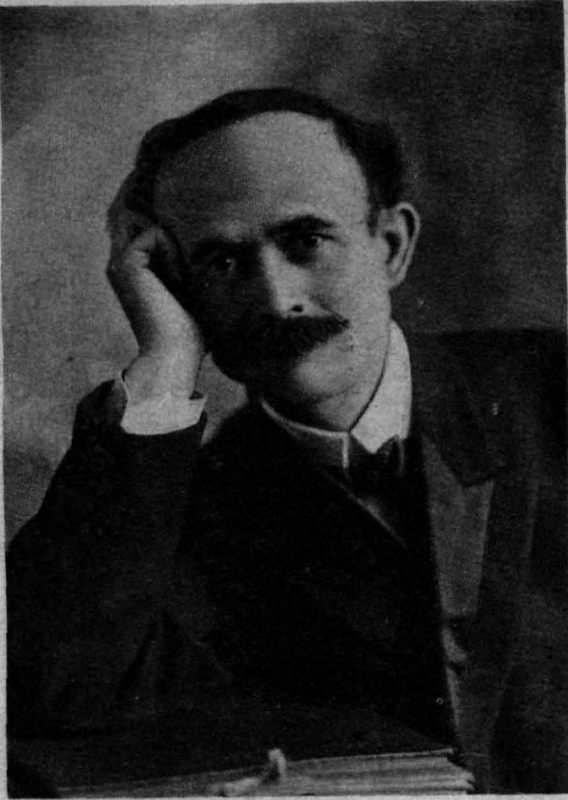


TYPICAL TRUANTS.

work cannot be effectively accomplished. A dependent child is bound, sooner or later, to be a truant; and as surely as night follows day, the truant will eventually become a delinquent—a criminal.

When a child does not have a home, or, much worse still, has a bad home, the State, in the role of *Parens Patriae* ought to assume its care and development. Society brings into existence conditions that contaminate child-life—conditions which do not permit the child to have the opportunity to form the right kind of character—therefore society is in duty bound to provide conditions which will not only counteract and neutralize the effects of unhealthy tendencies, but also provide agencies that will reform the character of those boys and girls that have unfortunately been inoculated with the virus of immorality and have gone under. In cases such as these, the State, according to Judge Ben B. Lindsey,





THE HON'BLE BEN B. LINDSEY,

The eminent American Jurist, who is credited with being the Father of the Juvenile Court.

who is considered the greatest authority on Juvenile Court matters, ought to possess the clear vision to see that:

"The child is not to be *re-formed*, but to be formed; that it has every advantage, while character is plastic, in the golden period of adolescence, to redeem a possible offender of the future to good citizenship before he has really become an offender at all. This should be accomplished as a wise and loving parent would accomplish it, not with leniency on the one hand or brutality on the other; but with charity, patience, interest, and what is most important of all, a firmness that commands respect, love and obedience, and does not produce hate or ill-will. To correct the child, we must often begin by correcting the parent, improving the environment in which the child lives, and adding, as far as possible, good opportunities to its life. If the parent is careless and negligent, punishment is rather for the parent than the child. If the parent is helpless, or if the environment is such as to seriously hamper the honest effort of the parent, as is often the case; or if the natural instincts of childhood for fun, play and adventure are stifled, for instance by city ordinances, necessary for the protection of others in large cities, with the consequence of a sure violation

thereof, and an unintentional disregard for the rights of others rather than viciousness or criminality, then the State simply comes to the aid of the parent and the child."

The Juvenile Court does not wish to taint and tarnish the life of a child by treating him as a criminal. The Juvenile Court Judge therefore does not tolerate the idea of the child being a criminal; nor does he consider the question of punishment as the thing of prime importance. He treats the child as a moral doctor would do. The little one is in trouble, and to him the duty has been assigned to diagnose the case and afford the child relief from it. If the young person cannot be corrected at home, for its good and that of society at large, it is sent to an industrial school, where superior discipline will overcome its waywardness; where intelligent teachers will find out the natural bent of the child, give it a free play, guide and develop it, and invest it with the desire to utilize the very activities it would have devoted to mischief to good use, for the profit of himself, his immediate relations and society.

To sum up the philosophy of the Juvenile Court, it may be said that all experts are agreed as to the following necessary regulations in order to do effective work in making a good man or woman out of a bad child. First, there must be an elastic, far-reaching Juvenile Court law that shall cover every phase of dependency, truancy and delinquency; second, there must be a compulsory education law; third, a stringent child-labor law is of great importance; and fourth, there must be a law covering the delinquency of parents who do not take proper care of their children. Given these factors, and a good Juvenile Court judge—a judge who will have original and unlimited jurisdiction so that he can handle any legal aspect that may arise in considering a case, whether it be a question of civil, probate or criminal law—given all these factors, and adding to them an efficient and pains-taking corps of probation officers; and any land is in a position to wisely supervise the bringing up of the children within its confines, so as to assure the right kind of timber with which to build the structure of the future of the State.

The philosophy of the Juvenile Court which advocates the lenient treatment of

the delinquent, the so-called criminal child, and stimulating in him a desire to uplift himself instead of frightening him into being good, is new and revolutionary. At first thought, its utility and even its saneness is liable to be questioned. The doubt, however, is inspired by the newness of the philosophy. It vanishes as soon as a person analyses the doctrines of twentieth-century child-saving. Careful investigation shows the soundness of the theory of kindness and self-help and demonstrates that the new theory is scientific. Placed side by side with this new method of dealing with the little one, the present child penology presents a lurid contrast. On the one hand we find the Juvenile Judge treating the young so-called criminal as one involved in trouble, who ought to be helped, comforted, advised and guided rather than snubbed, punished and jailed—a judge who makes the young offender look upon him as a friend, counsellor, loving parent; on the other hand the judge seeks to trace the crime of the youngster to the incapacity or the neglect of parents and teachers and to the closeness of the moral atmosphere in which the child breathes and has its being, and by the removal of these circumstances lays a firm foundation for the formation of a truthful, sturdy, honest, useful character. Contrary to this, is the procedure which obtains today in Hindostan. The boy or girl who commits no more serious depredations than a mere mischievous prank, is arrested by the officious, imperious policeman. He is handcuffed and led to the tribunal, much as a lamb is led to the slaughter-block. There the judge, in his official ermine, looks glum, forbidding and awe-inspiring. The charge is read against the child, the defence-counsel, if there is one, makes the plea, and the judge awards his decision. Sometimes the child is not only sentenced, but the judge goes out of his way to read a homily to the juvenile which merely pours oil on the flames of hate and fear that are raging in the lad's heart. The conviction lands the youthful offender in a jail, where the contaminating influence of confirmed criminals paves the way for an eventual career of crime. This boy is lost to his family, hated by society, and society is made to pay the penalty for its folly by being taxed to lose the usefulness of a member and also to

feed, clothe and maintain the youngster made into a criminal during the balance of his life.

The exigencies of the times are such that boys and girls are bound to get into trouble once in a while. Probably if every child could be caught red-handed in some overt act, pure mischief at the foundation but nevertheless opposed to some law, commonly committed day after day, not ten boys in any large city could escape the taint of being labeled as criminals. This is true, not only of the United States, but also of India and every other country. Temptation may put them on the road that leads to destruction; but is society justified in kicking the child down hill and thus giving it a further impetus toward ruin? Shall we persist in our code of pseudo-equity which, like the greedy Shylock, demands its pound of flesh, and thus blast the life of young ones who, through mischance, have taken a misstep; or shall we be sane and reasonable, and, in the light of modern criminology and especially child penology, lend a helping hand to the erring one, pull him out of the mire, wash the mud from him, give him new and well-fitting garments, and then put him on the road that leads to the land of sunshine, happiness and usefulness? On pain of death, a disgraceful, national death, let us look into this question, and face it like men: and in facing it let us remember that as we daily walk about, doing our business and private errands, we oft-times become stuck in quagmires of dishonor; and that the garments of the best of us are be-sprinkled with mud; and that for us men a code of mercy rather than the pound-of-flesh justice has been decreed by Providence to be the guiding principle of our lives. Let us consider the future of the nation, and give our children a chance. Let our normal youths have the opportunity to secure a sane education and let the abnormal and under-normal children have our loving, parental care. And, for the correction and uplift of the wayward or fallen child, let us establish humane courts, under the fostering care of men and women who are not in love with rupees and pies, who are not the slaves of legal technicalities and a hard-headed, tooth-for-a-tooth system of equity; but who are filled with the milk of human kindness, and whose speech and example are uplifting and cheering.

SAINT NIHAL SINGH,

## THE WORK OF WOMEN—INDIAN AND OTHER

ONE can not travel far, or talk much about one's motherland, without meeting with an impression that seems to be widely prevalent in Western Society, that Indian women are shamefully overworked, and badly treated in their own homes. Even in the *Modern Review* an article appeared lately (March, 1909), under the title of—"Lighten the burden of Indian women" in which the lot of a certain Mrs. Maguire, the wife of an American working-man, is contrasted with that of a Hindu woman of good birth very much to the disadvantage of our countrywoman and our whole society. Nor can one meet our students in the West, without being made to realise that the very generosity and idealism of Indian men for Indian women, leads them to look for progress in the direction of simplifying our labours, and lifting the burden of our responsibilities, till we might hope to be in a condition approximating to that of Mrs. Maguire herself.

Now the thought that strikes a woman's mind, as she reads the description of Mrs. Maguire's household is, that the story is told by a man's pen, and deals only with results. Even with all the aids and labour-saving devices (described in the article), one is quite sure that spotless floors, highly polished furniture, neat and attractive clothes, and well-fed husband and child, are not arrived at, without very heavy exertions, which a woman's tact has gracefully concealed from the eyes of a visitor, who is a foreigner to boot! The Hindu student, calling on the Maguires, sees nothing of the means by which their luxury is maintained, and perceives only the shining goal which they have reached. A woman would postulate instinctively, for varnished brass, hours of patient labour, for resplendent bed and table-linen, regular and unremitting care, for wholesome food, attractively set out, an amount of thought and effort that a man would hardly be able to imagine.

When all is said, however, a residuum

of difference remains, as between old and new, east and west. Making every allowance for faulty observation, it is nevertheless a fact that some of our young men consider Mrs. Maguire, and the results she is able to show, as the type of progress, and believe that even for that lady herself, still further advance would show itself in diminishing yet more the time spent in the care of her infant son, and the labour of home-keeping, on behalf of her husband and family.

Now it is inexpressibly galling to a Hindu woman of self-respect, to meet ever and again with this assumption that she belongs to an order of women who are despised, and enslaved in their own homes. Our young men, of excellent intention, do not realise how much they would add to our dignity and consideration, by talking, when abroad, of what we have already achieved, rather than of efforts that remain to be made. This point needs no labouring. It is probably sufficient simply to mention it, for we Indian men and women must rise or fall together, in the eyes of other nations. The question remains whether an indefinite process of labour-saving constitutes advance for women, whether increased leisure and means are ends in themselves, apart from the use made of them; and whether a truly enlightened woman would even wish to have the burden of the wife, the mother and the homekeeper, lessened, in order to have more time, for "visiting and recreation."

We are apt to forget that mankind is, after all, all the world there is. The development of human nature must be the final test of civilisation. Institutions have to be judged by their effect on character, not the reverse. And when we consider the relation between individuals and society, as we are now doing, the one mark of character 'that counts', so to say, lies in the power of loving, in capacity for sacrifice, in steadfast suppression of egotism the whole life long. This is true of men as well as of women. **The true basis of the claim for**



educational progress is no other than this, that the educated mind is capable of greater love, in ways more complex and sustained, than the uneducated. If this were not true, education would be an evil to humanity, and no boon. It follows that if the multiplication of time for visiting and recreation, the extension of occasion and opportunity for dress, and the laborious addition of showy accomplishments, should really prove to have the effect of deepening woman's social character, and enriching her moral genius, that fact alone would establish these as the ideal, and compel us to strive for them. Have such privileges this effect? Is Mrs. Maguire the superior in this respect of the ordinary Indian woman? This question each reader will answer for himself.

We must distinguish clearly, here, between the mere wealth and privileges of the western woman, and a certain order, method and punctuality seen in her, which our young men justly admire. This regularity of habit and severe neatness and cleanliness are the results of education (not of book-learning, merely, but of true development of faculty) rather than of wealth. And it is a mistake to think that they go with great leisure. A loyal western wife and mother of modest means, is to the full as hardworked as any Hindu woman in the corresponding rank of life. We want education for woman, want it with all our hearts, but this is because education will enable us to perform still higher duties more faithfully, not in order that we may escape from the claims of duty!

The multiplication of necessities is forcing upon us new standards, in many directions. With that adoption of a number of western garments, for instance, which has now become inevitable, a knowledge of the western arts of making and mending has also become essential. To have a suite of costly European furniture, as sometimes happens in India, in total ignorance of the way of caring for it, characteristic of its native land—is most deplorable. The life of our Indian housewife (*sugrihini*) to-day is infinitely more arduous in fact than that of her grandmother. But for the ideal itself, of absolute neatness and cleanliness, she cannot do better than look back to that same grandmother! For I am not willing,

for one, to admit that order and method are in themselves especially characteristic of the western household. In no home in the world can the kitchen be more admirably cleansed and cared for, than the old-fashioned Indian cook-room. No floors could be more spotless, than those of the village of my childhood. And my own mother-in-law—simple Hindu woman as she was—need yield to no western housewife that I have ever met in such matters as the snow-whiteness of her mosquito-nets and bedlinen, or the constant regularity with which changes were provided.

We want education in order to deepen and extend our power of household care and government, not in order to abolish the need for these. We want a wider knowledge of facts concerning such matters as sanitation and civic cleanliness. We want a training that will make our care of children and our nursing of the sick more competent and scientific. We must raise the standard of general commonsense and efficiency to deal with accident and epidemic. All this is imperative. But it will not make us less the servants of home and family, but more. In the changes which are now inevitable, one of our greatest dangers lies in the tendency to mistake luxuries for necessities. We have to deepen our culture, not to raise the cost of living.

In this age of Woman's Rights, it would be well to remember that chief of all human rights is the right to serve, nor, in a woman's life, can there be anything more sacred than the service of the home and the *samaj*. By this we express our love; by this, we achieve our development; without it, we were robbed of all our privileges.

In the process of taking over Western improvements, we must at our peril learn to discriminate between the good and the bad of the West. Heaven forbid us against some of their ways of spending their leisure—their bridge parties and gambling, their aimless gadding about, their personal display! With all our advancement, let us never advance away from the national righteousness!

In my travels I have become very familiar with two different types of womanhood. One is selfish to the core, frivolous, superficial, and pleasure-loving. This woman is restive in her wifehood, grudging

of the sacrifices of motherhood, anxious to shine in the world outside her home, extravagant, and irresponsible. She may be found in any country, but it must be said that the intensely ethical trend of Indian civilisation affords less scope to her peculiar qualities, than she would find elsewhere. There is another type, however, and I have found her in the West as in the East, in Europe and America as in India itself. To this woman, her own motherhood is merely the opening note in a great symphony of consecration. To her, the home is an altar of much serving. The sacred name of Savitri leaves her never unstirred, even though she be a foreigner. Her toil is early and late. She seeks opportunity of the highest life for husband and babes, but would not know the meaning of pleasure unshared by them. And East or West the children of such a one rise up and call her blessed.

It is one of the accidents of American life where domestic servants cannot be had, that

much energy has been spent in the perfecting of labour-saving appliances. This does not mean, however, that labour-saving constitutes in itself a social goal. Whether it is an ultimate benefit or disaster depends entirely on the use made of the time and force so saved. And we may take it as an axiom that anything that hardens the mind to the highest ideals represents a loss while anything that deepens our sensitiveness to these, whatever their form, is a gain. With all its simplicity, Hindu society has always, as its supreme purpose, cultivated idealism. This is the meaning behind its weakness and errors, as well as its achievements and success. By the key of some ideal or other, we can unlock any or all of its anomalies. In making our demand for greater and deeper education and material well-being, then, may we Hindu women never forget to say, with a great Indian woman of old—"But will this wealth bring me Realisation?"

ABALA BOSE.

## WHERE ARE THE CHRISTIANS?

Why call ye me, Lord, Lord, and do not the things which I say?—Luke vi, 46.

**O**F course it is an unpleasant suggestion; but the question 'Where are the Christians?' is asked in all seriousness: and the suggestion may as well be followed at once by the blunt assertion that it is very difficult to say where the Christians are. It is easier to say where they are not. What is a Christian? But a prior question suggests itself,—what was Christ? The answer, derived from the Gospels, is on the whole obvious enough. Christ was a carpenter's son, always poor, always a semi-rebel against the national religion as it was presented in his day, always a teacher of pity, consolation, peace and love. The verdict of those who knew him best was that 'he went about doing good,' and it is abundantly clear that he utterly ignored everything that men usually chiefly desire,—money, pleasure, popularity, an easy life, authority and power. He taught sur-

render, and practised it. He taught forgiveness and compassion, and whispered to the dying thief that he would go hand in hand with him from the cross into Paradise.

What then is a Christian? Quite obviously, it is one who, in his degree, is like Christ:—and that is all. To be a Christian is not to belong to a particular organisation. The church affirms that it is, but Christ never did. In fact, he had nothing to do with any organisation. He founded no church: he only pointed to a spiritual kingdom which, in fact, was incapable of organisation because it was purely spiritual. He looked far beyond Palestine and the Temple, and declared that they should come from the East and from the West, from the North and from the South, and meet in the Universal Father's Kingdom. He called, not the righteous into a fold, but sinners to repentance. He held out his hands to the weary and the heavy laden, and offered them rest.

Still further, to be a Christian is not to be a believer in a certain creed. Christ can never be cited by the creed-makers who are theologians, for Christ was no theologian: he was purely a spiritual and ethical teacher. He had no doctrine of God even. All he said was that God was his Father and ours; that God prompted him to speak, and influenced him as healer; and that God's will was that we should be pure and loving and happy. That is really the whole of it: and Christ was as innocent of, say The Westminster Confession of Faith and The Thirty-nine Articles, as he was of The Athanasian Creed.

And finally, to be a Christian is not to be a partaker of magical sacraments, such as are now set forth as practically necessary to salvation. It is true that Christ invited his disciples to remember him in the breaking of bread and the drinking of the cup, but there is no evidence that he intended this to go farther than a social act for them; and immense efforts were required to convert that into a magical Holy Eucharist depending upon the thaumaturgical power of a priest, and efficacious for communicating saving virtues to the soul.

The only requisite, then, is that one should be a doer of the will of the Father, or of Christ as the Father's messenger. This was almost fiercely brought out in his answer to some who asked him whether there would be a few that would be saved. Forth flashed the answer: "Strive ye to enter in by the narrow door; for many will seek to enter in and will not be able. When once the master of the house has shut the door, and ye begin to stand without and to knock at the door, saying, 'Lord, open to us;' and he will answer and say unto you, 'I know you not whence ye are': then shall ye begin to say: 'We did eat and drink in thy presence, and thou didst teach in our streets,' and he will say, 'I tell you, I know not whence ye are. Depart from me all ye workers of iniquity.'" So eating and drinking even the Holy Eucharist, and listening to the teaching, will not avail. It is the working of iniquity that will exclude.

Here then is the test: and how does the world stand, how does Christendom stand, in relation to it? Is there anything done in the high places of the nations that we can imagine Christ doing or condoning? Think

of the devilry of Belgium in the Congo; of the behaviour even of England in relation to weak and backward races; of the perfidy and cruelty of the onslaught upon the Republics of South Africa; of our arrogant and selfish rule in India; of the awful inequalities at home and the shrinking from the only effective remedy—tapping the big barrels to fill the little cups. Keir Hardie asked: "Can a man be a Christian on £1 a week?" But with immensely more meaning one may ask: "Can a man be a Christian with £20,000 a year?"

Then think of all Europe plotting for selfish annexations and interferences for power and trade, and of the huge wickedness and folly of preparations for war. Can we, by any stretch of imagination, think of Christ as Russian Czar or German Emperor, or Austrian diplomatist, or English minister for war, or as any one of the ten thousand clergymen who invoked 'The God of Battles' not so very long ago, and who are evidently ready to invoke Him again? There is only one thing I can hear him say; 'why call ye me, Lord, Lord, and do not the things which I say?'

Take only the Sermon on the Mount and the Lord's Prayer. Every line of them is as a lightning flash against all this modern infamy: and yet no one seems inclined to do anything, to risk anything, in order to be true to Christ. He blest the gentle, the mourners, the hungry and thirsty for righteousness, the merciful, the pure in heart, the peace-makers, the persecuted for righteousness' sake; and all Europe is artfully trying to avoid being anything of the kind,—all except a few obscure and scattered groups of "cranks" who are outside of the great gamble and scramble, and who, many of them without knowing it, are the special friends and followers of Christ.

Everywhere, the rampant spirit is the spirit of grasping and self-interest and self-assertion: and everywhere, on the slightest provocation, the rulers grab the poor rewards of labour for creating costly instruments of destruction, and actually succeed in hypnotising the toilers into liking it, defrauding them with cunning appeals to the animal instincts under the guise of "patriotism": and thus the toiling masses are befooled by those who use and exploit them. And, not content with "a nation



in arms" and fleets to "terrorise the world," they are greedily rushing to take possession of the sky; for, the moment that flight there seemed possible, the rulers' first thought was to utilise the discovery for war purposes, as giving them power to pour down upon the earth from the heavens the fabled fire and brimstone of the hells: and the Lord Mayor of London calls a meeting, not to consider how the rulers could be prevailed upon to forego such a horror, but to push on a rivalry in such devilish work: and one speaker claimed for England supremacy in the air as upon the sea, and declared that we ought at once to start a two-power-standard in airships, as in Dreadnoughts.

'The Daily News' utilised the morning of Good Friday for the purpose of reading England a grave lesson on its unfaithfulness to the Christ ideal and the Christ example. It said:

The return of Christianity's great festivals or commemorations naturally inclines one to consider the position of the civilized nations with regard to that form of religion which nearly all of them profess. To-day we commemorate the martyrdom of that religion's Founder, and we recall the great principles of His teaching.

We can here but call to mind a few of the great sayings upon which a whole new code of human conduct has been built up: such sayings as "Blessed are the merciful," "Blessed are the meek," "Blessed are the peacemakers," "Let him that is without sin cast the first stone," and "Much is forgiven to one who loves much."

There is not a city, there is hardly a village, in those continents that has not built churches where these sayings are taught as words of Divine authority; there is hardly a school where children are not made familiar with them. We might assume as a matter of course that, remembering with what sanction and urgency they are taught, the whole world that listens to them would follow their plain and simple direction, for the humblest mind can understand their purpose and among the highest minds there have been very few who did not recognise their truth.

Yet we look round Europe at the present moment, and we find that the code of morality which nearly all acknowledge or profess is in reality almost disregarded. Take the international situation first as most conspicuously in contradiction with our professions. There is not a vestige of Christianity in the behaviour of Christian nations towards each other and to the outside world. Never since Christianity came has there been a time when the course of nations was so marked by violence and the power of aggression. Opportunity and strength are recognised as the sole guides for international behaviour.

The most solemn pledges are set aside without question, and the rupture of treaties is accepted al-

most without protest, when the Power that breaks the treaties is strong enough in itself or its allies to secure the fruits of its violence by threats of war.

In one part of the world we see small nationalities bandied about from one Power to another without a thought being given to the desires of the people themselves. In another part we see a great Power allying itself with tyranny to crush down the beginnings of freedom for its own private advantage. In another part peoples of diverse race are slowly returning to their devastated homes and gathering up the bones of their sons who have died in the vain struggle for freedom. In yet another part we see a Christian nation deriving vast profits from a system of open slavery under which men and women are sold like cattle into perpetual labour. Beyond all these particular instances, there is a feeling of violence and bitter hostility pervading the most advanced and civilized peoples of the world. As Sir Edward Grey said, we are all spending half the revenues of our countries in preparations to kill each other. All our most marvellous inventions are turned at once to the service of slaughter, and the most popular clamour of the crowds in our own land is for more and more vessels of destruction. They must have more means of killing, they cry; they cannot wait. The doctrine of conquest, of violence, of the suppression of the weak, and the self-assertion of the strong is obviously the basis upon which the Powers of Europe are working now, and we do not wonder that many thinkers despair of a moral force with strength enough to counteract methods that can display a brutal triumph and material success. At the moment the outlook for the old conceptions of freedom and justice is blacker perhaps, than at any period within man's memory, for the statesmen of the world appear to have given up thought of such ideals. Yet the ideals are true, and we believe them to be ultimately the only ideals worth maintaining, no matter how small their immediate and material gain may be, or how great may be the apparent loss that they involve. How to revive the moral force that alone will support them is the greatest problem of our time.

This outspoken article was preceded by a letter which said:

If statesmen and rulers want peace and good will, as they are eternally protesting they do, why do they not exclude air machines from civilized warfare as they do poisoned weapons and explosive bullets? It would be just as easy.

But no. The English and French and German people are to spend thousands of pounds, our rulers will give the benefit of their patronage, our statesmen provide money, our scientists create special departments, all for the purpose of perfecting engines which when complete will fill the heavens with murder and the earth with fear.

The common people are not asked for a "mandate" for these things. They have no animosity to the French or German peoples, no desire to increase tenfold the horrors of war. This machinery of destruction is engineered by the governing classes, and the people who provide the food for it all—German and English—are hoodwinked into paying for their own destruction.

Where is the Church? Why should not the religious leaders of Germany and England co-operate in a

great campaign to save at least the heavens, since they cannot save the earth, from the stain of blood?

"Where is the Church?" Asks this writer. The Church is where it always is—on the side of the rulers, on the side of national aggrandisement, on the side of power. What a true Church of Christ would say is, "We will take no part in this devilry. We urge our rulers, on the contrary, to declare as speedily as possible that if any nation desires to use airships for slaughter it will be guilty of the infamy alone so far as we are concerned. We may be unable to resist, but we will not retaliate. The crime and the shame will not be ours."

What would be the effect of such a declaration? The reply of the infidel majority will of course be—that Germany would rejoice, and that, when the time came, its airships would rain down upon London its hell-fire. Let Christ wait a moment, before he gives his answer, and let the sensible and temperate man of the world give his. It is this; "The German nation would never permit it. It is not a nation of cowards and murderers and devils. For very shame it would respond to our courageous and Christly decision, and the civilised nations of the world would follow: and England would be held in everlasting remembrance: and perhaps it would follow up its splendid self-denial by setting the example of going slow or even reducing its "terrorising fleet."

But Christ! Well, it is once more "Poor Christ!" His answer is not doubtful. He would say, "Whatsoever ye would that men should do to you do ye to them. Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you." Those are the Christian's orders,—seek first the kingdom of God and His righteousness; not your bloated Empire, not your trade, not your millions upon millions of revenue, not even your safety—but God's kingdom and righteousness;—that first: and then, O the wonder of it! all the things we want will be "added": for, in truth, Christ's way is the way of prosperity, after all, for it is the way of good will; and it is good will which is the greatest asset even in the winning of power. The animal man finds it difficult to believe it, and still more difficult to practise it, but the Christ-man is shewing him the way, and he will follow as fast as he can; that is to say, he will follow as fast as he can respond to our poet's call;

"Move upward, working out the beast,  
And let the ape and tiger die."

And, at last, poor stumbling suffering man will answer his own prayer; "Thy kingdom come, thy will be done on earth, as it is done in Heaven."

JOHN PAGE HOPPS.

## AN ASCETIC'S VIEWS ON THE CALCUTTA CONVENTION OF RELIGIONS

THE idea of promoting friendly feelings amongst the followers of the many faiths prevalent in India and of giving them all an opportunity for a fair comparison of their diverse creeds is indeed a grand one, and the promoters of the Calcutta Convention of Religions may have also, I presume, succeeded in securing their end to an appreciable extent. It is not, however, clear from the proceedings of the Conference how far the wished-for object has been gained in this Twentieth Century Parliament of Religions. It was given out in the presidential

speech that this conference was held "with the main purpose of finding out not how far separate they are in creed or ritual but how near they are to each other." But the way in which the promoters managed the affairs of the Convention is not surely the right one of getting at this end. By simply advertising in the newspapers for articles and essays a little while before the Convention, the desired object can hardly be attained. To make such an assembly of religious men really useful the promoters ought to have bestowed more thought and

care upon the preliminary arrangements, and should have given ample time for a selection of delegates truly representative of the creeds of a province or of the country. The papers in this connection are not to be taken at random, but previous arrangement must be made for their submission through the authorities held in high respect of the faith they mean to elucidate. Care should be taken to secure the most well-informed men to write articles for the Conference, and for this purpose vernacular writings from the hands of the real religious leaders are to be accepted in preference to English ones by men who have no religious following.

A speech or an essay made or read at a convention like this will have its value heightened if it is found to come from the man held in veneration by the followers of the faith he preaches. For instance, a thesis on Islam from the Aligarh Mahomedan College, or the speech of a Moulvi representing the Mahomedans of Hyderabad will have special weight, which another man, however learned, may not command. The view of Vedanta philosophy from the pen of some well-known *Sannyasi* or *Pandit* of Benares, or an oration by one deputed by the Sankaracharya of Rameswar or of Sarada Math (Gujarat) commands a hearing, which none else can. In these essays and speeches the needs of the practical life should not be lost sight of and so not only are the religious principles to be painted in their true colours, but their popular applications are to be discussed, difficulties solved and suggestions for harmony and reconciliation given. Otherwise a mere motley collection of views expressed by individual speakers and writers will be no better than the records of a literary club. Such contributions are sent by hundreds to the magazines every year.

From what has come to pass at the recent Convention, it does not appear that either the Mohamedans all over India or their brethren the Hindus were fairly represented. The few present were mostly from Bengal. No orthodox pandit of any high order either from Bengal, Bombay or Benares was present. No worthy representative was sent by the Arya Samaj of Lahore, or the great Sikh community of the Panjab. No attempt appears to have been made to draw the sympathy of the Mohamedan preachers

and of the Sannyasi leaders, who actually play on the heart-strings of the people. I cannot say how far the faith of the prophet of Mecca has been made clear and acceptable to his followers: but there is no questioning that there were no true leaders of the great Hindu community to represent their faith and practice. Sannyasis and Pandits recognized as leaders by the Hindus in general are the true custodians of their religion. But how many among such recognised leaders were present at the Convention, or sent their writings to it? In a Convention of religions in India, a mere attendance of the rich section of the community will serve no great end. Their presence may have weight with the Western mind, but the opinions of the peoples' recognised leaders in religion can alone influence the public mind in India. At the Convention held by Raja Janaka, the seat of honour was given to Yagnavalkya. In the Buddhist councils convened by Raja Ajatasatru, Emperor Asoka and King Kaniska, the chair was invariably occupied by the reverend *Bhikshus* (monks). Speaking of the council of King Ajatasatru Dr. Rhys Davids writes—

"The first council was accordingly held near Rajagriha in the season of *was* following the death of the Buddha, and under the presidency of the aged Mahakassapa, one of the first members of the order, with whom the Buddha had once exchanged robes as a symbol of the unity of feeling between them. The Council consisted of 500 members of the order, and was held in the Sattapanni Cave, which still exists in the Vebhara hill, near Rajgriha, and which was prepared for the occasion by King Ajatasatru of Magadha."

In the age of the revival of Hinduism in its present form it was Sankaracharya who had the lead, and not Raja Sudhanya, though he helped the mighty sage in every way. Even at Chicago a clergyman, and neither a prince nor a lord, was made the president in the World's Parliament of Religions. But it is not understood why an exception to this time-honoured rule was made this time in India. To tell the truth, not even the aristocracy of India, save that of Bengal, was truly represented. The Punjab, the United Provinces, Rajputana and Burma were not marked by their proper shares of attendance in the Convention. There is only one excuse for it—shortness of time. But why should there be so much haste in such a grave affair? No matter if the Convention be held every year or every three or five years, but let it



be held with the object of attaining the end desired. Proper selection of delegates representing the different communities or faiths and of theses written by or under the direction of recognised leaders are of high importance in this connexion.

To bring about unity of thought and action both head and heart are to be taken into consideration. The Convention may thus render a great service to the country by doing away with the angularities in the actions of the people, and filling their minds with essentials from the doctrines of their respective faiths and systems. An article written offhand on the *Vedanta* or *Sankhya* system, or on *Vaishnavism* or *Tantrikism* can do more harm than good. The writers must not only be liberal in their views, but must be in close touch with the principles and practices of the sects or systems they treat of. A collection of theses of the kind pointed out above from true representatives of the people all over India may create an influence even upon the minds of the mass, through the thinking members of the community, and thus guide the thought and

conduct of all of them. The promoters, should, therefore, be earnest in their endeavours, if they really have the good of their fellowmen at heart and have no intention of making a parade of the novel views on religion they love and cherish. Such an object can never bring about harmony in thought and action. In conclusion, I beg with all sincerity, to impress it upon the promoters for the fulfilment of this great object that they should so act as not to excite feelings of antagonism through improper selections, or that they should take care that their endeavours may not prove as little productive of good as has been the case with the Bharat Dharma Maha Mandal movement in which there has been much cry but little wool. The so-called All-India Religious Assembly, grandiloquent in its expressions, is simply hovering like a patch of cloud all over India, and in its attempt to cover the whole heaven spreads itself so thin that no soothing showers fall at all.

Benares.

A SANNYASI.

## WHAT CAN BE DONE FOR THE NAMASUDRAS

**P**ARTS of East Bengal, especially the *Bil*-tract of the Faridpur and Barisal Districts, are largely inhabited by a vast population of Namasudras. New hopes and ideas are making their hearts throb and in their inability to give a proper shape to them, like a drowning man catching at a straw, knowing not what to do, they are sometimes looking up to the Muhammadans for help and sometimes asking the Christian missionaries to help them in the attainment of their goal. That being so, it is no wonder, that certain interested persons among them, prompted by some Christian missionaries, who delight more in dabbling in politics than in the Holy Bible, have set on foot a misguided agitation in the shape of cutting off all connections with the upper classes of the Hindu community with whom they are indissolubly connected by the common ties of religion and society. Infatuated

with the idea some of them have gone so far as to cease cultivating the lands of the higher class Hindu landlords as *Burga* tenants and in some places the Namasudras have formed a combination not to render any services to the upper classes of the Hindu community. The procedure they are going to adopt for the achievement of their Utopian scheme is simply suicidal and it is more than certain that if they do not retrace their steps in time they will surely land their community in unknown difficulties and troubles and instead of doing any service to their community or to their country they are simply going to do a positive disservice to them for the attainment of their selfish ends. We admit that the treatment meted out to the Namasudras by the higher castes has been extremely insulting and provoking. But that is no reason why any suicidal step should be taken

by them. In the *Bil-tract* of the two districts, there are thousands of voiceless illiterate Namasudras who have no opinion of their own. Their half-educated brethren are trying to inculcate this dangerous doctrine upon them, but their uninitiated minds have not yet been quite able to follow them and up till now the attempts to influence their heart has not been crowned with full success.

This attitude of the Namasudras, who are a part and parcel of the Hindu society, ought to give food for serious reflection to the leaders of the Hindu community. It should be an eye-opener to the higher class Hindus, who want to enjoy all the loaves and fishes of society, leaving the bare crumbs and bones for their poor brethren who are not so happily born as themselves. The very fact that a certain class amongst ourselves are discontented and attempting to have recourse to extraneous help for the amelioration of their social condition clearly goes to show that there is something rotten in the state of the Hindu society which loudly calls for a remedy.

The percentage of the Hindus in the new province is comparatively small and in some districts Namasudras form the major part of the Hindu population. In the District of Faridpur, for example, the Hindus form only 37 per cent. of the entire population and the percentage of the so-called upper classes amongst them is so very low that they may be called almost a microscopic minority. The subjoined table from the Census Report of 1901 will fully bear me out :

#### DISTRICT OF FARIDPUR.

Hindus	...	...	733555
Muhammadans	...	...	1199357
Total population	...	...	1937646
High Caste Hindus	}	...	141680
including Brahmins,		...	
Kayasthas & Baidyas		...	
Namasudras	...	...	324135

From the above table it is clear that the main strength of the Hindus in the District of Faridpur consists in the vast number of the Namasudras, who outnumber almost all other sections of the Hindu community taken together. They cannot be ignored in any way. The Namasudras as a class are mostly cultivators and depend entirely for their subsistence upon the produce of

the soil. They are generally brave and painstaking people and unlike some of the high caste Hindus, they have got a very strong physique. They are generally known to be the fighting class amongst the Hindu Bengalees. In case of any dispute between rival landlords, terminating in a fight, Namasudra *Sardars* are engaged on both sides to bring the quarrel to a successful issue. Though their status in the Hindu society is far from enviable, still the high caste Hindus cannot do without them.

There are some villages in the District, and their number is not small, which are solely inhabited by them. Amongst them there are some well-to-do people but education has made very little progress in their society as almost all of them are innocent of letters, scarcely knowing how to read and write. Christian missionaries for a time found a very good field amongst them for their evangelical work and under their influence some of the Namasudras have renounced the old religion of their forefathers and accepted the Christian faith.

No Hindu, however orthodox he may be, can for a moment deny that they form an integral part of the Hindu community and the well-being of that Society, as a whole, depends also upon the well-being of the Namasudras, however low their present position may be in the social scale according to his views. If the Namasudras are altogether eliminated out of the Hindu society in East Bengal, I think the Hindus will be nowhere and their position will be as bad as can be imagined. Now, without meaning any offence to the enlightened high caste Hindus, may I be permitted to put a question straight to them and ask what they have till now done for the religious, social and intellectual advancement of these people who are so many limbs as it were of the main trunk of their society and who so long depended upon them for help and support? If the limbs remain paralysed by the darkness of ignorance what hope can there be for the healthy growth and sustenance of the main trunk? Namasudras have got some just grievances which it is necessary to remove without any further procrastination if we have any desire to keep them within our fold. What reason is there for denying them the services of barbers and washermen? Are

they not Hindus as much as we are? The more they will be educated, the more will they perceive that the treatment which we were so long according to them, is far from what is desired and there is sufficient room for correction and improvement. A society must move with the times in order to be progressive. I do not know what reason there is for Hindu society to be otherwise. It is urgently necessary that our leaders should come forward at this juncture and take up the cause of their backward brethren and organise a practical scheme for their education and the improvement of their social status. The different discordant elements of our society should be so moulded by education, good feeling and amity that they may form a compact body. If the leaders of the Hindu community do not grapple with the situation immediately, then it will be no wonder if the Namasudras have recourse to outside influences, however, mischievous these latter may be for the supposed improvement of their status and position. I venture to throw out some suggestions for the consideration of those who want to do something for them. I hope they will receive such attention from the leaders of the Hindu community as in the circumstances of the case they deserve :

1. All the villages inhabited by the Namasudras should be grouped in circles. In the centre of each circle a school should be established for imparting intellectual, moral and physical training to them. The Namasudras should be persuaded, by all possible means, to send their children to these schools.

2. Night schools should be opened at the house of the Matabbars (headmen) of each village, where Namasudras should gather every evening after their daily work in the fields. The leading vernacular papers containing articles on agriculture and industries must be kept there and explained to them.

3. Dispensaries should be established in each centre for treatment and giving medicine, free of cost, to the poor amongst them.

4. The Government should be moved to open Village Banks under the Co-operative Credit Society's Act (Act X of 1904) in each centre for giving loan to the poor cultivators at a low rate of interest, and thus save them from the clutches of the

unscrupulous village Shylocks, who are ruining them in every way.

5. Gymnasiums should be opened in each centre attached to the school for imparting physical training to them. *Deshi Kasrat* and other exercises of a similar nature would suit them well.

6. Lastly, and this is from one point of view the most important suggestion that I have to make, the high class Hindus should accord to Namasudras a treatment in no respect inferior to or more humiliating than what is accorded to Mussalmans and Christians, or to those non-Namasudras from whose hands the high caste Hindu does not drink water. Let them feel that they are men and they will be men in the best sense of the term.

A regular organisation with a band of educated and patriotic young men is necessary for carrying out and giving a practical shape to the project. I think if the Namasudras who have got some education amongst them, direct their energy for the improvement of their society in the channels suggested above a day will come when they will be able to take their proper place in Hindu society which has so long ignored them in a way. Then there will be one difficulty in the way. Where are we to get the sinews of war? It is my firm conviction that no good cause ever suffers for want of funds and funds will pour in from all directions if some responsible persons take up the mission in hand. If the leaders of the Hindu community do not take up the matter they would be failing in a most imperative duty to their country. If the leaders of the Hindu community do not come forward I would appeal to our Brahmo friends, who are well-known for their patriotism and philanthropy, to undertake this holy mission in the interests of humanity. If the more orthodox section of the Hindu community amongst us do not read the signs of the times and profit by them and do not accord the Namasudras a more liberal treatment, which they are entitled to get by all means, as brothers united in the same God, I should rather say that they would be so many stumbling blocks in the way of our progress and of the development of our national life. They should remember the old adage "United we stand, divided we fall."

BINOD LAL GHOSE, B.L.,  
Pleader, Madaripur.





experience in philosophic life of seeing success greeting his work in his lifetime lived also to see his life work being undermined by the forces of Socialism and Imperialism. In fact, the former gained strength as a sort of reaction from the latter. The action and reaction of these two forms a subject by itself. What I am concerned with at present is to show that the dry and intellectual Individualism of Spencer did not satisfy the cravings of the Western world, nor was it compatible with the new awakening of the masses through the wide spread of education. These which had formerly borne the buffets of fortune and of the monied classes patiently, perceived that they were not a negligible factor in the life of any nation. This recognition of their rights by the masses was an epoch-making moment which would have gladdened the heart of Mazzini, had he lived to see it. There was no other way in which the hitherto dumb and lifeless masses could make any stand against the autocrats of wealth and power except the way of union; and this they followed, making it a fighting weapon of such potency that within less than half a century Labour has gained a place for itself in the economy of the world. It was this awakening of the People which was the cause of the rise of Commercial Chambers and Associations, Trade Unions and Labour Parties. The supreme advantage of Union and Association was perceived and Capital as well as Labour rushed to secure it. Labour took the lead in the United Kingdom, but Capital took the initiative in the United States forming Trusts to carry on its whims unfettered. Associations and Combines were not unknown in the past in India. In fact every industry and commercial business seems to have had then a sort of guild which organised properly the industry, took steps to safeguard its interests, and above all framed rules and regulations for the conduct of all the members in their business. On a higher scale than such guilds were the associations of *Mahajans*—influential bodies of merchants of a town whose wishes were followed with respect by the authorities of the day. These *Mahajans* were just like the Chambers of Commerce of our own day. They wielded also no small amount of executive authority, for they could punish a delinquent by fine or

in any other way which they found suitable. We have got even now such institutions in many of our Native States which have not in a fatal zeal for everything Western renounced all the ancient institutions, manners and customs. The Rulers of these States are still paying them due respect and are more often than not guided by their advice in the conduct of the business of the State relating to commerce and manufactures. But in British India such *Mahajans* have gone out of date and have not been replaced by Institutions on Western lines. Our merchants therefore have been for the last half a century almost without a representative institution of theirs. The evil effects of this are seen in advantages being snatched by the European Chambers of Commerce at the expense of Indian merchants and the Indian ryot. These Chambers have organisation, pushfulness, tact and an immense amount of self-confidence. Over and above all this they have the advantage of consisting of members of the ruling race. They have therefore become almost the arbiters of the commercial and industrial destiny of India, so powerful are they with the Government. They are represented on all the public bodies, like Corporations, Port Trusts, and Councils and naturally influence the conduct of these bodies. Owing to all this we are witnessing the anomalous position of a minority of men and interests commanding an influence more than proportionate to their importance. Not only that but these bodies are frequently passing off as exponents of Indian commercial opinion both in this country and in Great Britain. It was, therefore, that the movement to start Indian Chambers was inaugurated recently to counteract the mischievous tendency of European Chambers. There was one thing more in which the energies of Indian Chambers could be utilised, and this was the work of educating the commercial public. Our merchants though they have developed commerce are as yet lacking in that grasp of international commerce which is so necessary to a full development of this country commercially, industrially and economically. These were the two chief aims and objects of the Indian Merchants' Chamber, started in Bombay by the leading Indian Merchants, *viz.*,—(1) to act as a representative of the Indian commercial interests and (2) to

educate the Indian commercial public. The first object was sought to be achieved by careful, far-sighted and independent representations on some of the most important commercial questions of the day; the second and perhaps more important object was sought to be realised by starting a monthly Financial and Commercial Magazine. As such, it is an important asset of the nation and needs to be developed on such lines as will ultimately conduce to the advantage of the people. It is interesting to note that after the starting of this Chamber some five other Indian Chambers were organised in different Provinces. This movement ought

not to stop but must weave a network of such bodies throughout the country so that our merchants may stand as an united and well-organised body to safeguard their rights and to futher the interests of the great and important class of Indian merchants. These Chambers are a veritable force in the West, as will be seen by the resolutions which are proposed to be passed at the coming Congress of Chambers of the British Empire to be held in Australia. To be such a force for the elevation of the Indian nation ought to be the ideal of the Indian Chambers of Commerce.

J. K. M.

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## NOTES

### **The Western Scientist's care of the Cow.**

The Western missionary has expressed his contempt for the superstitious Hindu and the materialist Occidental has pooh-poohed the Hindu observances and talked of them as relics of barbarism. But strange to say, things similar to some of these much denounced superstitions and relics of barbarism are now being advocated by the leading scientific lights of Europe and America.

The Hindu's reverence for the cow, of all the Hindu "notions," has been the target of adverse criticism, and contemptuous remarks. But if we are to put credence in what is now happening in scientific circles of Europe and also of the New World, we may readily state that even the typical Hindu is soon to be outdistanced by the Occidental scientists in his loving care of the cow.

For a good many years the leaders of science in the West have recognized the impossibility of obtaining healthful milk from cows that are not treated with kindness, fed with loving hands and milked by pure-minded dairy-maids. The effect of the spirit in which the cow is kept, fed and milked has been demonstrated to scientists to have a detrimental effect on the milk yielded by the cow. As an illustration of this truth, it has been pointed out by medical men and sanitarians that an angry

mother or wet-nurse is unfit to nurse a child inasmuch as the emotions of anger and fear produce a chemical change in the milk that is extremely menacing to the health or even the life of the baby that partakes of it. On this principle it is claimed by inference that it is dangerous to use the milk of a cow that has been intimidated or angered by brutal or careless treatment.

Not only is the reverence of the typical Hindu for the cow, only so far of course, as it finds expression in the treatment of the animal, to be exceeded by that of the scientific European and American, and the animal given a humane and kindly treatment: but the cow in the Occident is to receive the benefit of the accumulated wisdom of the present as well as the preceding ages. Recently Professor Elie Metchnikoff, of the Paris Pasteur Institute, declared that the health of the milk-drinkers, especially of the younger ones, makes it absolutely imperative that the teeth of the cow ought to be carefully brushed and cleaned at least once or twice a day. Furthermore this premier scientist declares that the mouth of the cow ought to be carefully washed and the animal taught to gargle; or if the cow is incapable of such training, her mouth and throat ought to be carefully washed out for her by the milk-maid. Ten years ago such a verdict would have brought on itself the



concentrated laughter of all Europe. But today the notion is being advocated by one of the most brilliant minds of this or any other age, and there is no doubt whatever that this dictum of Professor Mechnikoff will command the attention of at least the advanced sanitarians of the world. For be it noted that behind its apparent oddity, there is a scientific reason for the adoption of these measures advocated by the learned head of the Pasteur Institute. Careful microscopic tests have proved beyond the shadow of a doubt that the teeth, mouth and throat of the cow are a veritable hot-bed of infection. In order to obtain pure, healthful milk from the animal, it is imperative that these disease breeding germs should be destroyed; and this process of destruction must be performed with religious punctuality and with great frequency and thoroughness.

Already the sanitation of the dairy barn has come to be a distinguishing feature of the century. The barn is kept in an immaculately clean condition. The floor is of cement, its surface being smooth and without a single flaw where water could stand still and offer a breeding place par excellence for disease germs. This floor is thoroughly flushed with water several times a day. The manger from which the cow is fed is built of cement and in such a manner that it admits of its periodical flushing. There are arrangements for the sanitary disposal of the cow dung, and also for the remains of the food on which the animal is fed. The cows are milked three times a day by a milk-maid who wears a cap over her head and an apron of unspotted white over her body. These articles of dress are discarded immediately after they have been once used and never employed again until they have been laundered and thoroughly sterilized. The teats of the cow are carefully scrubbed with an antiseptic lotion before the milking operation is commenced. Until recently the milk-maid would sterilize her hands, but now in the more up-to-date dairies she must use sterilized rubber gloves. The cans in which the milk is received are absolutely sterile and a conscientious effort is made to prevent the milk of the cow from coming in touch with any kind of contamination whatever at any stage after leaving the cow.

All these factors that contribute to the production of health-giving milk are not merely the theories of cranky scientists, they are details that are in daily operation in up-to-date dairies which are being conducted, not for scientific investigation but for commercial profit. The writer himself has visited many dairies in the United States where all these modern features were in daily use. In fact, he recently had the pleasure of going through a modern dairy in the State of Illinois, where cows were milked automatically by vacuum pressure. Here even the milk-maid was dispensed with, and everything was done by machinery, thus insuring absolutely pure milk.

S.

### A Lesson Indian Industrialists must learn from America.

William H. Michael, American Consul-General at Calcutta, wrote in the *Daily Consular and Trade Report* for July 17th, 1907:

"It might be well to consider the fact that we are sending to India \$21,921,941 (Rs. 6, 57, 65, 823) annually for bags and cloth that might be made at home. We are receiving articles that are made by the cheapest paid labor on earth, and which could be made by mill-labor in the United States. We are buying \$8,787,485 (Rs. 2, 61, 62, 455) worth of raw jute annually and manufacturing it into cloth. *Why not buy as much raw jute as we need and manufacture it into cloth and bags? This would give additional employment to our own people and keep the profits at home.*

*It would be still better to encourage the growth of ramie on the lands going to waste in the Philippines, where that fibre can be successfully cultivated. Thus we would be absolutely independent in respect to bags for use in handling our flour, wheat, corn, oats, and other commodities. Since the process of cheaply degumming ramie has been discovered, there seems to be no longer any excuse for holding back in the cultivation of ramie on an extensive scale."*

The sentences we have italicized contain a message for India, which we must heed if we want to live and achieve success as a nation. If rich America wants to manufacture jute bags at home, how can we poor Indians afford to have the various goods we

need manufactured for us by foreigners? If wealthy America wants to keep the profits in the country, to give employment to its own men, how can poverty-stricken India afford to send profits out of the land and furnish employment to aliens?

America is not dependent upon foreigners for needles, pins, and such common articles of daily consumption. We are. Yet America wants to be more independent of us dependent, miserable strugglers!

America seeks independence; but consider the price it will have to pay for it. The jute is to be manufactured by labour many times more expensive than the Indian. What a lesson for us! What can we not achieve with our low-priced labour, if we only make up our minds that we will!

Is there not a goad for our industrialists and capitalists in such an attitude of mind, that other nations have, and have had for decades? When shall we wake up to realize wherein lies life and wherein death for our existence as a people?

#### Collectors of Revenues then and now.

The following extract from the *Ain-i-Akbari* regarding the duties of the *amil guzzar* or collector of revenues will furnish convenient data for comparing the ideal of his duties in vogue in the days of Akbar and now:—

"He must consider himself the immediate friend of the husbandman, be diligent in business, and a strict observer of truth, being the representative of the chief magistrate. He must transact his business in a place where every one may find easy access, without requiring any mediator. The crafty and disobedient, he shall strive to reform by reprehension; and if that produce not the desired effect, he shall inflict other punishment. Let him not be discouraged at the lands having fallen waste, but exert himself to bring them back again into cultivation. He shall not be satisfied with receiving pecuniary fines in exculpation for murders and other capital offences: his conduct must be such as to give no cause for complaint. He must assist the needy husbandman with loans of money, and receive payment at distant and convenient periods. He shall acquaint himself with and maturely consider the conduct of former *amils*; and if they appear to have been guilty of inconsiderateness or dishonesty towards the husbandman, he must strive to remedy the evils they may have occasioned. Let him endeavour to bring the waste lands into cultivation, and be careful that the arable lands are not neglected....He shall annually assist the husbandman with loans of money....Let him not be covetous of receiving money only, but likewise take grain....Whenever it will not be oppressive to the subject, let the value of the grain be taken in ready money at the market price....If upon

making the measurement the kinds of grain appear to be better, although the quality of land be less than was agreed for, so that the difference causes no deficiency in the revenues, the *amil* shall not express any displeasure thereat; and in every instance he must endeavour to act to the satisfaction of the husbandman. Let him transact his business with each husbandman separately; and see that the revenues are demanded and received with affability and complacency. The *amil* shall take a written obligation from the principal inhabitants, to discover any difference that may happen in the crops. If at the time of making the measurement he meets with a parcel of bad land, he shall immediately make an estimate of the quantity and quality, and give the paper to the husbandman, by way of certificate....Let him collect the revenues with kindness, and never make any demands before they become due....Let him agree with the husbandman to bring his rent himself at stated periods, that there may be no plea for employing intermediate mercenaries. Whenever there is a plentiful harvest let him collect the full amount of revenue, and not leave any balances to be realized from future crops....The charges attending travelling, feasting, or mourning, shall not furnish pretences for exactions, neither is he permitted to receive *salamees* of any kind."

#### An Exploded Law of Nature.

"Every school boy" knows the physical law that heat expands and cold contracts. But the British Empire has proved that this so-called law is not universally true. Let us take the case of education. England is a cold country, India is hot. So in the natural course of things the area of education ought to expand more rapidly here than in England. But, though in England there is free and compulsory elementary education, though there is the University Extension movement, though the people enjoy great facilities for the highest University education, yet we find Reuter cabling as follows:—

Lord Curzon's scheme of reform for Oxford University has been published. It proposes the establishment of a more representative Council, the strengthening of Convocation, increased facilities for poor artisans and professionals, reforms in connection with scholarships and finances and the abolition of compulsory Greek in Responsions.

Some people blame Lord Curzon for advocating in England the extension of the advantages of University education even to artisans, because here he took steps to make University education very dear even to the sons of poor gentlemen. They call him a hypocrite and what not. But they are mistaken. It is the law of nature that is to blame. In the educational world, heat contracts and cold expands. It is the

hot climate of India that has led to the abolition of most Law Colleges and the partial abolition of most Arts Colleges, too; for the latter cannot now teach all the subjects which they taught before. The Calcutta University has clearly come under the influence of the moon. For what is the good of having ideal courses of study if not a single college affiliated to the University is thought fit to teach some of them up to the highest standard?

### Indian Students in England.

It seems wherever Indians and Europeans go they carry their climate with them. So in America or Africa or Australia, wherever the Indian goes he finds the area of his spheres of work contracting more and more; for heat contracts, you must never forget: whereas wherever the European goes, the cold climate which he carries with him causes the extension and expansion of his area of exploitation. You must bear in mind that cold expands. It was once believed that the Indian sojourning in England became denationalized and Anglicized. But no. You find him an Indian in spite of his aping foreign dress and manners. So even in England the hot climate of his native land has begun to tell in the direction of the contraction of educational facilities. It has been suddenly found that he is an undesirable creature. Witness the following extract from the *Athenaeum*:

We have a difficulty with us far exceeding that of the admission of the Working-Man. As a matter of fact, that exemplary creature never had, I believe, and never will have, any existence in fact; and any man from whatever class he may spring, who comes to the old Universities and behaves as a reasonable being, and not as a type, is sure of welcome and a judgment in accordance with his individual merits. Our trouble is with the native of India, who is multiplying, and with whom the University authorities confess themselves unable to deal to their satisfaction. The question is really one of great gravity. The colleges in many cases hesitate to take natives of India, and therefore the latter tend to go in numbers to those which receive them. When there, they do not associate with the other men, but form coteries of their own, and appear to gain little or nothing of the spirit of the University. At first they did not isolate themselves so much and the movement seemed a success: now every one is disposed to admit that it is a failure. There seems an impression abroad that we do not get the right sort of man, and that the best Indian natives are deterred from coming in consequence. That many who do come return with no friendly feelings to this country is certain. Nor can one withhold sympathy for the men themselves. They have little understanding of the conditions of

University life. They have nowhere to go to in vacation, and many, I fancy, come to England with inadequate means. Lord Morley spoke to college-tutors and others on the subject, and the Bishop of Ely had a conference to discuss it; but as yet no real solution is at hand. I incline to believe that if the Indian Government could see its way to have an authorized representative to look after natives of India at the English Universities, and see that they were provided for in vacation, a great deal might be done. Much care should be taken to inquire into the antecedents and means of those who desire to study in England, and, as an equivalent for these services, the colleges should be under an obligation to take a certain limited number. The whole business is at present an awkward one, and cannot be settled in the ordinary British fashion of allowing the difficulty to be muddled through somehow.

### Bishop Potter on India.

Bishop Henry C. Potter of New York has expressed the following opinion on the Indian political problem, from which it will appear how important the Swadeshi movement is:

Remonstrance against the injustice of existing laws and resistance to their operation need not beget hatred of British rule or even an impatience of British authority. It is a tragic situation, that of India to-day; but the moment one has said that one is bound to remember that there are Britons who feel this as keenly as you and I do. It would be easy by sweeping criticism, fierce accusation and the like, to provoke where we might persuade. Even Americans will have to learn a brotherly note which not all of them that I met in my travels to India were invariably wont to sound. India has suffered much from the commercial spirit of Great Britain and from a disposition on the part of British traders and others to utilize East Indian conditions for the exclusive enrichment of Great Britain's manufacturers and traders. It seems to me the wise line for native East Indians to take is to insist upon their right to buy and sell of and to such dealers and in such a way as shall best serve their own domestic interests; and to protest against any British legislation which invades the freedom of oriental purchasers of whatever goods, wherever made as an essential violation of the laws of the "eternal equity."

### Dr. Cuthbert Hall on India.

Dr. Charles Cuthbert Hall, who visited India more than once on an extensive lecturing tour, spoke as follows on India at a Conference held in the Bar Association Club Rooms of New York:

If only men and women of means would look into this great matter—the well-being of 300,000,000 people, for India's population is one-fifth of the whole human race, and of their abundance give something toward the establishment of trade schools in India, up-to-date schools equipped with American teachers, they would be serving humanity and coming generations on a scale it has been given to few to serve. Agitation in America, the informing of public opinion



as to the exact status of facts, will do more than anything else to bring England to her senses. For there is no denying the fact that England is administering India for England's benefit and not India's. It is hard for me to say this because, until I went to India my sympathies were all on the English side. My early education was much in England, and I have many dear personal friends there. But it is the truth and the truth must be told. A most peculiar complication in the matter is that personally the officials of England in India are the finest sort of men in many ways. Probably a more honorable and clean service, freer from the corrupt use of money, could not be found than the civil administration of India. It is a service of gentlemen of high character and breeding and many of them are truly friends of India in theory; but as active officials their whole nature seems to change and the official conscience, official sentiments, are exactly the reverse. I have seen Indian gentlemen, personal and deeply esteemed friends of mine, treated with positive discourtesy. Those same Englishmen would cut off their right hands before they would treat an Englishman so, but they will go out of their way to insult an Indian.

Not long ago Mr. Morley made a speech in which he said that he "hoped he would not be blamed for the Indian famine; he did not suppose even Indians will demand of the Secretary of State that he play the part of Elijah on Mt. Carmel," implying that the only difficulty is the failure of rains. But this is not true, and it seems incredible that any intelligent, adequately informed man could so mistake the situation. There are factors in this terrible problem which I would not care to discuss, even in this room. But the obvious fact remains that there is at no time, in no year, any shortage of foodstuffs in India. If all produce were allowed to remain where it was produced. The trouble is that the taxes imposed by the English government being 50 per cent. of the values produced, the Indian starves that England's annual revenue may not be diminished by a dollar. Eighty-five per cent. of the whole population has been thrown back upon the soil, because England's discriminating duties have ruined practically every branch of native manufacture; and these tillers of the soil, when they have over and over again mortgaged their crops and their bit of land, when they have sold themselves for the last time to the money-lender, are "sold out" by the tax-collector to wander about until they drop of starvation.

Once when I was in Rugah, just after a terrible famine, I saw several small children viciously hitting another, a little girl, and trying to take something away from her. It proved to be a lump of mud mixed with a little wheat chaff she had found in a shed. She was carrying it away to eat, and the others, brutal from hunger, were trying to get it from her. Later, I was visiting in Rubaton at the home of a well-known missionary. He told me that in the field adjoining their house there had been a fire burning day and night for three months, the fuel of which was dead bodies, the harvest of famine and its inevitable companion—plague. We send shiploads of grain to India, but there is plenty of grain in India. The trouble is the people are too poor to buy it. Famine is chronic there now, though the same shipments of foodstuffs are made annually to England, the same drainage of millions of dollars goes on every year. The initiative of the Indian people themselves is the thing we should nourish. In

this present generation there has sprung up the Swadeshi movement—like the Irish Sinn Fein, like our own colonial boycott—and young men are sacrificing everything to get industrial education and revive the ruined industries of their country. This is where we can help, and without in the least encroaching on the just rights of our sister nation.

It will be seen that Dr. Hall also lays stress on the importance of "the initiative of the Indian people themselves" and therefore on the Swadeshi movement.

### A Bit of Swadeshi News.

Here is a bit of Swadeshi news which needs no comment.

According to official statistics of cotton spinning and weaving in Indian Mills for the twelve months—April, 1908, to March, 1909,—the quantity (in pounds) of yarn spun in British India and the Native States was over 656½ millions against 638½ millions in the previous year. That quantity of woven goods produced in British India (in pounds) was over 184 millions against 181 in the previous year, or in yards, 793 millions against 778 millions. The returns for the Native States show the same improvement.

### The work of the Swadeshi Spirit.

Strenuous efforts are still being made to give a bad name to the "National Volunteers." But the memory of their famine relief work and the help rendered by them during Bathing Festivals will outlive all calumnies. Here is a fresh channel in which their sacred enthusiasm has found vent.

#### [Translation]

We have simply been struck with wonder to see what has been done by the boys of Bajitpore in the District of Faridpore. Scarcity of water was keenly felt in the northern part of the village. The boys met together and decided to re-excavate the old tank belonging to the Dutts and thus remove the water-scarcity. After obtaining the permission of the Dutts these young men, all of whom were sons of *Kayastha* gentlemen, began to dig the tank. When these boys dig the earth and fill the baskets with their own hands and carrying them on their own heads throw the earth on the ground, then the wonderful beauty of their faces overpower the minds of the spectators with feelings unfelt before. It is superfluous to describe how hard it is to dig the earth in the terrible heat of summer when it is difficult to remain even in one's own room. The lower class villagers have been surprised to see this zeal and power of work of sons of gentlemen. In this country, afflicted as it is with the unhealthy pride of caste distinction, such an event is really wonderful. The tank is 60 cubits long and 50 broad. Earth 6 cubits deep has been excavated. It would have cost at least Rs. 300 to excavate it [with paid labour]. It was never even dreamt that the sons of gentlemen, of tender age, would be able to dig a tank for removing water famine. Truly has the Swadeshi agitation infused new life into the dead body of Bengal. In places in East Bengal many a

similar achievement of the servants of the Motherland is being daily witnessed. Swadeshi is advancing, surmounting hundreds of obstacles. Who can make this divine boon fruitless? Who can stop the onward march of Swadeshi?

### The incidence of taxation in India.

*The Investor's Review*, whose right to speak on matters financial, no one will lightly dispute, thus calculates the incidence of taxation in India.

"In all their proceedings, it will be observed, no regard whatever appears to be paid to Indian interests, to the condition of the people, to anything that would tend to draw Indian and alien together in sympathy and co-operation. The idea of helping the agricultural classes by making life easier for them, by teaching them, by bringing them water and removing them from the grip of the village or other usurer, never enters the brain of the holidaying bureaucrat. He lives far away among the foot-hills of the Himalayas for the greater part of the year, and to him India, the real India, is only vaguely known a haze-covered landscape in the far distance. Convert, however, the figures of this budget into the conventional rupee and try to work out what they mean to the masses who find the money. A revenue of £73,751,000 is equivalent to nearly 1101 millions rupees. Now this money has to be raised chiefly, if not entirely, from the population of India directly under British rule, say 232 millions of whom upwards of 114 millions are females. The average earnings of this population, leaving out of account the small and diminishing number of the well-to-do, cannot be put at much more than 50 rupees per annum, and we will assume that one human being in every three is earning this average wage—that is to say, we put the families at an average of three including the bread-winner, instead of the five usually employed by statistics-builders in this country. On this basis the taxation comes to about 13 rupees per family or roughly three months' earnings of the one who works. That is about what the brilliantly-constructed bureaucrat's budget for our Indian empire comes to, when brought down towards the unromantic fact. Is it possible to be sanguine about the future of British India under conditions such as this calculation implies?"

### Self-help among the lowly.

It is a well-known fact that the higher caste Hindus of Bengal have done next to nothing for the uplifting of the Namasudras and other depressed classes. The latter have taken to self-help. It is useless for the Hindus to criticise their methods or blame them for seeking the help of Mussalmans or Christians, unless the Hindus can give up their odious pride of caste and extend to the Namasudras the right hand of fellowship.

A similar story of self-help among the lowly—a very hopeful sign—in a matter of social and ethical reform, reaches us from

Bombay. Our information is taken from the *Subodha Patrika*, which says:—

About a couple of years ago, the problem of the evil custom of MURALIS, i. e. of dedicating girls to gods and temples, and, under the pious name of religion, making them lead a life of disresponsible character, was brought before the mind of the public. A memorial was addressed to the Bombay Government to adopt stringent measures to eradicate this detestable practice, but the Government's reply did not quite please the memorialists, and, as is so often the case with our people, the interest in the problem grew cold and one now scarcely hears of it. The Government has passed a law making such dedication of girls punishable, and it is more the work of our leaders and educated men than of the Government to take steps to put a stop to this immoral practice by taking help of this law as well as by awakening the minds of the people to the evil of this abhorrent custom. But while very little is being done in this direction by our 'advanced' classes, the *Mahars*, the people who have been downtrodden and considered untouchable for centuries past, have begun to agitate—a fresh sign of the remarkable awakening that has taken place among these people during recent years. At a conference which they held a fortnight ago at Jejuri, the chief centre of dedicating girls to gods, they passed among others, two resolutions, the first, protesting against this evil custom and the second, which goes to the root of the matter, introducing marriages of girls who have been already dedicated as *Muralis*. The latter resolution is no doubt of a revolutionary character, to marry a girl who has been 'married to a god'! but the *Mahar* gentlemen were serious about it, and last week a *Mahar Murali* was actually married at Kirkee before a large gathering of the *Mahar* people some of whom no doubt went there to oppose the ceremony. It is an excellent beginning and we congratulate the leaders of the *Mahar* community on the courage they have shown in this connection.

### The Causes of India's Poverty.

According to that sincere and well-informed friend of India, the Rev. Dr. J. T. Sunderland of America, who visited India some years ago, and has since then been keeping his knowledge of India up to date in diverse ways, one cause of the awful and growing impoverishment of the Indian people is heavy taxation. Another cause is the destruction of India's manufactures. A third cause is the enormous and wholly unnecessary cost of her Government. "Another burden upon the people of India which they ought not to be compelled to bear, and which does much to increase their poverty, is the enormously heavy military expenses of the Government." "Perhaps the greatest of all the causes of the impoverishment of the Indian people is the steady and enormous drain of wealth from India to England, which has been going on ever since the

East India Company first set foot in the land, three hundred years ago, and is going on still with steadily increasing volume."

### The remedy.

The real and only remedy lies in self-rule. But the bureaucracy object and stand in the way.

"It is said that India is incapable of ruling herself. If so, what an indictment is this against England! She was not incapable of ruling herself before England came. Have one hundred and fifty years of English tutelage produced in her such deterioration? As we have seen, she was possessed of a high civilization and of developed governments long before England or any part of Europe had emerged from barbarism. For three thousand years before England's arrival, Indian kingdoms and empires had held leading places in Asia. Some of the ablest rulers, statesmen, and financiers of the world have been of India's production. How is it, then, that she loses her ability to govern herself as soon as England appears upon the scene? To be sure, at that time she was in a peculiarly disorganized and unsettled state; for it should be remembered that the Mogul Empire was just breaking up, and new political adjustments were everywhere just being made,—a fact which accounts for England's being able to gain a political foothold in India. But everything indicates that if India had not been interfered with by European powers, she would soon have been under competent governments of her own again.

A further answer to the assertion that India cannot govern herself—and surely one that should be conclusive—is the fact that, in parts, she is governing herself now, and governing herself well. It is notorious that the very best government in India to-day is not that carried on by the British, but that of several of the native states, notably Baroda and Mysore. In these states, particularly Baroda, the people are more free, more prosperous, more contented, and are making more progress, than in any other part of India. Note the superiority of both these States in the important matter of popular education. Mysore is spending on education more than three times as much per capita as is British India, while Baroda has made her education free and compulsory. Both of these States, but especially Baroda, which has thus placed herself in line with the leading nations of Europe and America by making provision for the education of all her children, may well be contrasted with British India, which provides education, even of the poorest kind, for only one boy in ten and one girl in one hundred and forty-four.

The truth is, not one single fact can be cited that goes to show that India cannot govern herself,—reasonably well at first, excellently well later,—if only given a chance. It would not be difficult to form an Indian Parliament to-day, composed of men as able and of as high character as those that constitute the fine Parliament of Japan, or as those that will be certain to constitute the not less able national Parliament of China when the new constitutional government of that nation comes into operation. This is only another way of saying that among the leaders in the various States and provinces of India there is abundance of material to form an Indian National

Parliament not inferior in intellectual ability or in moral worth to the parliaments of the Western world."—Rev. J. T. Sunderland in the *Atlantic Monthly*.

### Social Reform in Pre-British Days.

Some social reformers have got the curious notion that but for British rule social reform would be impossible in India. They forget what Akbar did to discourage child marriage, introduce widow re-marriage and inter-caste marriage and abolish the immolation of *satis*. But they may contend that no Hindu King would have done such a thing. For their information, we extract the following passages from an article in the *Panjabee*:

Twenty years ago the late Justice Telang made a statement which made our Anglicised social reformers gape with incredulous wonder. He said that during the Marhatta reigns both the Kings and their subjects showed an amount of zeal, liberality and strength of character in dealing with the various social anomalies and incongruities of Hindudom which, or anything approaching which, modern Hindus, glorying in Western civilisation and enlightenment, could not even imagine. "If in this respect," observed Mr. Telang, "we compare unfavourably with our forefathers a hundred years ago, it may reasonably be supposed that English education has done more harm than good to the country."

"For evidence of social reform under Hindu Kings our authority is, besides Mr. Telang, the late Mr. Ranade. He ransacked the old records of the Peshwas for his Marhatta history, and published a few fragments bearing on the subject under notice in an old number of a leading vernacular magazine of Calcutta, a copy of which has just chanced to come before us. The facts we are going to relate on the strength of documentary evidence and the authority of Kashi Nath Trimbak Telang and Mahadev Govinda Ranade are highly interesting and instructive."

"If Hindudom were a little less rigid towards repentant offenders, the Hindu population would be the gainer by at least some lakhs, if not crores. The Hindus under the Peshwas fully realised this evil, and modified the social law regarding such offences accordingly. In those days, when the Marhattas were in perpetual war with the Moghuls, a Hindu soldier or officer was now and then compelled, by force or for self-protection, to embrace Islam. The thoughtful section of the Hindu community saw the wisdom of an open door for those who were willing to return, and their proposal received the sanction of the Brahmins and the King and gradually of the mass of the people. A Marhatta officer named Putoji Dhandagar fell a prisoner in the hands of the Moghuls and was forced to embrace Islam. After a year he managed to escape from the Moslem camp and joined Balaji Viswanath's army after being purified and reclaimed to his caste by the sanction of the King and his *biradari*. A Brahmin officer fell into the hands of the enemy and turned a Mahomedan for dear life. He was taken back by the Brahmins. There are records also of two other Brahmins being reclaimed by their castemen under the Peshwa's sanction."



"It was criminal for officials, the Brahmins and other high caste Hindus to take a drop of it, and the offenders were severely punished. The Marhatta boys who were punished last year for preventing the sale of liquor in Poona would have been specially honoured by the Peshwas. Such was the zeal for Temperance reform in pre-British Maharashtra that some Brahmin judicial officers of Nasik were shown the inside of a jail for a sip and a Marhatta *patel* of Khed Taluka lost his *jagir* for the same offence.

"The second Baji Rao had abolished the shameful custom of selling daughters in marriage which obtained, and still obtains, among certain sections of the Hindu community. He had also fixed the age of marriageable girls. On one occasion the forcible marriage of a Hindu girl before the age sanctioned by the law could not be consummated for certain reasons. According to custom she could not be married again. The Peshwa, however, had the courage to declare the part of the ceremony performed as not valid, and saw her married to a fine fellow at the proper age. He also deeply felt for young widows. The wife of Sadasiva Rao, who was never seen after Panipat, was permitted to retain the signs of a married woman until her death, when the funeral ceremonies of both husband and wife were performed together. The young widow of Narayan Rao Peshwa was spared the disfigurement of widowhood for life. It is a historic fact that Baji Rao had sanctioned the remarriage of Parsuram Bhau Patvardhan's widowed daughter; only Bhau failed to overcome feminine opposition in his own family.

"The Peshwas also did not scruple to modify the rigours of the caste system wherever necessary. Being Brahmins themselves, they showed no partiality in their decisions even where the interests of the Brahmins were involved. When the goldsmiths applied for Royal permission to appoint their own priests, it was immediately granted against the protests of the Brahmins. The potters secured the privilege of carrying brides and bridegrooms on horseback against the opposition of the carpenters. There being some agitation among high-caste Hindus over the rights of the Parvys to Vedic ceremonies and sacred threads, Narayan Rao Peshwa strictly enjoined upon them to live as Sudras and confine their social and religious ceremonies to the *Puranas*. They felt the humiliation bitterly, and Baji Rao, hearing of this, restored to them their rights. A Concanese *kalal* was excommunicated from his *biradari* for giving his daughter in marriage to a Gujrati *kalal*. On application to the Peshwa his readmission to society was sanctioned. In 1760 A.D. Balaji Baji Rao set an example in social reform by marrying in a different branch of his caste. The custom of marrying cousins which prevailed, and still prevails, among certain sections of the Hindu community of Maharashtra, was practically abolished under the Peshwas."

#### "An expiring flame."

In the course of a recent debate in the House of Lords, Lord Morley spoke of the agitation against the Bengal Partition as an expiring flame, whereupon Lord MacDonnell said that it was not so. Lord Morley rejoined that he and Lord Minto were bound to treat it as an expiring flame. So far

as outward appearances go, Lord Morley was right, but so far as the real Bengali feeling on the subject is concerned, Lord MacDonnell was right. As to Lord Morley's declaration that he and Lord Minto were bound to treat it as an expiring flame, whether it blazed forth, smouldered or became extinct, we cannot think of a more unstatesmanlike and childish resolve.

It is quite true that since December last, there has been very little agitation on the subject. The reasons are not far to seek. Almost all the most prominent anti-Partition leaders have been deported, one is in voluntary exile and Babu Surendranath Banerjea has ceased to lead the agitation. This explanation will at once suggest to the Anglo-Indian and Tory supporters of the Partition the insinuation that the agitation was the result of wirepulling, and the wirepulling being at an end the agitation has ceased. We do not care a straw for this insinuation. No widespread movement or struggle can do without organisation and leadership. If one chooses to call them wirepulling, he is welcome.

The explanation we have given shows that Bengal has not yet produced a sufficient number of men who can fill the position of leaders, so that when some leaders are removed, there are not enough men left to carry on their work. This is a plain fact, and we have to recognise it. We say this without the least tinge of despondency. Similar has been the case in all countries. It produces a temporary lull in the struggle, but the struggle does not end. We may not agitate but we have not given up the boycott, and it is the boycott more than the speeches we made that has gone home in the proper quarter. We are going to transmit the Swadeshi-boycott movement to our children and children's children.

Our Bengali countrymen have all along been very curious to know why Babu Surendranath Banerjea has ceased to lead the agitation. He has been repeatedly asked to appear only once, make only one speech in some Calcutta Square, but he has not complied with the request of his followers. In explanation of this fact, many unworthy motives have been imputed to him, which we need not mention or discuss. But one explanation that we have heard given by a gentleman who ought to

know and who is thoroughly trustworthy is that he has heard that during the last Congress Session at Madras Mr. Gokhale told Mr. Banerjea that if Bengal did not press the Boycott Resolution, if the anti-Partition agitation ceased and the province became quiet, then Lord Morley had given him his word of honour that the Partition would be withdrawn or modified in April or May. Our informant could not of course give the exact language of the conversation, nor are we able to reproduce his words, not having kept any notes. But this we distinctly remember that he said that Mr. Gokhale is reported to have stated that Lord Morley had held out hopes of the withdrawal or modification of the Partition. Our informant was of opinion that Mr. Banerjea's inactivity was due to these hopes. We are plain and humble men, unacquainted with the crooked, devious and subtle ways of statesmen, and so cannot guess how much truth there may be in all this. But we give the story as we have heard it.

#### Mr. Aurobinda Ghose.

All India, *minus* his personal enemies, if any, and his persecutors, rejoice at the acquittal of Mr. Aurobinda Ghose. He emerges from the trial, not only with a spotless reputation, but with his reputation enhanced. That his public and private life, including his movements, his published and unpublished writings, his utterances and his most confidential letters, have stood the scrutiny of a determined, relentless and, we may say now, unscrupulous police prosecution, so remarkably well, is a proof of the sterling worth of the man. We rejoice that the country has not lost the services of such a man. We are glad that many of the innocent young men who were his co-accused have also been acquitted. On the case as a whole, and its lessons, we may say something when the appeals have been heard.

#### Strictures on the Police.

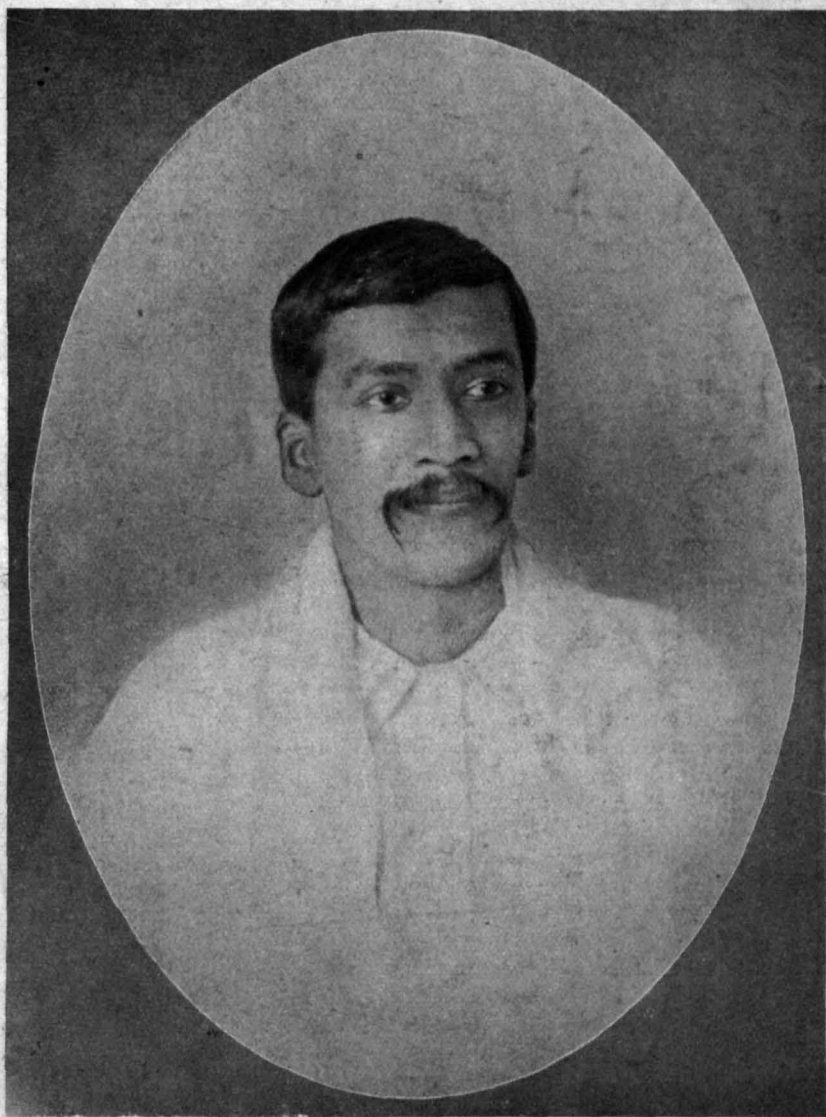
In the Alipore State trial, in the Bahra Dacoity Case, in the Trevandrum Riot Case and some other cases, the judges have pronounced very uncomplimentary remarks on the evidence procured by the police. The famous "sweets" letter said to have been

written by Barindra Ghose, now appears to have been a forgery. In the Trevandrum Case the prosecution evidence has been characterized by one of the judges as "a tissue of lies," and some police officers have been ordered to be prosecuted. In the Bahra Case, the Chief Justice spoke of improper influence having been brought to bear on the witnesses, which can only mean that they were either bribed or threatened. And so on. Now, the people of India have all along believed the police capable of any enormity to secure a conviction. They may be wrong, but these recent cases tend to confirm the popular belief. The police, including the C. I. D., have a sacred duty to perform, and it is not unlikely that there are police officers who realise the true character of their duty. But it is a grave scandal and a national misfortune that so many policemen are only chartered plunderers and persecutors instead of being the protectors of the people and that there are men in the Criminal Investigation Department whose doings tend to make it the Criminal Imagination or the Criminal Invention Department. Part of the remedy lies in the hands of the people,—not to offer bribes and not to submit to police tyranny; this should be part of our patriotism. But it is Government that can do most to put an end to police corruption, oppression and invention.

There is an unwritten law that the more an executive officer is criticised in the press, the more rapid becomes his promotion. Should there be a similar rule with reference to judicial animadversions on the police, the recent strictures would then be blessings to them in the disguise of curses.

#### Mr. Asquith on the Deportees.

In reply to the letter of the 146 M. P.'s who wrote to Mr. Asquith on the Deportations he re-iterated the usual vague charges of complicity in crime, etc., without mentioning an iota of proof. We could wish the law of libel were applicable to these irresponsible and insulting statements. Then the most high-placed functionary would be more careful as to what he said. Mr. Asquith also wrote that deportation was only a preventive measure, not punitive. Yes, it is no punishment, it is very pleasant, to be cut off from one's family and friends, to be



AUROBINDA GHOSE,  
Specially photographed, after his release, for the *Prabasi* and the Modern Review.



denied one's usual food, and to be deprived of the right to do one's usual work. It is no punishment to be kept under lock and key in a small, low, ill-ventilated and ill-lighted room even in the terribly sultry summer nights of the United Provinces, to be deprived of the use of pen and ink and paper, except for writing letters at intervals, &c., &c. These are not the days of the Arabian Nights. Else we could have wished that some of the genii mentioned therein had transported Mr. Asquith for only one night to a cell in the Agra Jail meant for solitary confinement.

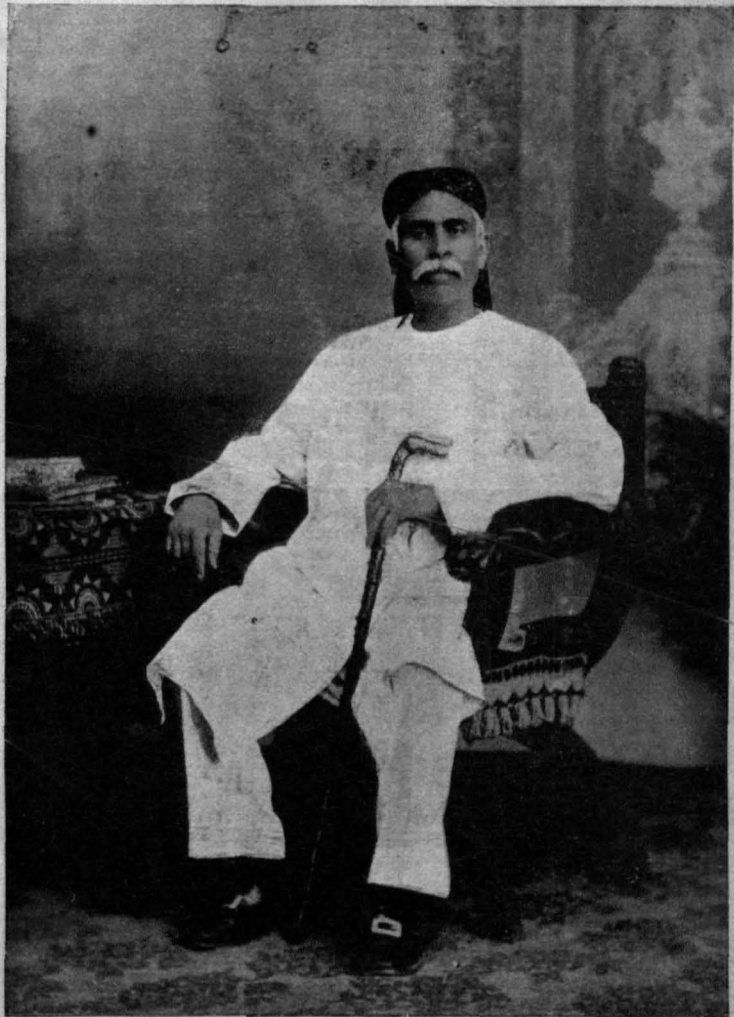
of Jaipur, India loses a self-made statesman of high character, tact and ability. He began life as a school-master and ended it as the Prime Minister of one of the foremost Rajput States. That in pre-British India there were great statesmen is well-known. That in the British period, the race has not died out, has been proved most of all in the States situated in the Bombay and Madras Presidencies by the work of rulers like the present Maharaja Gaikwad and of Dewans like Dinkar Rao, Seshadri Iyer, &c. That all Indian races, including the Bengalis who are the most maligned, can produce

### Mrs. J. C. Bose's article.

We are glad to be able to print in this number an article from the pen of Mrs. J. C. Bose. "The work of women - Indian and other" gives us the right point of view from which to judge of the position and work of Indian women. No truer words have been spoken as to the aims of education in general and of the education of women in particular than are contained in this article. By her wide and deep culture, by the wise and instinctive conservation of all that is best in Hindu womanhood, and by her extensive and observant travels in Europe and America in the company of her distinguished husband, Mrs. Bose is well qualified to say what India has done for her daughters and what remains to do. All who are working to promote the cause of human brotherhood and sisterhood will rejoice to learn from the article that the ideal western woman is not essentially different from the ideal Indian woman.

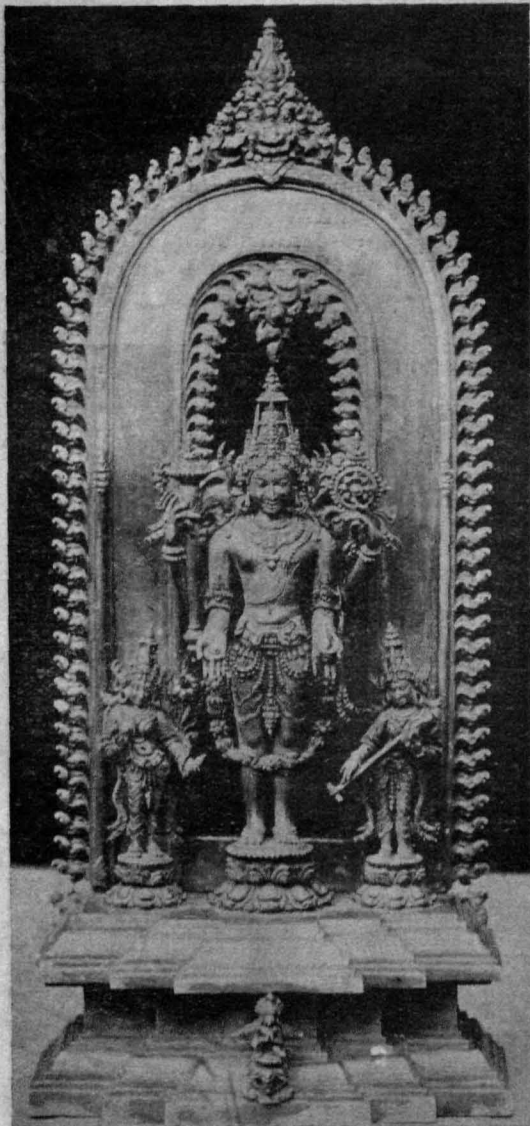
### Sansar Chandra Sen.

By the death of Rao Bahadur Sansar Chandra Sen, C.I.E., M.V.O., Prime Minister



RAO BAHADUR SANSAR CHANDRA SEN, C.I.E., M.V.O.

statesmen is proved by the work of Kanti Chandra Mukerji, Sansar Chandra Sen, Romesh Chandra Dutt and others.



A SILVER STATUETTE OF VISHNU.  
Found at Churain, Dacca.

#### A silver image of Vishnu.

The picture of an excellent silver image of *Vishnu* which we reproduce here was found in Churain, a village in the Dacca District by some villagers while re-excavating a tank. The workmanship is very fine. At the foot is *Garuda*, the *Vahana* of

*Vishnu*, who has a smiling propitiated look, and on his two sides are the goddesses *Lakshmi* and *Saraswati*. The god bears in his four hands the conch-shell, the lotus, the disc and the mace. He wears jewellery and a garland of wild flowers. This work of art is 11 inches high and 4 inches broad and weighs 116 tolas. It is now in the Indian Museum. Mr. J. H. Burkill, M.A., of the Asiatic Society says:—

"The statuette appears to be about 100-150 years old and looks as of Southern India workmanship."

But others are of opinion that it is several centuries older. Dacca is even now famous for its fine silver work. We need not therefore go to Southern India to find the home of the men who made this statuette.

#### "Building the Taj."

Our frontispiece, "Building the Taj", is a reproduction from the original water-colour by Mr. Abanindra Nath Tagore. The Emperor Shah Jahan sits contemplating with concentrated attention the still incomplete Taj Mahal in the distance. There are still the minars to add. He holds a miniature of the Taj in his hand. It is well known that he took great interest in architecture and understood the art. His very looks show that he is capable of suggesting appropriate additions and improvements. Farthest from him to the right sits the chief builder, lost in thought probably as to how he could carry out his master's orders. The maker of the plan, too, is there with his plan. And there is the old Maulvi selecting texts from the Quran to be inscribed on the walls to serve both as decoration and consecration. The boy standing behind the Emperor is a servant.

The reproduction is on a reduced scale. Much of the fine detail of the delicate workmanship has been lost. We have not also been able to reproduce the exact expression of the faces of the principal figures, nor the exact shades of colour.

In colour reproduction we are still in the experimental stage. But success is bound to come after many failures.

#### "The best governed Country."

Most Englishmen who think of India at all, think that India is the best governed country in the world and that therefore

Indian political agitators are either fools or knaves or both. But even if India be the best governed country in the world, we do not see how that can satisfy us. Man was not born to be governed. Man's destiny is to govern himself, not to be in tutelage for ever. The ideal for every race in the world is government of the people, by the people and for the people. Until this goal is reached in India how can we be satisfied? Every nation, every race, and every people, have something new, something unique and peculiar, to add to the treasures of human character, culture and civilisation. This they cannot do unless they become perfectly self-governing. So however perfect the foreign administrative machinery of India may become, it can not satisfy Indian idealists.

### Imitation or Stimulation?

In this Review we publish many articles relating to educational, social, industrial and political institutions, organisations and methods in foreign lands. Our object in doing so is not to tell our people to mechanically copy these things. We do not even suggest only intelligent imitation. We want to rouse our people, to incite them to independent exertion, so that our efforts may take the exact shapes suited to the genius of our race and the circumstances of the country.

### Index to Volume V.

We shall supply our subscribers with a title page and index to Volume V with the next number.

## COMMENT AND CRITICISM

### Professor Jadunath Sarkar's review of Rajnarain Bose's Autobiography.

We have read with surprise and regret the Comment of Mr. Chunilal Mukerji on Prof. Jadunath Sarkar's article on Raj Narain Bose. We are in justice to Mr. Sarkar constrained to speak a few words about Mr. Mukerji's comment.

We find in the opening lines the charge laid at Mr. Sarkar's door that he had "a desire to belittle the greatness of Keshab Chunder sen." The writer "frankly confesses" that he has made such a "discovery." This is a serious imputation. Indeed a more mischievous motive, such as that ascribed to Mr. Sarkar, can hardly be conceived. But has the writer been able to substantiate the charge? 'No'—must be the emphatic reply. Now, Mr. Jadunath Sarkar wrote a review of Rajnarain Bose's eminently readable book—his autobiography. He has in that brilliant essay given us a short sketch of the life of Rajnarain Bose—his early career, his amazingly frank and genial temperament, his strong religious tendencies, his uplift work in connection with the bettering of the morals of his people, his views about the men and events of his time, and a good deal of other interesting things. In his article Mr. Sarkar has only recorded what Rajnarain Bose said and did. It is Rajnarain Bose who has spoken of Keshab Chandra's leanings towards *avatarism*—it is he who has narrated the scenes that followed after Keshab Chandra was declared an *avatar* by his disciples. Mr. Sarkar has in the course of his review mentioned this incident without any observation of his own. It seems to us that Mr. Mukerji has misunderstood the spirit of the article. We fail to perceive wherein has Mr. Sarkar evinced a desire to belittle the greatness of Keshab Chandra Sen. He has only

quoted Rajnarain Bose—he has nothing to offer as his own. Why should then Mr. Mukerji wantonly attack Mr. Sarkar for performing his duties as a critic?

We need not here discuss the truth or falsity of the statement that Keshab Chandra was made an *avatar* nor have we anything to do with the research work as to how far Keshab Chandra was responsible for the muddle. That is altogether a different issue raised by Mr. Mukerji, into which we need not take unnecessary plunges. But we know this much is true enough that there was a move in that direction, and Rajnarain Bose has furnished us with an account of what he heard and saw, in his autobiography. We have also the testimony of Maharshi Debendra Nath Tagore. Can all these things be exploded as 'hearsay' and 'passing reports'? Was not the Sadharan Brahmo Samaj—the youngest born Samaj, which has done splendid work and is so full of promise and hope—formed as a protest against the indiscretions of Keshab Chandra and his disciples? Mr. Sarkar had, when tracing the evolution of the Brahmo Samaj, occasion to refer to that incident as depicted by Raj Narain Bose in his autobiography—the book under review. What cause is there for questioning the motive of Mr. Sarkar who has spoken nothing but the truth?

The Cooch-Bihar marriage, says Mr. Mukerji, is a 'puzzle'. So it is to us and so will it remain for ever. It is also better for Keshab Chandra that it should remain a puzzle. But whatever reason may speculation now furnish, can it be denied that in that affair 'principle was sacrificed to expediency'? It is for this forsaking of principle that we are so anxious to shade it under the cloak of blunder. Even the ardent admirers of Keshab Chandra have not a word of defence. His biographers have all left that point severely alone—and why? It is very easy to ex-



plain things by calling them blunders. Verily a blunder!—but why not call wilful blunder? Indeed every deviation from the right course can be glossed over by calling it a blunder. We quite agree with Mr Mukerji that our devotion to Keshab Chandra will not in the least suffer for this blunder.

Keshab Chandra Sen's name will always stand prominent among the great religious reformers of India. Generations of men will sit at his feet and draw inspiration from his lofty moral ideal, his sublime religious teachings and above all his noble life and unblemished character. We are extremely sorry to find that Mr. Mukerji in his eagerness to defend such a man (which was hardly necessary) has flung some remarks at Mr Sarkar which he has never deserved. If Mr. Mukerji is bent upon accusing any one for the *avatar* episode, it is Raj Narain Bose

who is to be taken to task for having chronicled the incident in his book. Let Mr. Mukerji summon Raj Narain Bose from the other world and fight out the matter with him. To attribute motives to Mr. Sarkar instead, for no fault of his own, can hardly be called fair.

Another word and I have finished. As regards Mr Mukerji's views about Brahmoism and its contribution to the religious aspect of our lives we have not a word to say. Every one is free to cherish his own convictions in matters of religion. But we need not hesitate to say that the views expressed by Mr. Sarkar are shared by many. We apologise to Mr. Mukerji for this retort, which stern necessity has called forth.

SUBODH CHANDRA SARKAR, B.A.

## REVIEWS OF BOOKS

### ENGLISH.

*Directory of Indian Goods and Industries (prepared in the office of the Indian Industrial Conference. Amraoti.) Third edition. All rights reserved. Price one rupee and eight annas. Postage extra.*

This is a very useful handbook. The steady demand for it is proved by the fact that the prefaces to the first, second and third editions are dated November 1906, November 1907 and December 1908, respectively. We hope the new edition will be exhausted before the year is out. We hope, too, it will again undergo a careful revision. For there are still inaccuracies here and there.

*The Daily Practice of the Hindus containing the morning and midday duties. By Srisa Chandra Vasu. Second edition revised and enlarged. The Panini Office, Allahabad. Price Re 1-4.*

The first edition of this book was reviewed in this Review by Dr. A. K. Coomaraswamy in high terms of praise. It has now been considerably enlarged. Two classes of readers will prize it: (1) Hindus who know English, but do not know much of Sanskrit; (2) non-Hindus who wish to know something of the daily devotional exercises of the Hindus.

*Letters from an Egyptian to an English politician upon the affairs of Egypt: with an Introduction by J. M. Robertson M.P., London, George Routledge and Sons, 1908.*

Modern Egypt has an absorbing interest for us in India, on account of the close resemblance between the form of government prevailing in both the countries and the fact that the rulers in both Egypt and India are the same, and the ruled are in each case an Oriental people moved by a newly-awakened impulse of nationalism. Nevertheless the difference between the condition of the two countries is enormous—Egypt is a comparatively small country of eleven million souls possessing a homogeneous Moslem population (92 per cent. of the people are of the persuasion;) it has come under British occupation for only a quarter

of a century; it is still nominally governed by a Mahomedan ruler, the Khedive; to this day Egyptians hold high office, e.g. those of provincial Governor, Minister, Supreme Court Judge, though they have been deprived of real executive power; military service is compulsory and there are Egyptian officers in the lower ranks of the army; the country is more opulent than some European countries, and owing to its nearness to Europe enjoys a greater share of the attention of what passes for the civilised world; the Egyptians have a Legislative Council and a general assembly created by Lord Dufferin, though their functions are merely consultative; the exploitation of the country was not the primary object of the British occupation, but the true reason was 'that Egypt is on the high road to India, and British policy demanded that the passage of the Suez Canal should be secured to Great Britain at all hazards! In spite of all this difference, however, there is much in common between Egypt and India. It is therefore with more than usual interest that we have gone through this small Volume of 177 pages. Lord Cromer's recently published book is no doubt regarded as the standard work on Egypt, but we know to our cost what these standard works mean. Strachey's *India*, for instance, is a standard work. The value of such works consists in their correct quotation of some statistics and the incorporation of out of the way information on dry-as-dust subjects not discussed outside blue-books, mixed up with a good deal of official whitewashing. They are written in the interests of people at home 'whose simple measure of merit of the government of any country consists in the quantity of dividend they are enabled to extract from it.' Those who want to know what the people think and feel of the administration under which they live, will generally find such 'standard' works disappointing. To such people the present volume is much more welcome; and it shows that the attitude of the native Egyptian on all important matters affecting the national welfare is strikingly similar to that of the native Indian. The fact that our views on administrative questions are

## REVIEWS OF BOOKS

shared by the people of another country somewhat similarly situated, goes a great way to prove the justice of those views. Mr. Robertson has made himself prominent by advocating the cause of the Egyptians, and his introductory remarks are both sympathetic and forceful. As to the writer of these letters, he appears to us to be a highly-cultured and thoughtful Egyptian gentleman belonging to the moderate school of politicians the cardinal doctrine of whose creed is the acceptance of British overlordship as necessary for the progress of the native Egyptians towards self-government. His views may be summed up in his own words: "In a self-governed country, or in a healthy body-politic, the government and its subjects are one and interchangeable. They have their respective and correlative duties and rights. In a country governed by foreigners, the rulers and the subjects are not one. But the aim of all true politicians ought to be to bring about this unity. The great gulf between the subjects and their rulers can be bridged only by bringing the former up to the level of the latter in intelligence, in culture, in moral calibre, in capacity for self-sacrifice, and in subordination to high ideals." Having said so much by way of preface, we shall now make some extracts from the volume under review which are pregnant with good sense and are exactly applicable to the conditions prevailing in India.

"British rule," we are told, "has done little or nothing to reconcile the native to his new masters, but much to wound his susceptibilities and estrange him. Instead of striving, as should have been done, to minimise and obliterate the pride of race and prejudice of colour, it has, unintentionally I will hope, rather contributed to emphasize and perpetuate them." And what is the Anglo-Egyptian Press doing to relieve this tension of feeling? "Ignorant alike of the language of the people, and their religion, habits and traditions, and associating exclusively with their British compatriots, they are compelled to rely wholly for their information upon British official sources." To those Englishmen who point to Egypt's prosperity, the writer gives the following reply: "As to Egypt's prosperity since the advent of British rule, have you not obtained your fair share? Have not new markets been opened to you? Has not our country provided you scope for vast engineering, agricultural, and other industrial enterprises? Have you not secured banking, mining, railway and land concessions on your own terms, thus obtaining highly profitable opportunities for the investment of your capital? Then why should we be expected to praise Heaven, fasting, for your coming among us? Is it not rather you English who should be grateful to Providence for delivering the land flowing with milk and honey into your hands?"

The judiciary of Egypt seem to suffer from the same defects as their confreres in India. "Few of them have ever conducted a case in a European Court of law, or have ever played within its precincts any more important role than that of a casual spectator." "The judges are not judges in the sense in which you in your country regard the holders of that office. They are mere judicial officers bound to be at the beck and call of those who are their hierarchical superiors." They are not only ignorant of law, but of the language of the people—Arabic. "Henceforth those newly appointed are, upon the cart-before-the-horse principle

so prevalent in Egypt, to be examined in Arabic. "The proper method I hold to be that training in the language and the law should precede, not follow, the appointment to judicial posts, and in support of this contention, I need only refer to those "Western models" which it is the desire of the British authorities so sedulously to emulate in Egypt." "Of the superiority of the native over the European in eliciting or judging of native testimony there is, with rare exceptions, abundant proof." Of the ministerial staff the writer says: "The present swarm of low paid officials attached to the courts forms one of the greatest evils to which the people have been subjected. In proportion to their number and low remuneration, justice is perverted, and the people plundered."

The writer considers 'the typical Anglo-Egyptian functionary' as 'a genus apart,' and says: "It is perhaps but natural that with the vast majority of your English functionaries on their first arrival in Egypt evil communications corrupt good manners. They fall into the mode of thinking which they find common amongst their English colleagues. They take it for granted that the natives are a low, degraded set, with very few good qualities, and that their institutions and customs are excessively bad.... And what happens to the exiguous and insignificant minority who have strength of character enough to withstand the force of association? I say it with regret, they are hustled out of the service for being 'too friendly to the natives'." The following observations coming as they do from a cultured Mahomedan gentleman, have a special value for us in India, and we would draw the attention of our Indian Moslems to them: "It may not, perhaps, be unreasonable to assume that appointments should be chiefly regulated by individual qualification for a post. But such a theory is evidently quite out of date. Qualification is a mere secondary matter, the credential which surpasses in importance all other claims being interest... with interest the way is open and promotion assured." The Indian theory that a civilian is fit for any post seems to hold good in Egypt also. "The manner in which officials are transferred from departments the working of which they know from experience to those of which they know nothing, is a veritable scandal—and worse." The writer speaks of the "saddening lack of considerateness, almost of common humanity, in the dealings of the Excellencies of officialdom with the people." As to subordinate native officials, "records prove that those who serve the English well obtain rapid advancement, whereas those who refuse to be time-servers are kept down, or by vexatious transfers from one part of the country to another worried out of the service." For them, "to think is a crime; to yield blind obedience and to submit to being the butt upon which British officials, even when subordinate, may demonstrate their superior intelligence by meddlesome interference and captious fault-finding, is the summit of virtue in native Government officials." The general character of the civil administration is thus summed up: "It is a machine—a soulless piece of elaborate mechanism going by the clockwork of iron regulations, and from which the human element is rigidly discarded. Body and mind and soul are warped to one regulation pattern. The spirit of initiative is ruthlessly crushed, and the best workers are driven out of the service, though many

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as them began with enthusiastic dreams, and broke their hearts over the disillusion."

Lord Cromer's Government have spent large sums of money, on works of Egyptian art and archaeology. The writer's remarks on this subject remind us of Lord Curzon's Victoria Memorial Hall. "It is admitted that the vast majority of tax-payers are not sufficiently advanced upon the road of intellectual progress to take any genuine interest in these matters." "Before giving people Art, or granting them access to or usage of the same, it is essential to awaken in them the desire for it." "Museums, Zoological gardens, and the like are all very well in their way, but surely the syenitic simulacrum of a bygone Pharaoh should not be palatially housed at the expense of sentient men and women. To put mummies and papyri in a palace, and leave living people without a roof!" The fact is, these art-works are undertaken in the interests of European and American pleasure-seekers and tourists—"these sensitive plants of an advanced civilisation", as the writer ironically calls them—whose good opinion is sedulously cultivated by the Anglo-Egyptian Administration. The tourist "sees everything *couleur de rose*. Fascinating panegyrics are composed for his special behoof, and the tourist, as he shakes out his eulogistic London journal, or runs his paper-knife through his monthly review, finds so much praise, so much gloss and glamour, that he comes to the conclusion that nothing is wrong, and that he has been wise in the extreme to seek relaxation by the Nile. Perhaps he is not to be blamed.... But all this time there is a terrible substratum of truth opposed to the varnish of first impressions."

Primary education is neither universal nor free. There are about seven thousand scholars in the primary and one thousand in the secondary schools. But "the result of teaching nearly every subject in English [of which the writer complains] is that the young Egyptian at the age of fourteen or fifteen speaks the language well." "The English text books are deficient in that all-important wider view—the ideals of good citizenship, and the devotion to culture for its own sake." "In Egypt education has come to mean merely this: fitting people to be clerks and nothing but clerks. The aim being apparently the production of clerks, the result is at present excellent.... We do not want only clerks. We require citizens and men. Let any dispassionate judge examine the syllabus of secondary education, and attend the classes in the schools, and ask himself what is there in the system and practice of instruction which fits youths to step into positions of trust and respectability in national or municipal service, on railways, in banks, or in private establishments? What opportunity is afforded them of becoming grounded in commercial questions? None, absolutely none." "It cannot be alleged with an approximation to truth that the English during their twenty-three years of occupation have effected anything to inspire the Egyptian people with a feeling of manliness or moral dignity, instilled into them a ring of patriotism...." The complaint is very general among our Indian rulers that Indian students are no longer respectful to their parents or to persons in authority. Here is an explanation of the fact: "There is an unreasoning but apparently ingrained and ineradicable notion amongst a certain class of Englishmen that severity is the only method of treating Eastern peoples,

or, as they are pleased to call them, "subject races." Hence their educational methods are accompanied by a bullying brutality which shocks and frightens those who require gentleness and kindly and sympathetic encouragement, and ends in the long run by producing in the victims callousness and disgust. This rudeness and overbearing manner is not confined to the treatment of pupils solely. It is applied with equal persistence to the teachers of Egyptian nationality.... The Egyptian is very assimilative. He acquires with great rapidity the rough and brutal manner of his teachers, and he carries this ungentlemanly behaviour to his home, to the grief and despair of his parents. Indeed, the pupil educated at the Government Schools is almost sure to treat his parents with disrespect." The writer puts in an eloquent plea for free and compulsory education such as prevails in most European countries. He quotes from the preface to the report of the Educational Commission to the United States of America (1903), in which Mr. Mosley says: "Another point that struck me was the intense belief of the Americans in the education of the masses. They feel that their country cannot progress and prosper without it, and that if the people are to be raised, it must be done through the medium of Education.... It is felt indeed, throughout the United States, that education is their safety and salvation... Further, from a purely business point of view, Americans see in the money spent on education a magnificent investment for their country." And the writer winds up the subject thus: "View it from whatever point of view you choose, religious, moral, intellectual, social, or industrial, the question of Egypt's progress is a question of Education. That is, so to speak, the question of questions, upon the right solution of which hang the destinies of the nation, viz: how to educate the people so as to fit them for the performance of those duties, a proper discharge of which alone can secure for them their rightful position in the community of nations."

The much-vaunted *Pax Britannica* is thus referred to: "Naturally the 'Occupation' has given effective guarantees for order and security, and thereby brought in foreign capital; but who ever heard till now of putting the admirable and indispensable function of a good policeman on a pedestal reserved for the wonders of the world?" Regarding the foreign concessionaires who enjoy a monopoly of industrial enterprises, he says: "It is decidedly not well that the Government should be merely the steward and caretaker of the interest of people to whom Egypt is but a chessboard and who have no sympathy whatever with the destinies and future prosperity of the land." The annual and other reports exhibit clear indications of "the painstaking efforts of their authors to minimise, excuse or gloze over their own ineptitude and the defects and shortcomings of their several departments." The doctrine of the 'settled fact' has been thus criticised: "The weak administration falls into more errors in proving that it has never made one, than are ever committed by a strong *regime* which is not above confessing a mistake, and which recognises and associates itself with reform. If the authorities in Egypt would be more elastic in their dealings, a little less rigorous in their proud sense of omniscience, how much more easily and smoothly the chariot of state would travel! Firmness is one thing, but an unbending resolution and continuance in false deduction, because



that deduction has once been dignified by official acceptance, is quite another."

Mr. Robertson sums up the situation in Egypt in the following words: "Everywhere the British control dominates through its inspectors; everywhere native initiative is discredited and native self-respect snubbed; everywhere the British element in the civil service is on the increase; everywhere its rising salaries are building up powerful vested interests. The promises of the past are kept neither in the letter nor in the spirit; and both in Egypt and in England a section of the imperialistic school more and more brazenly scouts the thought of keeping them at all." He quotes from a book, *Bonaparte in Egypt and the Egyptians of Today*, by Mr. Browne, who says that "to-day, in spite of all that has been done, Egypt in one most vital matter (the possession of a class qualified for governing) stands absolutely far behind the position it occupied when the English occupation commenced." On the same subject, the writer of the letters says:—"you professed when you occupied this country that it would be your endeavour 'to teach the Egyptians to govern themselves.' Is it by excluding them from government positions of authority, and by divesting them of all initiative and responsibility, that you can hope to accomplish this desideratum?"

To the familiar argument that the nationalists are divided among themselves, Mr. Robertson replies: "Of course they are. They are divided in their own way as Englishmen are divided into liberals, Tories, and Labourites; as English Tories are divided into tariff-reformers and free-traders: as English liberals are divided into democrats and imperialists; as Irish home-rulers are divided; free men everywhere have been and always will be divided in opinion on matters of political action. Where there is no political division there is no politics. Such facts as these, and such pleas as that of "incapacity" or "prematureness" never induced Englishmen in the mass to hold that self-government should be denied to Greeks, Servians, Bulgarians, Roumanians, Russians or even Persians. It is only where they themselves are dominant that they are prone to deny to any race the training which they know to have worked their own political salvation."

Before taking leave of the volume under review, we shall make one more extract from Mr. Robertson. To the Liberal party in the House of Commons of which he is a member, he makes the following appeal: "It cannot be too plainly said to the British Liberal that his honour at least is involved. He must know well that every step towards democratic government in his own country in modern times has been made in the teeth of the resistance of the so-called ruling class of his own countrymen. If he is content to leave the Egyptians in the same fashion to struggle long and painfully for their admitted rights, doing nothing to further their fair claim, he will simply be playing towards them the part played by Toryism towards his own fathers. If he yields to the bare pretence that they are unfit for any measure of self-government, he is endorsing the formula that was used against every extension of the franchise in his own land. The town artisan and the agricultural labourer were within living memory declared by English conservatives and Whigs to be unfitted for the suffrage. The difference between them and the people of Egypt can be only one of degree."

The book is well printed and nicely bound, and deserves a wide circulation in India.

#### BENGALI.

*Ingraj-Barjita Bharatbarsha: translated from the French of Peirre Loti by Jyotirindra Nath Tagore, Calcutta. The Indian Publishing House, 22, Cornwallis Street. Price Re. 1-8-0.*

The translation of good books from foreign languages is a necessary preliminary to the building up of a rich national literature. Before the creative energy of a people can take to original work, it has to do a good deal of spade-work in this shape. Those who thus help in preparing the ground are entitled to our gratitude, for they enrich the national store of ideas by reproductions of the best foreign thoughts. German literature, before it took to original composition, was engaged in transcribing and making current coin the best that was thought and known in other languages. In England, even literary geniuses like Thomas Carlyle did not think it beneath their dignity to present their countrymen with translations from foreign masters; and to this day a distinguished group of literary men and women in England is engaged in translating the best books from foreign languages, so that a modern Englishman may read the classics of the world in his mother-tongue. The French Encyclopædists of the eighteenth century drew much of their inspiration from Locke and Hobbes and Berkeley, and in their turn illumined many a dark corner of philosophic speculation. And thus, by constant interchange and mutual interpretation, the national literature grows and is renovated, and kept abreast of the highest contemporary level. But in India, where original writers are so few, there is a general disinclination for this kind of pioneer work, though here the necessity is greatest. A writer makes wholesale plagiarisms and borrows almost everyone of his ideas from foreign sources, so long as he can pass off this composite patch-work as his own; but he would not utilise his knowledge of a foreign tongue in making an honest translation of a good book. Babu Jyotirindra Nath Tagore, the talented scion of a highly gifted family, is a learned scholar and artist. He has enriched his mother-tongue by his metrical renderings of the famous Sanskrit dramas, and has now begun to glean his sheaves from foreign fields. The high water mark of western literature has been reached in French prose and English poetry. The latter can be appreciated by many of us in the original, but French is little known in India, and Jyotirindra Babu has done a real service to the cause of Bengali literature by exploiting his knowledge of French for the benefit of his countrymen. The translation is excellent and has succeeded in catching the finer shades of thought and expression of the original. The printing is good, and the book, which is fairly large in size, consisting as it does of 375 pages, has been offered to the public at a moderate price. It should therefore form a welcome addition to the library of everyone interested in Bengali literature.

A few words as to Pierre Loti and his book may fitly conclude this review. Pierre Loti visited the Hindu States of Southern and Central India, and rounded off his tour by a pilgrimage—for so it may

be called—to Benares. He came to India with a mission and on a quest—to find out for himself what Brahmanism had to teach him and whether he could quench his thirst for things spiritual by drinking at the fount of Indian wisdom. He visited Ceylon, but Buddhism satisfied him not; joined the Theosophists at Madras, and returned baffled and disappointed. The lofty Vedantism of the sages of Benares at last gave him the rational peace for which his soul was craving, and like Schopenhauer, Max Muller, Paul Deussen and others, he found in it the solace of his life.

As might be expected, there is not a trace of politics in the book. Our material and moral condition under British rule has nothing to do with the author's observations. But Pierre Loti was full of admiration for the spiritual wisdom of the ancient Hindu Rishis and his sympathy gave him a rare insight into some aspects of Indian life. He admired Indian instrumental music, which, he thought, must have taken centuries of civilisation to bring to its present state of perfection, for it was capable of stirring up the deepest pathos in the human heart; he liked Indian costumes—they were graceful and artistic; in his opinion the Aryan type of human beauty reached its highest perfection in the higher class Indian. Pierre Loti is a prose-poet, his descriptions are vivid and full of colour, he is an artist and a hedonist to whom even a passing fancy is not too insignificant to record if it be pleasing. His sombre narrative of the famine in Rajputana is the only dark line in his glowing picture of beautiful landscapes, gorgeous palaces, brilliant crowds, and massive architecture. Now and again it seems that he looks at things Indian through a romantic and mystic haze which obscures his eyes only to render the vision more charming. But his religious mysticism is closely allied to the passionately sensuous in imagination. He describes the human form divine, of the feminine variety, whenever he gets an opportunity, with the minuteness of a Vidyapati. Even on the funeral pyre a graceful female figure will evoke in him thoughts which, to say the least, are not appropriate to the occasion. This need not be surprising to those who have read Pierre Loti's *Madame Chrysanthème*. But a writer like Pierre Loti who combines the invaluable gifts of sympathy and imagination with the culture and power of expression of a thoroughbred Parisian has of course much to say which we are the better for hearing, and we congratulate the translator

on his successful attempt at placing the Frenchman's Indian impressions at the door of every Bengali who knows his mother-tongue.

#### GUJARATI

(1) Shri Saubhagya Shikshavdhi, pp. 264. Stiff boards. Price Re. 1-4-0 (1909) (with a photograph of the late Mrs. Bhanumati).

(2) Sagarbha Stri ni Sambhal, pp. 48. Price 0-4-0 (1900).

(3) Shri Mata Faraj, pp. 88. Price 0-8-0 (1908)

4 Sri Jnan Vachan, pp. 56. Paper. Price 0-8-0 (1908).

By Natwarlal Kanaiyalal Vaishnav, Typist, Huzur Office.

*Manavadar, Kathiawad, printed at the Jaswant Printing Press, Jamnagar.*

This batch of four books is noted here as indicating the activity of a province, Kathiawad, which was till now considered backward in matters educational and literary and which is now trying to fall in line with advanced Gujarat. The author is a young man of twenty one, dependent for the development of his education and parts on such facilities as are afforded by a small town in Kathiawad, and still he seems to have used his opportunities well, and gathered an amount of information and knowledge displayed to advantage, here. He has written all these books with this high object in view, that until the female is educated there is no hope of progress for the country. As their very titles shew, they are concerned with the instruction domestic, social and exclusive, of women, and the author has imparted it, mostly in words wiser than his own, by apt quotations from various well-known writers. The *Shikshavdhi* specially goes through a very exhaustive list of all female requirements and rules of conduct, where Mr. Vaishnav has in his own words filled up the gaps between the several quotations, stringing together their point and purport. It is further enlivened with several small stories, which are entertaining and written in simple style, such as even ordinarily educated girls and women can enjoy. We are glad, that second editions of some of these books are already being called for.

BOMBAY

K. M. J.

